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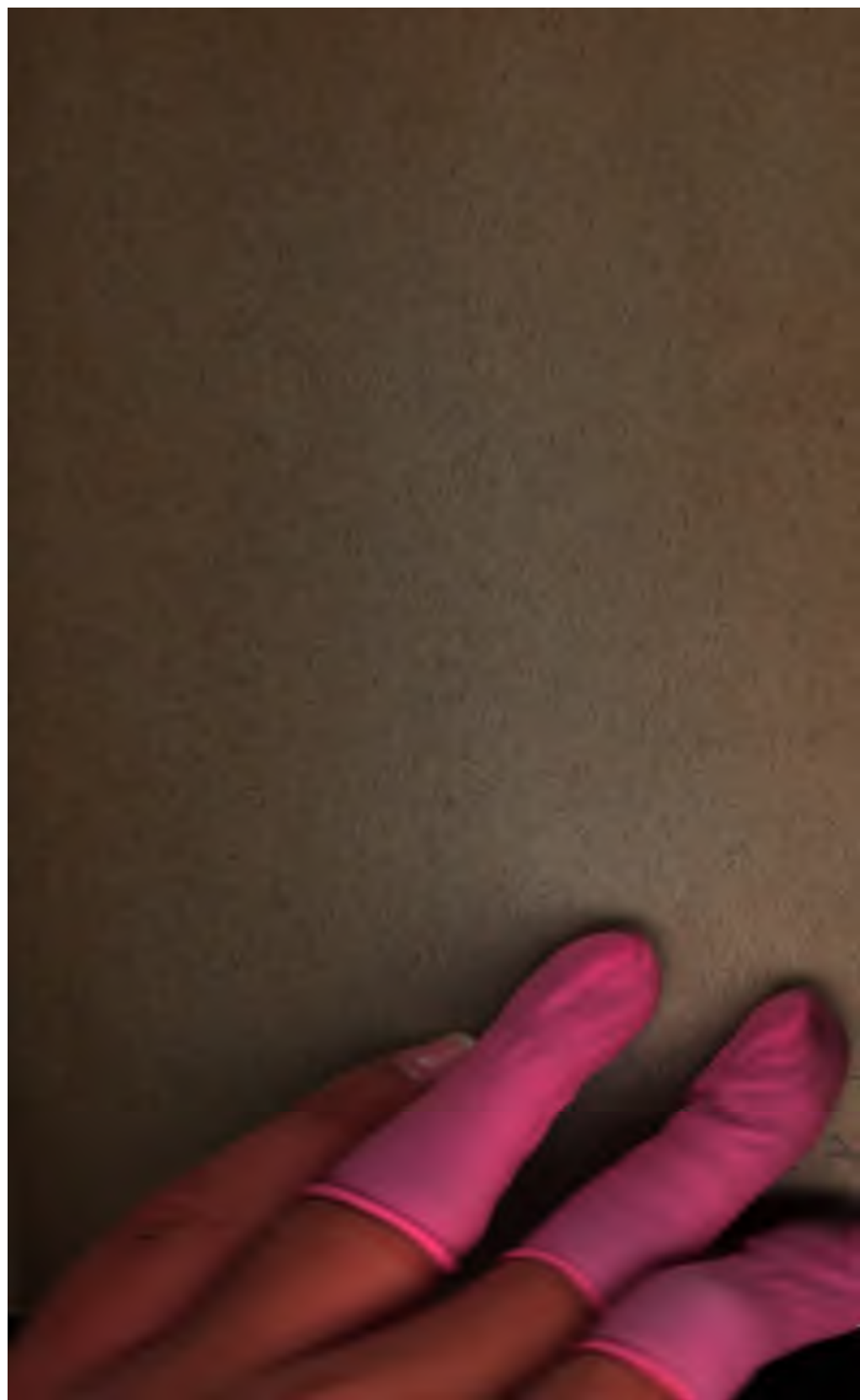
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THE  
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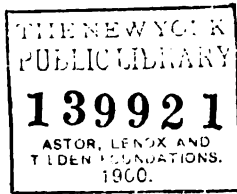
Go, . . . . . PREACH THE GOSPEL.—*Mark* xvi. 15.  
How shall they PREACH, except they be sent!—*Rom.* x. 15.

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# THE HOME MISSIONARY.

Go, . . . . . PREACH the GOSPEL. . . . . *Mark xvi. 15.*  
How shall they preach except they be SENT? . . . . *Rom. x. 15.*

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“My Spirit remaineth with you, fear ye not.”

SUCH was the inspiring language with which Jehovah roused his people, in a time of general discouragement, to a courageous prosecution of religious enterprise. Whoever might be against them, God was for them; and that was enough. However dilapidated their temple and imperfect its observances; however humble, in comparison with the former glory, were the sanctuary and the vessels and instruments of sacrifice, yet the power of the world to come was in the worship. God's Spirit kindled a holy fire on the altar of the heart; and this alone was a guaranty for the bestowment of all other blessings, and for the preparation of their hearts to receive them.

The friends of HOME MISSIONS have a similar ground of encouragement with reference to their work. The Spirit of God is in it; he is moving on the hearts of his people, and stirring up their zeal for the propagation of the Gospel throughout our expanding borders. He descends in reviving showers on the missionary fields; and multitudes, who before were cumberers of the ground, become fruitful trees in the garden of God. Let us welcome this presence of the Holy Spirit as a gracious pledge that our enterprise is accepted of Heaven, and a virtual command to press forward to attempt and to expect still greater things hereafter.

There are many things in the condition of our country which may well discourage us, if we walk by sight and do not look up in faith to the throne of God. The very *immensity* of the Home Missionary work is appalling. So many hundred thousand miles of territory which we have but just touched with our missions; and so many more upon which the messengers of peace have not yet even set their feet! so many immigrants crowding in, and so degraded, unapproachable and indocile! And then, the piety, intelligence and public spirit which have made the East what it is—and on which we mainly rely for leavening the growing masses of the remoter sections—become too widely diffused when sent out into those interminable fields. Will our evangelism, then, be able to overcome those antagonist influences, and to do at the West, under so many disadvantages, what it did when concentrated at home, in building schools and churches and founding all other wholesome social institutions? If in answering this question we must proceed on merely human principles, we shall be obliged to give a disheartening reply. But we are not abandoned to such a conclusion. “MY SPIRIT,” saith the Lord, “REMAINETH WITH YOU, FEAR YE NOT.” We look abroad over fields, which, ten years ago, seemed as for-

bidding as any that now remain—as rife with error, as beset with repulsive circumstances—but now evidently subjugated to intelligence, temperance and order by the preached Gospel, made effective by the silent and pervading influence of the Holy Spirit. And the renewal of revival influences, from year to year, assures us that thus it shall be in still more copious and powerful measures in time to come.

Again—many hearts are filled with apprehension by the changes which the increasing facilities of intercourse and the expansion of trade are producing. These multiply temptations and intensify their power. Success in business formerly depended mainly on industry and integrity; now, on enterprise and keen attention, and of course is attended with great excitement. Men will not now pause on the great thoroughfares to keep God's holy day, when the car or the steamboat promises to place them two or three hundred miles further on their journey by Monday morning. A larger number of the people than formerly are away from home—rolling on wheels or floating by steam; they are less under domestic restraint, and more beset by the thousand allurements spread for the traveler. Fireside regularity and sweet family influences, the watchful eyes of neighbors, the church, the prayer meeting, the communion table—are things that do not travel; but every ministry of sin and death—the baits of intemperance, the temptations of the gambler, the nameless dissipations of large towns, thoroughfares and taverns, the corrupting intercourse of godless associates—these are all abroad; their malign effects are felt in every conveyance and at every station and landing place. Will our increasing thousands of migratory population be able to bear such an ordeal without injury? Will there not by their means be a rapid deterioration of morals even in the more retired towns and hamlets of the land? Here, again, our apprehensions are met by the same confidence, that an overruling God can make these very agencies of intercourse and enterprise bear with them the antidote to their own evil. It is probable that moral influences have advanced more rapidly and triumphantly along the rail roads and rivers of our land than in any other portions; and that, although as a first effect many things may change for the worse, in consequence of increasing intercourse, those sections are on the whole in a more hopeful moral condition than they otherwise would have been. And the reason is, the God of the Gospel is also the God of providence. He builds those national highways, and bridges our lakes, and binds the East and the West together with bands of iron; and we may depend upon it, that he has his own ends in view—ends which shall not fail of accomplishment for want of power. And when, on these railways and steamers, many are running to and fro, and knowledge is rapidly increased; and when, also, hundreds of temples are annually rising to his praise, and revivals are multiplied all over the country, we cannot but hear in these results the animating word, "MY SPIRIT REMAINETH WITH YOU, FEAR YE NOT."

But there are other sources of discouragement within the church herself, which are more afflictive to the people of God than any external circumstances. Evils, sanctioned by time and defended by law, lie in the way of the world's conversion. Divisions seem to grow wider; questions of reform are discussed with increasing conviction to all parties that they are severally right, and the others wickedly wrong. A difference in the measures to attain an end is treated as if it were hostility to the end itself. Sectarianism is honeyed over with the name of a proper denominationalism; and the talent and energy that should be spent by the subdivisions of the Lord's host upon the great common enemy of Christ and souls, is worse than wasted upon each other. This, above all things, is adapted to cause the heart of the Christian to fail him, for fear that the Spirit will be grieved away.

Doubtless, he is grieved—not at the imperfection of men's judgments, by which they fail to hold the same views of truth and duty; but by their exclusiveness and want of holy charity. But here, again, he does not deal with us after our sins, nor reward us according to our iniquities; for as the heaven is high above the earth, so far do God's patience and mercy transcend what we might expect. The blessing descends, in a greater or less degree, upon these various tribes of Israel. Notwithstanding their strife with each other, they follow the same pillar of cloud, and the heavenly manna is sent down to them all. Bad as are the internal evils of the church, they might be worse. God does not forsake her; therefore, let us not fear. Instead of being disheartened, because there are diversities of operations, let us be animated by the abundant evidence that there is still one Spirit—the Spirit which is able and has undertaken to work out a victory of truth and love over darkness and sin.

Such cheering conclusions find confirmation in the notices which we group on the following pages, gathered from reports which come to us from different parts of the missionary field. These tokens of God's remembrance sent down from heaven, assure us that the work of evangelization is not ours alone, but eminently his—dear to his heart, guaranteed by his promises and sustained by his power. In this we rejoice, yea, and we will rejoice. Not all the greatness and difficulties of the work, nor the unfitness of the instruments, shall impair our confidence in its accomplishment, so long as, high and clear above the dust of worldly activity and the din of controversy, we can hear the inspiring note, "MY SPIRIT REMAINETH WITH YOU, FEAR YE NOT!"

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## Revivals of Religion.

### IOWA.

*From Rev. Williston Jones, Cedar Rapids, Linn Co.*

We have enjoyed three seasons of refreshing from the presence of the Lord; one, last spring, in a neighborhood a few miles from our village; another, commencing the last of November in another neighborhood; and the third in this place, commencing with the dedication of our house of worship, at which time we began a series of meetings that continued for two weeks. These resulted in the hopeful conversion of about 30 souls; the other two seasons of interest were attended by the hopeful change of some 35 or 40.

Three young men, connected with our church, have the ministry in view. One of them is a German, not yet two years from his fatherland.

During this winter there has been a revival among the Germans in this vicinity, which has resulted in the hopeful conversion of some 10 or 15. It appears to be a genuine work.

*Twenty family altars* have been erected the past year, in connection with the labors of your missionary, and more than thirty in the field which he occupies.

Our house of worship is completed in the midst of deep poverty and great discouragements. We have fought and won a great battle in respect to *temperance*; and liquor is now retailed only by stealth.

What a prodigious alteration must ensue, and what advantages must follow to the community in which sixty or seventy souls, in the judgment of charity, are born anew from above, thirty new family altars set up, the house of God erected, and the life-blood of intemperance no more allowed free circulation! Surely, such results ought to make the year in which they have been granted, a *jubilee* in the grateful recollections of that people; for, without doubt, in these events is involved the eternal destiny of multitudes, not of the present generation alone, but of those who shall come after, and who will thus receive a training in the right ways of the Lord.



*From Rev. Alfred Wright, Anamosa,  
Jones Co.*

Meetings continued for several days were held by the Methodists and the United Brethren; after which, Mr. W. informs us,—

Our own church followed up this effort by a protracted meeting of one week, in which there were several marked conversions. We then united with the Methodists and continued our meetings two weeks longer. During this time, there have been, as we suppose, thirty conversions. Eleven of these have offered themselves to this church. Fourteen have offered themselves to the Methodists. Others are undecided as to their church relations. The United Brethren and the Baptists will doubtless share in the fruits of this work.

*From Rev. S. J. Francis, Lyons,  
Clinton Co.*

Speaking of the religious efforts made in this congregation in February last, Mr. F. writes,—

It is with feelings of love and thankfulness to God, and of gratitude to you and the patrons of the Society who have sustained us here to the present time, that I now sit down to communicate the results of our efforts here.

On the 17th of February last we commenced holding daily meetings. We visited through the day till 2½ P. M., at which time we had meetings for conference and prayer, and meetings in the evening for prayer and preaching. Our house was crowded with anxious hearers. The meetings continued thirteen days, and then the cold weather compelled us to stop. We may say that it was the best meeting that has ever been held in Lyons.

Of the results, the following particulars are given :—

The church was greatly quickened. The members prayed, and felt, as they never did before, the power of truth. The Spirit of God went through the community to such a degree that sinners wept, and passed sleepless nights, and, as we trust, gave their hearts to the Saviour. Dead professors were revived. Hardened and bitter enemies quarrelled with

themselves, with those conducting the meeting, and with God; and were ill at ease. People generally felt that God was here. There will be fifteen or twenty brought into the churches. Heads of families are learning to pray. One intelligent husband and father told me, when he was rejoicing in the Saviour's love, that had it not been for the disgrace upon his family, he would, with his own hand, have put an end to his life; he felt so miserable.

It was good to be here, and so thought the members of the church, and those brethren who were with us, and preached for us. We think that the people in Lyons will not soon forget that meeting. It has given us vantage ground, and we can now prosecute our work with stronger hope of success.

#### Conversion of a Lady and her Daughter.

The following cases of unusual interest are mentioned in the report of a revival in this state :

Mrs. — is a woman of more than ordinary abilities. Peculiarly German in her habits of thought, from a German family in Pennsylvania. Owing to the difficulty of getting board, I applied to her family for a home. They had no wish to take a boarder, but to accommodate me they generously offered me a home for a time. Thus, by a kind of particular providence, which neither they nor I shall ever forget, I was introduced into a family where prayer was never offered upon a family altar, whose head and heaven-appointed priest never prayed, or mentioned the name of God to his children; whose mother had never heard a prayer except a *public* one, till she was thirty years of age. Yet her mind was by no means at rest. She told me that the first moment she saw me, she had a kind of strange, secret impression that I was to be the instrument of a blessing to her soul—that she was the more anxious that I should come to her house to live, that I might exert a greater and more direct influence upon her religious nature.

She had, for a long time, and even always, more or less, a deep inward longing for something she did not possess. Having about her the evidences of a disease which generally terminates in a very sudden death, she felt fearful. In the night she thought of her situation, and would say to her husband, "Oh, I wish I could pray; but I cannot pray.

The words sink back into my soul. God does not hear me." He would coldly turn her off by saying that "it was all nonsense—that she was under hysterical excitement;" and with such like talk.

She told me freely her feelings while tears flowed down her cheeks. She had been a neglecter of religion; had for months stayed away from the house of God; had been a great novel reader; also had read many infidel works. Now she regretted, with bitter tears, what she had read. She would not have her daughter read the same for all the world. They had never satisfied her mind, but only filled it with gloomy and ever-intruding doubts. She admired the simplicity of the Christian's faith; she wished she could believe, but could not. This was the state of her mind and she wished to be rid of these doubts and fears. She had with such confidence committed these religious feelings to me, and also her hopes that I should do her some good, that I felt for a long time a deepening anxiety for her soul. At length I became burdened with a longing for her salvation. Had God committed this soul to me for naught? Will not God hear my prayer and convert her? I fasted and prayed; my bed held me awake. At length she perceived that I was much cast down, and inquired the cause. I frankly told her that it was anxiety for her soul. She seemed much affected. I urged her to give her heart to God at once; told her she must give up *all*; asked her what held her back. She referred to the opposition she should receive from her husband; told her she must be willing to encounter that and everything else. Her anxieties deepened to a heavy burden. Finally, while reading a sermon *on faith*, which a kind friend had loaned her, light broke in upon her mind. It was the precious light of Jesus discovered by faith and love.

The opposition and ridicule she had anticipated from her husband was all realized. He persecuted her as much as his own sense of decency and the light of the nineteenth century would allow him. He said it was all priestcraft and morbid excitement; he cursed the day I ever entered his house, and would have gladly turned me away. He said I had spoiled his home.

The daughter (the only one at home) at first felt the same opposition. They both walked as if they were "kicking against the pricks." Their eyes threw daggers at me. At length her mother told the daughter all her experience. It

melted her. Yet she said, "If I do become good, Mr. — shall not know it." But she became deeply convicted; her conduct in opposing her mother oppressed her conscience. "What shall I do? Cannot Mr. — come and talk and pray for me?" He did so, and soon had the pleasure of sharing with her the joys of one who has found the Saviour. Her love is as great as was her hatred before.

The Lord preserve them and make them instruments in the salvation of others! The joy I have shared with these in their fresh and glowing love to Christ, would more than pay me for many journeys to the West.

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*From Rev. D. Lane, Keosauqua, Van Buren Co.*

There is now an interesting work of grace in this town. Three individuals, two of whom have been noted for their unbelief, have renounced all their former erroneous views, and have publicly expressed their belief in the great doctrines of Christianity.

Numbers of our citizens are awakened to the great interests of religion; some are enquiring what they must do to be saved,—I do not know how many.

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*From Rev. B. Roberts, Marion, Linn Co.,* we learn that some forty or fifty cases of hopeful renewing have taken place there. Fourteen have been added to the church, and others were expected at the next communion. The Methodists, Baptists, and Old School Presbyterians likewise shared in the results of the work.

#### Revival in Keokuk.

Rev. T. Lyman writes from *Fort Madison* as follows:

I have been absent for more than two weeks in Keokuk, where I have been assisting Rev. Mr. Williams in a very interesting revival in that place. You will be glad to learn that that church of your patronage is thus blessed.

The work goes on, like all the other great works of God, with little noise. Still, silent, deep conviction, with little or no excitement, but such as is consonant with such conviction, is the characteristic of the work. Many old back-

sliders are reclaimed; some are converted from the world. Especially, a feeling of love and confidence is established among church members. This last mentioned is one of the best fruits of a revival in the West. It is so everywhere, but in a peculiar sense in the West, where all come together as strangers, and no one knows the historical character of his brother. These protracted meetings have a very good tendency to unite these stranger elements together.

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### MISSOURI.

*From Rev. H. H. Hayes, Houston,  
Marion Co.*

To the church in Newark 15 have been added on profession of faith. At a protracted meeting held there in September, the Spirit of God was manifest, and deep feeling in saints and sinners gave such solemnity to the meeting, as had not been experienced there for years. We worship in a log school-house that will seat 100; but for the sake of more room we moved to a carpenter's shop. On the Sabbath this did not hold more than half the people. Twenty professed hope in Christ. A few of these joined the Baptist and some the Methodist Societies. Newark is an important point. The country about there is filling up, and people come in to church for ten miles around. After our meeting, an effort was made to build a church. Bricks were burnt and the foundation laid, but cold weather set in and stopped the work. It will go on in the spring.

#### A Sunday School in the Woods.

There has never been a school at Newark till last summer. The good people thought they were too much scattered. An effort was made and \$25 raised at once for a library, and to the astonishment of everybody, between 80 and 90 scholars came forward to join the classes. Our house would not hold them and leave room for teachers to move about. So the boys *took to the woods*. Each teacher went to a fallen tree and arranged his class upon it. These classes were scattered about out of sight of each other. I have never seen a more interesting school, and what makes it so is, that teachers and scholars take so much interest in it. Some come six or seven miles.

*From Rev. W. H. Smith, Cross Timbers,  
Hickory Co.*

Speaking of the results of the last year, our missionary says—

God has poured out his Spirit. His people here have been refreshed, sinners have been converted; and great good has been done, whereof we are glad. Christ has been made to several the "wisdom of God and the power of God unto salvation." This has given me renewed zeal in the cause of my Master. Some are yet serious, and I hope rich blessings are in store for them.

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### WISCONSIN.

*From Rev. Chas. Morgan, East Troy,  
Walworth Co.*

Near the last of January, the church began to feel, and expressed the desire for special and protracted efforts for the salvation of souls. We resolved to commence by several successive meetings for prayer and humiliation before God, and family visitation.

On our coming together, it was manifest that God was with us. The hearts of Christians were broken in view of their unfaithfulness; and for days their earnest prayers went up for the pouring forth of the Spirit upon the multitude of impenitent around us. In view of my poor health, and the increasing desire for preaching, it was thought best, if possible, to procure aid from abroad. A neighboring pastor, Rev. L. Foote, of Delavan, labored with us for several weeks with great acceptance and success. There soon appeared to prevail a general seriousness and disposition to investigate the subject of religion; and several prominent individuals, hitherto exceedingly sceptical, were brought to the knowledge of the truth. Now was heard, on every side, the anxious inquiry, "What must I do to be saved?" and many rejoicing in the hope of life. Never before, it is said, has East Troy enjoyed such a work of grace—so sweet and precious—so marked, as conceded by all, as the work of the Holy Spirit, with little excitement, and scarcely any opposition.

A peculiar and most interesting feature of this work is, that it has taken hold of quite a number of the most influential men in this community—men well known as Sceptics and Deists, and averse to religion. One of this number, when sit-

ting at the feet of Jesus, clothed and in his right mind, said, "I have been for twenty years on board of the piratical ship of Deism, and my prayer to God now is, that I may do as much for Christ and his cause, as I have done to oppose him." Another infidel of talent and respectability, under the power of the truth, bowed upon his knees, and cried in agony: "God of my mother, have mercy on me!" His mother is a devoted Christian in the state of New York.

"God of my Mother!" How much is revealed in that single exclamation; how conclusively it proves that this man had a mother, whose faithfulness left its impress on his soul too deep to be obliterated by time and sin; and how eloquently it pleads with other christian mothers to be diligent in inculcating the religion of Jesus, and encourages them to expect the quickening of the seed which they sow, though it lie buried long.

Of those indulging hope and giving, so far as we can judge, good evidence, there are between forty and forty-five. Of these about twenty-five are *heads of families*, many of whom have already erected an altar to God in their households, from which ascends the morning and evening sacrifice. The work seems mostly to be confined to our society and congregation. The interest continues, and there are numbers deeply anxious for the salvation of their souls.

This revival will change the face of things very much in this community; and I trust will add somewhat to the strength and moral influence of our little church.

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*From Rev. M. P. Kinney, Whitewater.*

#### **An Extensive and Precious Revival.**

The last quarter of my missionary year has been a season of labor, exhausting to my physical energies, but refreshing to my soul. I have found it sweet, indeed, to be called upon to answer the most important question ever propounded by human lips—to feel that souls, immortal in their destiny, were earnestly inquiring after the way of salvation.

#### **How the Work was begun.**

The revival commenced with the church of which I am pastor, and I may say with the pastor himself. My own

unworthiness, and a sense of the responsibility resting upon me as a watchman on Zion's walls, came home to my heart with crushing weight. I sought relief in communion with my Saviour, and tried to cast the burden upon his willing hands. The ear of God seemed open to my earnest, importunate prayer, and I renewed my consecration to him, and labored with the expectation of meeting a happy result. The brethren and sisters began to feel their responsibility, and to come up to the help of the Lord. Sinners were pricked in their hearts, and cried for mercy. Other christian denominations joined us, and the work moved steadily forward. I cannot, as yet, state the result with any degree of accuracy. Many are still serious. Twenty-five have united with us, and others are expecting to at the next communion season, fifteen with the Methodists, and some thirty with the Baptists. I think at least one hundred have passed from death unto life.

We took possession of our new church edifice last spring, and during this winter God has been pleased to make it the birth place of many souls. We have enjoyed a most precious refreshing from the presence of the Lord. Never has this place and surrounding country been so thoroughly moved by the Spirit of God. The ordinary means of grace were used, and multiplied to meet the demand. Stillness, thoughtfulness and solemnity characterized our meetings, while sinners trembled before the truth and submitted unto God. The middle aged and the youth together wept over their sins, and sought and trusted in the Saviour. Zion here has been made to rejoice at the triumphs of the Redeemer's cross. I can say truly "My soul doth magnify the Lord."

As a consequence of the spiritual strength thus received, it is expected that

#### **Further Aid will not be needed.**

This quarter closes my engagement with the American Home Missionary Society. It is my conviction that this church and society should now support their own pastor; and I shall try to urge them to bear the burden. I shall, therefore, take leave of you, expressing for myself, and in behalf of the church, our grateful acknowledgments for the aid which we have received from the churches through your hands. I trust it will appear in the judgment, that the means thus given have done much good.

*From Rev. S. W. Eaton, Lancaster,  
Grant Co.*

The Congregational and Methodist churches of this place were simultaneously visited with an increase of spiritual influences, the results of which were about equally shared by the two denominations.

I co-operated with the Methodists as far as I could, and also held separate meetings for prayer and inquiry, some of which were intensely interesting. In one instance, when many both of Christians and the impenitent were assembled, the Spirit was so manifestly present, and with such power, as to make it a truly memorable occasion. The supernatural influence was felt by every one, and all seemed equally overpowered by it. Strong men, whose eyes were unused to tears, bowed and wept like children.

The result of the whole effort is, that about forty persons give evidence of having been converted. Some of them are to be received as members of the Congregational church next Sabbath.

*From Rev. Dana Lamb, Alto, Fond du  
Lac Co.*

Mr. Lamb preaches also at Springvale, where he resides. Of the work at Alto, he says :

A revival prevailed, principally among heads of families. Some fourteen family altars have been established, either for the first time, or where they had been discontinued. Of those who had relinquished their hope, or were hopefully converted, there are about twenty. We feel that we have great cause of gratitude for what the Lord has done for us the year past.

*From Rev. John Lewis, Platteville,  
Grant Co.*

I noticed in my pastoral visits, during the last of the fall and the first of the winter, a special sense of spiritual desolation. Complaints of unwonted darkness were frequent in our social meetings. These were not cold, heartless, self satisfying complaints, uttered as a matter of course. There was manifestly a growing feeling of dissatisfaction in view of it. The feeling of many hearts was—"We cannot have it so—Oh that it

were with us as in months past." I could not but regard this as an encouraging symptom, and began to multiply our social meetings. These increased in interest, and at length preaching every evening was commenced. These meetings, together with meetings in the afternoon, were continued for four or five weeks. The Lord was manifestly present, and made the truth powerful in the reviving of his people, the reclaiming of backsliders, and the conversion of the impenitent. None have yet been admitted to the church, but 60 or 70 are indulging hope that they have passed from death into life. Among them there are some of all ages, from twelve years old up to threescore years and ten. Romanists, Universalists, Moralists, have turned away from their refuges of lies to trust alone in the merits of a sin atoning Saviour. Lips, once profane, now utter the praises of God; and families, once prayerless, have now an altar where God is daily worshipped. I cannot but believe that the standard of piety has been permanently elevated, and that the graces, as well as the numbers of this church will be increased. A tribute of thanks is especially due to brethren who gave us their faithful labors and assistance.

There are still indications of the special presence of the Spirit, and I find myself entirely unable to do all that needs to be done. I am now preaching at one of my outposts, where there are cheering indications. This, together with lectures to young converts, compels me to preach at least once a day on an average. I hope ere long to be able to tell you that the Lord is doing a good work all over this mining region.

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## ILLINOIS.

*From Rev. D. R. Müller, Aurora,  
Kane Co.*

### Incidents in a Revival.

During the past year we have enjoyed a precious revival of religion. Its influence, to some extent, has been felt on the community generally, although many are not converted. Still they are led to respect religion and religious people.

There were, during this season of interest, some very signal answers to prayer.

There were several members of the church who had impenitent companions, some of whom had not been present at any of our meetings. The minds of the

church seemed one day led out in prayer for them in an unusual manner, and the same day two or three, although not present, and knowing nothing of the fact, hopefully submitted their hearts to Christ; one of them six miles away, and, as near as we could learn, the same hour the church were praying for her.

A woman who was impenitent, and had been brought up in an irreligious family, became dissatisfied because her husband spent so much time in serving God, and told him she should leave and go to her father's, five miles off. She had made all the arrangements; the time was set when the carriage should come for her; and no reasoning could lead her to change her purpose. He asked his pastor what he should do, and was advised to request the church to pray for her, without telling any one the facts. The result was, she was in deep agony, crying out, "What must I do to be saved?" and soon found peace in believing.

Another interesting case—a family of eleven children.

We were holding evening meetings in different families. Said a little girl, (whose parents were brought up Universalists, and open Sabbath breakers,) "Pa, why can't we have a meeting here; may I ask Mr. — to appoint one?" Without thinking, he said, "Yes." He left home to be absent a few days; when he came back, the little girl said to him, "We are going to have a meeting here to-morrow night." He was much opposed, found fault with his wife, charged it upon her; (he had forgotten his promise to his child.) His wife remarked they could send word to the minister not to come. He was unwilling, for that might disgrace him.

Sleep that night departed from them. The next morning he went into the woods and there remained, thinking of his guilt and his prospects, until near night, when he bowed his will, and sank sweetly into the arms of the Saviour; and as the brethren and sisters came in to pray, he met them joyfully, saying, "How different you look; how I love you!" And as we knelt, he, for the first time before any human being, bowed his knees and breathed his soul out in prayer for his wife; and she too was soon led to hope in the mercy of God. From that time on, they, with others who united with the people of God, have led consistent and devoted lives, greatly encouraging the hearts of Christians.

It is pleasant to see large families, where there has been no prayer or praise,

gathered morning and evening around the family altar, to hear of God and heaven; and to see the children gathered into the Sabbath school. Some ten or twelve family altars have been erected in this place within the last year.

Thirty have united with the church since I have been here; twenty the last year.

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*From Rev. A. M. Dixon, Carlinville,  
Macoupin Co.*

#### **Protracted Meeting.**

I have preached regularly twice or thrice every Sabbath since my last, and about forty week evenings. As the result, quite a number have been awakened, and there are some twenty or more hopeful conversions.

I have just closed a series of evening meetings. Some thirty or forty came to the anxious room; thirteen have connected themselves with our church; and four or five stand ready to join. Some will join other societies. We feel quickened and encouraged. One young man, who, it is said, was a Catholic by education and a sailor, was a subject of the work, has joined our church, and I think will study for the ministry. One other of the young converts will study for the ministry, if he can get the means.

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*From Rev. L. E. Sikes, Lamoille,  
Bureau Co.*

#### **Prospects of Good.**

In reviewing the last three months, I can say, that the kingdom of our Lord is gaining ground in this place. Laborers in different forms have increased on this field, and we believe the whole has been for the advancement of the Gospel. We trust that much will be accomplished by a recent distribution of bibles and religious books. The work of the Lord is evidently revived in the community.

The state of religion has been low in this vicinity for several years, till a few weeks past, when much seriousness began to be felt by many. In December, the Baptist denomination commenced a protracted meeting, which is in progress at this time, and there are quite a number who profess to have passed from death unto life.

**Religious Interest among the Germans.**

The German population are much interested. They have a meeting by themselves about four miles distant. The awakening is represented to be quite general among them. All denominations of Christians are much revived, and the word of the Lord is attended by the Holy Ghost sent down from heaven.

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*From Rev. P. Anderson, Chicago.*

**Revival among the Norwegians.**

The Scandinavian Church, as this is called, consists of 150 members, organized on the principle of requiring evidence of conversion preparatory to admission. Last year it lost thirty-five by death and removals to the interior; but the addition of sixty others, mostly new converts, have given it a net increase of twenty-five.

I am happy to say that God's Spirit has evidently been with us, and is with us now; the old foundation of many, and their delusive hopes, such as baptismal regeneration, salvation secured by membership in the church according to a civil code, &c. &c., are vanishing as the morning clouds are carried off by the gentle breeze; and a few are asking seriously what they shall do that they may have eternal life. I expect a goodly number to unite with us at our next communion.

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*From Rev. W. A. Thompson, Port Byron.*

It gives me pleasure to be able to report that the Holy Spirit has come down in his power, and many stout hearts have been bowed. Many family altars are being erected. Some of our prominent citizens are coming out on the side of Christ; many young men and young women are giving themselves to the Lord; and most of the youth in our village are among the inquirers. Eleven have already been examined for church membership. Our Methodist and Baptist brethren enter into the work, and their families are blessed.

A neighboring pastor writing at a later date, gives the following additional statement:

Salvation is flowing up and down this great valley, and all the churches are sharing the blessing. I have just returned from Port Byron, where I have been laboring in the spiritual harvest. The Lord is pouring out his Holy Spirit upon that place in great power and glory. It is hoped that from thirty to forty in that town and vicinity have come to Jesus. This refreshing from on high commenced in a school house, about four miles back from the river in the country, and is now going on in town gloriously.

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*From Rev. A. B. Campbell, Rushville, Schuyler Co.*

**Death of Pastors.**

R. was one of the early stations of this Society. Within a short period, two missionaries, Rev. Messrs. Haswell and Kimball have rested from their labors at this place. The testimony of their successor to their worth and influence is gratifying and instructive.

The preaching of the Gospel here has brought forth good fruit. The place was formerly notorious for its wickedness. Now, a healthy public sentiment exists in regard to temperance, education and religion. The leading business men of the place are either members of churches or regular attendants on the ministrations of the sanctuary. The Sabbath outwardly appears to be well observed. After encountering many difficulties the citizens have erected a good academy, which is under the charge of well qualified teachers and has an attendance of more than 100 pupils. The influence of the school has been very salutary thus far, and it promises to be a rich blessing to this community and to the Church of Christ.

The influence of brother Haswell, a former missionary of your society, is still felt here. Though permitted to labor but a short time in this portion of the Lord's vineyard, his labor was not in vain.

**Last Days of Rev. L. P. Kimball.**

Brother Kimball, his successor, died on the 29th of Jan., 1851. When I arrived, I found him confined to his room afflicted with a painful spinal affection. His influence here has been most salutary. He had an intuitive perception of men, and he moved among all classes without

encountering their prejudices, and made them his friends. Even the impenitent and ungodly always spoke in his praise. He was a "living epistle, known and read of all men." Many visited him during his protracted illness, and I trust were impressed with the power that religion has to sustain and comfort in time of affliction and in prospect of death. He manifested so much patience and such christian resignation that all felt that "the chamber where the good man meets his fate is privileged beyond the common walks of virtuous life, quite on the verge of heaven." Till the day of his death he felt a deep interest in missions, and the Home Missionary was usually upon his table. His last hours were his happiest ones. After he was unable to speak he wrote the following—this was 2 or 3 hours before his death—"I am very happy." To one standing at his bedside he said: "I rejoice, rejoice with me." When asked if he suffered much, he wrote: "Suffer but little; am in great joy." "O the brightness of Christ." "How I feel in view of heaven, only a few hours from glory." He has gone from us to reap his reward. He will long live in the affections of this people.

#### **Recent Awakening.**

A general desire for a refreshing from on high led the Pastor to take measures for pressing the interests of the soul upon the immediate attention of his flock.

There were about 45 inquirers during the revival, most of whom are now indulging a hope in Christ. Some were deeply convicted and brought almost to the borders of despair. I never saw a more interesting class of inquirers. They were mostly young, between the ages of fifteen and twenty-five. They are of a class that promise to be useful to the cause of Christ. Quite a number of the converts are members of the academy and I hope some of them will yet preach Christ to their fellow men. An unusual degree of harmony prevailed among the members of the church. I had no obstructions thrown in the way by professors of religion. This work has been a great blessing to the church; it has not only added to its numbers, but it has increased the graces of those who formerly belonged to our Zion.

On the 9th of February we had our communion. Twenty-nine persons united on profession of their faith. There are several others who will probably unite at

some future time. Thus far the converts appear to be bringing forth the fruits of righteousness. I had organized a Bible class of about 12 members, all young men, previous to the revival. Every one of that bible class, I trust, are members of the invisible as they are of the visible church. The church has never since its organization received so large an accession.

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*From Rev. E. G. Smith, Dover,  
Bureau Co.*

#### **Springs in the Desert.**

At this place much faithful labor has been expended and much seed sown; but the husbandmen have one after another passed away and seen no harvest. But God has remembered Zion.

The present state of things will furnish occasion to those who have been interested in our behalf, and to all who love Zion, to rejoice that after so many years of declension and in the midst of deserved wrath, God has made bare his arm to save souls from death and his people from their sins.

The first appearance of special interest was about the first week in January. The church came together preparatory to the communion. The Spirit of the Lord was manifestly present, and his people were humbled. "Was it possible," they inquired, "that we can see a revival?" Sinners were apparently Gospel hardened, and the people of God engrossed in the world. The intelligence of a revival in a neighboring town seemed to strengthen the hope that the Lord was near to bless.

The interest deepened until about the last week in January; it seemed manifestly the duty of the church to devote more time to meetings. There were some that were ready to come out on the Lord's side at once. The church became more deeply interested. The meetings were solemn and delightful, and were devoted to prayer and conference. The young converts were encouraged to take an active part, and they did so with the best results.

For some weeks the pastor was aided by the judicious and indefatigable labors of a



neighboring minister, and a powerful revival was enjoyed. It was characterized by a deep feeling and a solemn stillness that were quite remarkable.

It has not been the earthquake, nor the fire, but the still, small voice, that has found its way to almost every dwelling in our community.

The aspect of things has very much changed among us. Before, almost all of our youth were in the broad road, with only here and there one in the straight and narrow way; and now we trust that only now and then one is left in the broad way of death.

The young have shared very largely in this blessed work. The Sabbath school has been signally blessed—the first subjects were from its members. The attendance has nearly or quite doubled since the revival commenced.

Many heads of families have been subjects of this work, and they have set up the altar at home; and many altars that had been undermined by the tide of worldliness, or overwhelmed by floods of ungodliness that sweep through these valleys and over these plains, have been rebuilt, we trust, on broader and deeper foundations. Several of the converts are men of influence.

Some who had long been regarded as hopeless have been brought in, and are sitting at the feet of Jesus, clothed and in their right minds—miracles of mercy—an astonishment to others and a wonder to themselves. May the Lord keep them by his mighty power through faith unto salvation.

It is quite difficult to speak with accuracy as to the whole number of conversions. With those who have been reclaimed from a course of life that seemed to amount to almost if not quite hopeless apostasy from Christ, we have reason to believe there are not less than 60. Still, some of them are quite young, and we hope with trembling. The whole course of instruction has tended to keep down animal excitement, and to bring the great truths of the Bible before the mind, and let them have their legitimate influence, without the aid of artificial stimulants.

**Now is the time to work.**

The West, as a field of missionary effort, never presented a more hopeful aspect than at the present. True, the spirit of enterprise is stirring up the

depths of Western society. But we have reason to hope that the Spirit of God is moving upon the face of the waters—the hitherto and still troubled waters. We hear pleasing intelligence in numerous places, that God is bringing many to a knowledge of the truth.

In this work of grace, two resident ministers, who formerly had charge of the congregation, were greatly useful by their counsels and personal labors in promoting the salvation of souls.

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*From Rev. J. H. Baldwin, Waltham,  
Lasalle Co.*

Mr. B. labors in two places, Waltham and Prairie Home. In the former, a protracted meeting, held in connection with the Baptists, resulted in increasing the number of believers some twenty-five or thirty. Twelve have united with the Presbyterian Church, and others are expected to make a public profession in a short time.

At Prairie Home the church was in a low state; difficulties among professing Christians, of different denominations, existed in the neighborhood; which discouraged all effort and injured the cause of religion. A day of fasting was appointed. All came together; it was a melting time. There were mutual confessions, and finally a solemn covenant was entered into to bury the past—all that had interrupted their christian fellowship and dishonored religion; never more to give them a resurrection in any particular, unless for further confession. The Spirit of God settled down upon the congregation; the attention of the community was arrested, and some fifteen or twenty were hopefully converted or reclaimed. The work is growing deeper in the hearts of Christians, and the present indications promise much for the future prosperity of Zion.

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*From Rev. John Ballard, Perry,  
Pike Co.*

In Maysville church (formerly Salem) there has been a revival of religion. The church has been much quickened, the languishing prayer meeting has been revived and a more general interest in the subject of religion is now felt. Though

the work has not been as extensive as we hoped it would be, yet much good has been done, and eight or ten have given evidence of a change of heart.

We are now engaged in family visiting, with the ministers of the Baptist and Methodist churches. These visits have a happy influence on our own feelings, and we think they will produce a more friendly and a better state of feeling between the members of the different churches. If God favors the design, we expect to commence a protracted meeting at the close of these visits. We think that He approves of this course and will crown our efforts with his blessing.

#### Church edifice Completed and Paid for.

Our church is very neat and comfortable. All are well satisfied and pleased. Although not the largest, yet it is the best house in the county. It has been a great effort for us to build it, and in some instances it has cost *real* self-denial. But it is done; and what is better, it is *paid* for, and paid for without any *foreign* aid. Friends in the neighborhood, not connected with our church, have afforded some assistance, for which we feel very grateful.

Those who have been more favorably situated while they were building a house of worship cannot fully sympathize with this church in her present joy. We have been dependent for many years—we have had no comfortable place for worship—we have been exposed to frequent interruptions and were cramped in all our energies. There has been a happy change in all these respects. We now feel at home. Our singing is much improved by the accommodations of an orchestra and a choir is beginning to form. We have a fine melodeon, whose sweet and powerful tones combined with other circumstances to increase the interest of the *first Sabbath* in our own house. Some were carried back in their feelings to their former places of worship in the East, and enjoyed over again with *much deeper interest*, happy days which had, long since, gone by.

Can there be any doubt that the moral value of that house of worship is manifold greater than it would have been, if the expense had been supplied from abroad? Have not the sacrifices and struggles of the church for this object gathered around it an amount of personal attachment, of inestimable worth for the upbuilding of the spiritual edifice.

## OHIO.

*From Rev. I. N. Ford, Jackson C. H.*

#### Special Meetings.

During the past quarter, in addition to my regular appointments, I have held three protracted meetings. Two were in the country, and the other in town. The two in the country were interesting, and seemed to be a blessing, particularly to the members of the church, but not very decisive in their influence upon the unconverted. Some few, however, were awakened.

The meeting in the town was more decided in its effects. There were some twelve or thirteen inquirers, some of whom are now indulging in a hope. The members of the church were quickened in their duties. The interest still continues. Although the number of those awakened is small, yet it is very cheering, when we consider the difficulties which surround us.

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*From Rev. R. Tenney, Amesville,  
Athens Co.*

#### Revival.

I found the church in a very low state. They were few in number and divided. Our prayer meeting was attended by only four or five, and sometimes by only two or three, and sometimes by none but myself; and at the close of my first year I could report not a single conversion by my labors, and not one addition to the church. During the busy season of harvest, because none would attend, we were obliged to suspend our prayer meeting for a few weeks.

In the fall I made an appointment for a protracted meeting, to commence on the 10th day of October. At first our faith was tried by unfavorable weather, and the smallness of the number that attended; but soon the weather became fair, and the number of attendants increased. On Saturday evening we saw the first indications of good. On the Sabbath, our house was crowded, and under the morning sermon there were indications that the Spirit of God was exciting the minds of the congregation to the most solemn and earnest attention. It was our communion Sabbath. In the evening I preached again to a crowded house, which gave good attention. I felt

that a crisis had come, which would affect, favorably or unfavorably, the cause of Christ amongst us. It was with feelings of the deepest solicitude for the result, that I descended from the pulpit and invited those who felt their need of a Saviour to come forward and occupy the front seats in the house. Five responded to the invitation. On Monday evening, after sermon, thirteen came forward; and thus we went on during the week. Some were entertaining hopes that they had found the Saviour; and new cases of awakening occurred. At one time there were as many as twenty-two that expressed their interest. Thus we went on till the last day of October; some new cases of awakening or conversion occurring under almost every sermon preached.

As the result of our meeting we have received *twenty-eight* persons into our church, and a few more hope they have passed from death unto life, and have expressed a desire to connect themselves with us. I hope the work of the Lord will not stop till multitudes more shall embrace the Saviour. I could get no assistance; I was alone and single handed. I preached all but one sermon, though it was trying at the time; for I felt that with rather feeble health, I might not live through the effort. I thought, however, if I died in the midst of a revival of religion, it would be a blessed time to die; but I feel stronger and better in health than when I began.

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*Rev. W. Van Vleck, Fulton, Hamilton Co.,*

*Writes respecting his charge—*

In answer to prayer and personal efforts, the Lord has been pleased to pour out his Spirit, and revive his work among us.

#### **Church built—Revival.**

Some fourteen members of the church in Fulton, reside in Jamestown, Ky. One family, rich, not in this world's goods, but in faith and good works, resolved to build a house for the worship of God and for the good of the community in which they dwelt. By their generous contributions and persevering exertions, and by the coöperation of several benevolent persons, who always love to take stock in any enterprise where the Lord is

pledged for security, the house was completed in four months from the day it was commenced. It is a substantial brick building, capable of seating 300 people, finished in a plain, neat style, and furnished in a simple, tasteful manner, at a cost of \$1000.

The week after it was dedicated we commenced a protracted meeting in it, and a most precious season of divine grace was enjoyed, pervading, more or less, the whole community. Some thirty persons gave evidence that they had passed from death unto life. A church has since been organized of over thirty members, and its future prospects are bright.

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*From Rev. L. L. Fay, Lawrence,  
Washington Co.*

#### **A great change in eight Years.**

In my church, in Lawrence, there is now a glorious revival of religion in progress. Twenty-six are now hoping in Christ, nine of whom are heads of families. The majority of those who have found Jesus precious to their souls are young men and women, some of whom were eminent in sin. The altars of Baal have been broken down; the ball room and the frolic are now changed for the house of God and the prayer meeting. The dark deeds of iniquity, such as Sabbath breaking, profanity, intemperance, &c., are disappearing before the light of Gospel truth. From many of the log dwellings scattered among these wooded hills and valleys, you now can hear the voice of prayer and praise. This part of Christ's vineyard that eight years ago was a moral wilderness, is now, by the aid of the American Home Missionary Society, made to bud and blossom as the rose. During this time *how great the change!* A meeting house *built and paid for*, a pastor settled for the *first time*, and all the institutions of the Gospel which the Puritan Christian loves and esteems are in progress. My people are poor, and nothing can be more true, than that I was sent by your Society "to preach the Gospel to the poor." This enterprise God has blessed, and I trust that more than a hundred souls already have their names written in the Lamb's book of life, and who will give praise through all eternity for what the American Home Missionary Society has done for their salvation.

## MICHIGAN.

From Rev. W. W. Atterbury, Lansing.

Our weekly prayer meeting occurred on the evening of the first day of the year. I had anticipated the meeting with a good deal of interest, and I believe that from more than one heart the prayer had ascended, that God would mark the commencement of the new year with the display of his grace. The meeting was attended by more than the usual number, and we felt that God himself was there. There had been like cheering indications at the Methodist prayer meeting the previous evening; and we therefore felt encouraged to appoint meetings for prayer and preaching, the remaining evenings of the week. By the Sabbath, a number were inquiring what they should do to be saved. Led, as we trust, by the Spirit and providence of God, we continued our meetings from time to time for some weeks. The Methodist minister and myself preached alternately each evening; and we had occasional meetings for conference in the day time. The latter meetings were eminently blessed to many of God's people. Christians of different denominations labored together with the utmost harmony, and "roots of bitterness" were removed. Between thirty and forty have been hopefully converted. Among them are some of much influence in the community, who we trust will now become strong pillars of the Church of Christ.

### The Path of Obedience, the Path of Hope.

There was one, an intelligent man of middle age, who, though under religious influences in early childhood in New England, has for a number of years been a disbeliever in experimental religion, and part of the time professedly a Universalist. He attended occasionally during the early part of our meetings, impressed apparently more by the earnestness of Christians than by any direct view of truth. At length, one evening, as he returned home from the meeting, he was convinced that there was one obvious duty, (even though there were no such thing as experimental religion,) which he had utterly neglected; and that was, to *acknowledge God in his family*. This duty he determined at once to perform. Accordingly, the next morning, when his family were all gathered around the breakfast table, he confessed his sin in this respect, and his sorrow that, sustain-

ed by the bounty of God for so many years, he had never thanked him for his goodness. He then invited them all to kneel with him around the family altar. When he arose from prayer, as he afterwards told me, he felt willing and determined to do *every other* duty that God should make known to him. A feeling of gratitude arose in his heart, as he thought of the wonderful goodness of God in sparing one who, for more than forty years, had treated him with such neglect. He no longer felt that God was too strict in his law; it seemed to him that it would be a pleasure to serve God; that whether he were a Christian or not—whether he were forgiven or not, he hardly knew, and scarcely thought; in either case, he meant to serve God. He felt relieved and happy, he hardly knew why; but his predominant feeling was one of gratitude. That evening he made the same statement to the congregation which he had made to his family in the morning.

### Conquests of Grace.

One afternoon I chanced to pass the house where lived a Universalist and his wife, upon whom I had not called for a long while, and who never attended meeting. Impelled more by a sense of duty than by any expectation of doing good, I stepped in. The wife was alone, and, after a few moments' conversation, I asked her if she loved the Saviour and had a hope in him. She seemed at once affected by the question, and answered that she had formerly believed herself a Christian, but, now, for a long while had had no good hope. I told her of Christ's love, his willingness to forgive, and invited her to come, like the returning prodigal, immediately to Him. She promised to do so, and I prayed with her and left. Afterwards her husband came in, and noticing a change in her appearance, inquired the cause. He then went out and invited some of their young friends to come in and dance at their house that evening, in order to dispel her feelings. They came, but she persuaded them to leave without dancing. I called a few days after, but, finding another lady with her, left a book for her to read, and was coming away without conversing with her on her own condition, when she burst into tears and asked me to pray before I left. On inquiring, she said she had kept her promise, and trusted that she had found forgiveness. The other lady seemed much affected as we knelt, and with thanks to God for his

grace, renewedly consecrated *ourselves* to Him.

"There are diversities of operations," but the same Spirit. Mr. — was formerly a member of an evangelical church, but for a long time past had lived but little as a Christian should live. A few weeks since, he got into difficulty with another man, which resulted in a lawsuit. A number of men, former neighbors of his, attended as witnesses, and testified in strong terms against his character. The trial continued till late at night, and though it terminated in his favor, he was pained at the fact that his neighbors had testified against him. The Spirit of God seemed to employ this as the means of his conviction. He was awakened to a sense of his condition, and, like the prodigal, was met by his Father while yet a great way off. Christ appeared to his soul as his Saviour, with the clearness of a vision. His joy was now so great that he could scarce refrain from expressing it aloud. This was early on Sabbath morning. At the close of the morning service he came forward, and with broken utterance confessed in public his sin in wandering so far from God, asked forgiveness for the evil of his example, and expressed his gratitude for the grace that had reclaimed him. Many in the congregation were deeply moved. None doubted his sincerity. Since then he has been regular in his attendance at all the meetings, and in his prayers and remarks at the conference meetings, and in his general deportment, gives pleasing evidence that the change in him, manifest as it is to all, is indeed the work of the Spirit.

#### A Mistake Corrected.

Conversing a short time since with one who thinks she has recently given her heart to God, she said that she used to think that, should she become a Christian, it would cost her a great and continual struggle to give up various forms of wordly amusement, of which she had been very fond; but, now, that she loved Christ, she was astonished to find that her fondness for these pleasures had ceased, so that it was not the least self-denial to relinquish them.

#### From a Missionary Report.

Noise and excitement have been the former characteristics of revivals in this place. But nothing like the present work has ever before been witnessed.

Numbers, formerly, who professed to become religious, have so soon relapsed into open sinfulness, that all church organizations but ours had gone down, and the world seemed to expect that such would continue to be the common result. This was a great obstacle in the way of persuading them to turn to the Lord. They not unfrequently declared that they did not want a religion that would not last. This made it especially necessary for me to distinguish between true and false conversions, and in a pointed manner to expose the false hopes of those who did not adhere to Christ's cause. This created some disaffection. Many were sure that they had *once* known what religion was, although they had not prayed for years, and were *sure* that they were sinners now. They seemed horror-struck with the doctrine of the perseverance of the saints. Even some good people were afraid that the preaching of the doctrine would do harm. But I am satisfied that it was a word in season, and that it did good. Those who for the first time hope that they are converted, appear well, and eight of them have united with the church. How many more may unite I cannot tell; some are reconversions from other denominations, and I am informed that efforts are made to dissuade the converts from uniting with us. There is still much interest.

One man commenced selling liquor in a tavern, in defiance of the law, and got up two balls or backwood dances, during the meetings. But he was led to abandon his iniquitous traffic, and was found among those who came forward for prayers before the meetings closed. Some of the Methodists cordially united with us in our meetings, and were much blessed. The Baptists also came into our assemblies and were somewhat stirred up.

#### Various Notices of Revivals.

We are compelled to omit further details, in the accounts of seasons of awakening reported by the missionaries. The following brief notices are all that we can give in the present number.

Rev. Justin Marsh, laboring in Eckford and Teconsha, Marshall Co., Mich., reports the hopeful subjects of renewing grace in the former congregation as numbering eighteen. A season of special seriousness has recently commenced in a distant part of the congregation and among a class hitherto little under the stated means of grace.

*Rev. A. Govea*, under date of March 19th, writes, that "an interesting revival is in progress" at Byron, Shiawassee Co., Mich.

*Rev. Samuel Hemenway*, in Kent Co., Mich., has been exploring an extensive range of destitute country, and preparing to organize churches. He has maintained six different appointments in four townships. At three of these preaching places the influences of the Holy Spirit have been enjoyed, and *twenty-seven* are hoping in the newly found Saviour. Four hundred and seventy-six persons have been induced to pledge themselves to total abstinence from intoxicating drinks. As yet, neither house of worship nor church organization exists on this field.

*Rev. Louis Mills*, of Howell, Livingston Co., Mich., informs us, that that church is enjoying a very interesting revival. "Our meetings," he says, "are daily increasing in numbers and interest; deep solemnity rests upon the community; and while some are yielding to the claims of God, and consecrating themselves to his service, others are making violent opposition to the truth. Several express themselves as decidedly on the Lord's side."

At *Cooper*, Kalamazoo Co., Mich., the Missionary, *Rev. B. F. Monroe*, informs us, that about *thirty*, within about four weeks, have professed to turn to the Lord. "Nearly all of them are waiting for an opportunity to unite with the church." This is the first season of refreshing that people have enjoyed in eight years.

*Rev. H. Lucas*, says of Royal Oak, Oakland Co., Mich., "God is doing a great work here. Between *forty* and *fifty* express hope in Christ, and the work is still advancing. There is a great change in this community. Some of the most hardened sinners have been made to tremble, and, I trust, to submit to God."

In Medina, Lenawee Co., Mich., the pastor, *Rev. Geo. Barnum*, held a series of meetings in the winter, the fruit of which was the reviving of the spiritual life of the church, and the deep anxiety of a number for the pardon of sin. About *fifteen* of these may be regarded as having passed from death unto life.

A season of refreshing has been enjoyed at Stamford, Delaware Co., N. Y. A goodly number, including several pupils in the academy, are hopeful converts to the truth. *Rev. I. D. Cornwell*, the missionary, reports that the seriousness is still in progress.

Some *twenty-five* or *thirty* recent subjects of converting grace are mentioned as fruits of an awakening at Strykersville, Wyoming Co., N. Y., where *Rev. H. G. Ward* is the minister.

In the church in Greensboro', Vt., *Rev. W. A. Chapin* was for many years the pastor. He was removed by death in November last. During his lingering illness, his faithful and earnest addresses to the numbers who visited his sick room, deeply affected the hearts of not a few; and to his great joy, a few days before his departure he was permitted to look upon the first ripe sheaves of the harvest for which he had so long been laboring. His successor, *Rev. James P. Stone*, commenced laboring in that church in December, and there has existed more or less of religious concern on the minds of the people up to the time of his report. About *forty* are reckoned as the fruits of this visitation of grace. Twenty-six united with the church at the last communion, and others are expected at the next.

A revival is also reported as having occurred at Lunenburg, Vt., *Rev. J. M. Stearns*, missionary. About twenty are regarded as affording evidence of a change. The seriousness was increased by the happy death of a youth of the place just after entering college.

The Spirit of the Lord has recently gained trophies at Burlington, Ct. *Rev. J. L. Wright*, of that place, speaks of the meetings as exceedingly solemn, and the prospects encouraging.

The foregoing are a portion of the notices which have recently come to hand, bearing witness that the Lord's hand is not shortened that it cannot save, nor his ear heavy that it cannot hear. O, let the people of God pray, for it is a time of mercy! His ear is open to the cry of his saints. The means which they employ are attended with bless-

ings which should forever put to shame all misgivings and unbelief. Let them therefore, give and labor; and, PRAY while they labor and give. The conquest of this land for Christ seems but to linger for their asking. His providence and Spirit are going forth,

hand in hand, removing obstacles, preparing facilities, and appropriating to his glorious ends the mind, and wealth, and consecrated vigor of multitudes; to be succeeded by other multitudes in still increasing numbers, as the chariot of salvation rolls onward.

## Miscellaneous.

### Various Facts and Statistics.

FROM REV. J. LITTLE'S NEW YEAR'S SERMON.

The world has advanced more during the half century now closed, than in the previous 500 years. When it was 5,800 years old, it contained 4,000,000 copies of the Bible in 50 languages, spoken by 200,000,000. The last 50 years has increased the Bibles to 30,000,000, in 200 languages, spoken by 600,000,000. Fifty years ago, next to nothing was known about the heathen, few countries were open to missionary effort, and the missionary work had hardly begun. During this period, a knowledge of heathenism has been diffused, \$40,000,000 raised, 2,000 missionaries sent, 4,000 churches organized, 250,000 persons received, and as many collected into schools.—As printing, the compass, and other secular inventions preceded the Reformation in Luther's time, we trust that the steamboat, power press, railroad and telegraph are the precursors of some still greater moral event.—The trifling Pope, who, in 1849, amused himself and cardinals with games of chess and billiards at Gaeta, now sits peacefully on his throne, waving his sceptre over 200,000,000. The commission of cardinals have thrown fifty priests into prison for administering spiritual consolation to soldiers wounded in the cause of liberty. They who took advantage of the Pope's absence to publish the Bible, are now fined. France is restricting colporteurs, and all the countries composing the "seat of the beast," have gone backward. England is provoked because the Pope has sent her a Hierarch. But she makes Papists much faster by turning Puseyite, neglecting to teach half her people to read, and spending \$250,000,000 for liquor, when her bread costs only \$180,000,000.—The fine for being intoxicated in Sweden is \$15; for the second offence \$30, and for the third, deprivation of the elective franchise.—On the Sabbath that labor ceased in the English post office, postmasters, in the large towns,

went with their clerks to the house of God, and offered public thanks.

The United States in fifty years, have increased from 16 to 31; from a population of 5,000,000 to 23,000,000, and from 25 colleges to 118. Our population rolls West 18 miles a year. We have 11,860 miles of sea and lake coast. Virginia is a third larger than England, and Ohio has 3,000 square miles more than Scotland. The past year has carried to California 100,000, at a cost of \$30,000,000.—Though nothing is more false than Papal statistics, we suppose the Pope has, in the United States, 400,000 subjects. One company of emigrants returned to Europe, complaining that the Sabbath laws were too strict. We can spare such settlers. Forty railroad companies have excluded 2,000 miles from Sunday travel. Massachusetts and Vermont are sustaining high toned temperance laws.\*

### Cost of War.

Baron Von Reden tells us, in a recent work, that the continent of Europe alone now has full four millions of men under arms, more than half its male population between the ages of twenty and thirty; and that the support of these immense preparations for war, together with the interest and cost of collection and disbursement on the aggregate of its war debts, amounts to more than *one thousand millions of dollars a year*. Let any man try to form an adequate conception of what is meant by these terms, and he will soon give up the effort in despair.

Take the Baron's estimate of war debts now resting on the states of Europe—no less than \$9,418,000,000. How shall we realize what this enormous sum means? Shall we count it? At the rate of sixty

\* And so also are Wisconsin, Iowa, and Illinois.

dollars a minute, ten hours every day, for three hundred days in a year, it would take more than 800 years, some twenty generations or more, barely to count the present war debts of Europe alone.

Let us look, for a moment, at what England wasted for war purposes in 127 years, from the revolution in 1688, to the downfall of Napoleon in 1815. The sum total squandered in actual war, besides all that she spent upon her war system in the intervals of peace, was \$10,150,000,000; and if we add the interest on her war debts, contracted in that period, the grand total will reach nearly \$17,000,000,000! At sixty dollars a minute for ten hours in a day, or \$36,000 a day, and 300 days in a year, it would require more than 1,574 years to count it all! Add an average of \$80,000,000 a year for the current expenses of her war establishment since 1815, an aggregate of \$2,800,000,000, in these thirty-five years; and we have a sum total of nearly *twenty thousand millions*! No wonder that the old world is reeling and staggering under the burden of such enormous expenditures for war purposes.

#### The Spoiled Pie.

A young minister, recently married, had just been settled over a flourishing church. The long years of study and preparatory toil had ended—the ordeal of ecclesiastical examination was passed—the vows of ordination imposed—and full of sanguine hope, with bright prospects of usefulness, the youthful ambassador had entered on his perilous charge. The young partner bride had come from the altar in the fulness of joy yet unblighted, to share with him in the responsibilities of the new vocation. But the roughnesses, the cares, the shocks of professional life were as yet all untried. They had not known the rudeness of vulgar minds, nor the strife of plebeian tongues. Happy in themselves, and in the favor of the people; refined, intelligent, pious, beloved, they enjoyed for a brief day the purest sunshine of felicity. Even the errors and ignorance of the mistress in her domestic empire, served but as amusements and lessons of experience. In such a family, if anywhere, is found the truth of the great poet: Domestic bliss! The only good of Paradise that has survived the fall. But no earthly Eden can long be safe from the tempter, and the fall. A sudden calamity overwhelmed the happy pair in their innocence; a calamity the

more afflictive, from its trivial nature and unanticipated source. But it withered every joy; blighted every bud of promise. The people in the exuberance of their kindness, had furnished a supply of their wants beyond the demands of a small family. They had poured in upon them every variety of food, burdening their hearts with gratitude and gladness. But amid this profusion of good things, arriving in the sultry summer season, and requiring a rapid consumption beyond the power of appetite, one gift had lain too long untasted. It was a *pie*. It had become spoiled. It was the first evil omen that had appeared, and it startled the happy pair with apprehension. What shall we do? In whispers passed the long and anxious consultation. The subject called for a wisdom beyond their experience. At length they decided privately to regale the pig with it, and keep the disposal of the ill-fated pie between themselves a profound secret. But they had a servant girl, that necessary but often most troublesome appendage to domestic life, and bane of domestic peace. She learned the secret, but would not keep it. Soon the news spread abroad that a *pie* sent from one of the first families, was not good enough for so dainty a minister, but was only fit for the swine! Distressed, and agitated by the rising tempest, the young pastor and his wife explained the cause, and over and over again protested their innocence, and their deep regret. But the angry family and their partisans would receive no explanation, nor credit the true assertion. Their wounded pride demanded a sacrifice. And they waged the war till the young minister was driven from the field, and the church was rent asunder by the contending parties. Behold how great a matter a little fire kindleth! On what trifling grounds is the pastoral relation often dissolved—the solemn ordination vows broken—and the church doomed to long years of spiritual death. What is the cause of all this misery and havoc of the souls of men? In this instance it was a *spoiled pie*! And when the records of eternity are unrolled, it will be seen that many a faithful shepherd has been expelled from his flock for the merest trifle, expanded, magnified, and enveloped in a mist of prejudice. But who shall answer for this? Who shall meet the responsibility before God, at the eternal judgment? O my soul, come not thou into their secret: unto their assembly, mine honor, be not thou united.—[*New York Obs.*]



For the Home Missionary.

**MESSES. EDITORS :**

As this is the season for reopening Sabbath schools in the rural districts of our country, which have been closed during the winter, and also the most favorable time to organize new schools, we again remind the Missionaries of the American Home Missionary Society, of the readiness of the American Sunday School Union (so far as means are contributed) to furnish libraries of their publication, as donations to such schools as cannot supply themselves.

In order to prevent confusion or duplicate donations, applications should set forth the name of the place, county and state; the date of its settlement, number of children of a suitable age to attend Sunday school, the number actually attending, and capable of reading, the means of week day instruction in reading, time when the Sunday school was established, and whether they have had a donation of Sunday school books from the Union or any other source.

This statement should be accompanied

with a remittance of as much money as the friends of the measure in the place will contribute, with specific directions how to send the books. A list of the books on hand, if any, should accompany the application.

It has given the Board great pleasure to be able to respond in most cases to the calls of your missionaries, and they hope to do likewise this year. The Youth's Penny Gazette has been found exceedingly popular and valuable as an attraction to the school. We put up a year's supply for a school of twenty-five children and send them to all the accessible points of the West, at low freights, so that the missionary can supply his school every other week with the paper, with very little trouble, and no expense.

Applications for libraries, Question books, or other publications for the Sunday school, designed for Sabbath school teachers, may be addressed to

FREDERICK W. PORTER,  
Cor. Sec. Am. S. S. Union, Phila.  
Philadelphia, April, 1851.

*Appointments by the Executive Committee of the A. H. M. S., during the month of March, 1851.*

*Not in Commission last year.*

Rev. Loren Robbins, Fairplay, Wis.  
Rev. J. W. Walcott, Menasha, Wis.  
Rev. Griffith Samuel, Welsh Ch., Apple River, Ill.  
Rev. E. H. Gilbert, Concord, Ill.  
Rev. A. H. Fletcher, Rockport and Atlas, Ill.  
Rev. J. B. Perlin, Birmingham, O.  
Rev. A. S. Wells, half the time, Sherman, Mich.  
Rev. N. Leighton, Danube and Litchfield, N. Y.  
Rev. D. B. Butts, Remsen and Alder Creek, N. Y.  
Rev. H. Doane, E. and W. Carthage, N. Y.  
Rev. J. W. Davis, Deerfield and vicinity, N. Y.  
Rev. S. M. Wood, Brownville, N. Y.  
Rev. E. Whitney, Dexter, N. Y.  
Rev. A. Keeler, Conewango, N. Y.  
Rev. Charles H. Force, Unadilla, N. Y.

*Re-appointed.*

Rev. A. Wright, Anamosa, Iowa.  
Rev. D. Knowles, Columbus City and Welsh Ch., Long Creek, Iowa.  
Rev. T. S. Reeve, St. Joseph, Mo.  
Rev. S. E. Miner, Elkhorn, Wis.  
Rev. Wm. Parry, Welsh Ch., Helena, Wis.  
Rev. Hiram Foote, Janesville, Wis.  
Rev. E. G. Bradford, Princeton, Wis.  
Rev. R. R. Snow, Rochester, Wis.  
Rev. S. W. Eaton, Lancaster, Wis.  
Rev. L. Farnham, Newark, Ill.  
Rev. W. H. Bird, Vergennes, Ill.  
Rev. Calvin Butler, Marine and Troy, Ill.

Rev. J. G. Porter, Wilmington, Ill.  
Rev. R. Whiting, Lockport, Ill.  
Rev. J. H. Baldwin, Waltham's Mills, Ill.  
Rev. J. N. Powell, Winslow, Ill.  
Rev. H. R. Howe, Huntington and Wilkesville, O.  
Rev. J. E. Walton, Barlow and vicinity, O.  
Rev. John M'Cutchan, West Mill Grove, O.  
Rev. A. K. Barr, half the time, Ripley, O.  
Rev. Madison Elliot, Rochester, O.  
Rev. M'cad Holmes, Destitutions in Cuyahoga and Geauga Cos., O.  
Rev. H. C. M'Bride, Unity and Roseville, O.  
Rev. S. Fleming, Manchester, Mich.  
Rev. Paul Shepherd, Dover, Mich.  
Rev. W. C. Smith, Brooklyn, Mich.  
Rev. W. W. Atterbury, Lansing, Mich.  
Rev. J. W. Smith, half the time, Benton, Mich.  
Rev. D. D. T. M'Laughlin, Somers, N. Y.  
Rev. J. N. Lewis, Whitney's Point, N. Y.  
Rev. J. A. Candfield, Chaumont, N. Y.  
Rev. A. Parmelee, Middlefield, N. Y.  
Rev. B. B. Cutler, Lawrenceville, N. Y.  
Rev. R. Pratt, Russia, N. Y.  
Rev. S. W. Leonard, Amboy and Constantia, N. Y.  
Rev. P. Montague, Pierrepont, N. Y.  
Rev. T. N. Benedict, Massena, N. Y.  
Rev. N. Hammond, Wellsville and Scio, N. Y.  
Rev. E. V. Wales, Laurens, N. Y.  
Rev. J. C. Morgan, Ira, N. Y.  
Rev. F. S. Gaylord, Naples, N. Y.  
Rev. C. Kenmore, Andover, N. Y.  
Rev. R. Twitchell, Otto and Waverly, N. Y.  
Rev. H. W. Lee, Poolville and Earlville, N. Y.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums during the month of March, 1851.

<b>MAINE—</b>		
1- Soc, Miss Sarah A. Bradbury,	2 00	
<b>NEW HAMPSHIRE—</b>		
Dartmouth College, a Student,	1 00	
Nashua, Pearl-st. Ch., by J. A. Wheat:		
Leonard Swain, to const. his daughter		
Susan Helen Swain a L. M., \$40; Dr.		
Josiah Kittredge, to const. his son		
Charles S. Kittredge a L. M., \$30; L.		
W. Noyes, L. M., \$30; Mrs. Ellis and		
her school, to const. Miss Lucinda K.		
Dewey a L. M., \$30; R. W. Lane, in		
part, to const. Mrs. Harriet N. Lane a		
L. M., \$15; others, \$78 81,	223 81	
<b>VERMONT—</b>		
Springfield, Rev. S. R. Arms,	5 00	
Wilmington, in part of legacy of the		
late Jacob Chapin, by Jacob Chapin,	200 00	
Ex'rs.,		
<b>MASSACHUSETTS—</b>		
Home Missionary Society, by B. Per-	3,000 00	
kins, Treasurer,		
North Brookfield, Persis Howe, in full,	15 00	
to const. Mrs. Harvey Belcher a L. M.,		
Sippican, Cong. Soc. in full, to const.		
William Taylor a L. M., by W. N.	18 00	
Ellis,		
<b>CONNECTICUT—</b>		
Bethlem, Amos Allen, L. M.,	30 00	
Birmingham, M. B. Bennett, in full, to		
const. Mrs. Caroline E. Basetta a L. M.,		
\$25; G. W. Shelton and wife, to const.		
E. G. Atwood, of Canandaigua, N. Y.,		
a L. M., \$30; Mrs. Mary Larramore,		
\$30; Mrs. Sherwood, \$5; Henry So-		
mers, \$10; others \$22, by E. A. Lum,	95 00	
Bradford, Lyman L. Squire, to const.		
Lyman Friebe Squire a L. M.,	30 00	
East Berlin, Ladies' Sew. Soc., by T.		
Boardman,	12 00	
East Haven, Cong. Ch. and Soc.,	28 00	
Madison, David Crittenden, \$10; Sarah		
W. Chittenden, \$5,	15 00	
Meriden, a Friend, by Rev. A. A. Ste-		
vens,	2 00	
Milford, Second Cong. Ch. and Soc., by		
M. F. Trowbridge, to const. Harvey		
Mallory a L. M.,	30 00	
Norwalk, First Ch., in addition, by A. E.		
Board,	1 50	
Norwich, Mrs. Hannah Lathrop, L. D.,	60 00	
in full, \$50; Miss Abby Lanman, \$10,	100 56	
Sharon, Cong. Ch. and Soc.,		
Waterbury, Ladies' Sew. Soc., to const.		
Mrs. Aaron Benedict a L. M., by Mrs.		
C. C. Post,	36 00	
Westminster, Cong. Ch. and Soc., by G.		
Danielson,	17 06	
Worthington, Ladies and Gent., by T.		
Boardman,	113 00	
<b>NEW YORK—</b>		
Western Agency, by Rev. J. A. Murray,	4,000 00	
Brooklyn:		
Church of the Pilgrims, by R. P. Back,	1,477 55	
First Presb. Ch., Mon. Con. Coll., by		
R. J. Thorne,	28 00	
South Presb. Ch., Mon. Con. Coll., by		
W. R. Dwight,	56 10	
Silem and Carrsville, Presb. Ch., by		
Rev. A. E. Everest,	24 00	
A Friend, by H. Probasco,	2 00	
Busti, Mrs. Susannah Hazeltine,	20 00	
Catskill, a Friend, to const. Frederick		
Cook Griffin a L. M., \$30; Henry Whit-		
teley, to const. Mrs. Henry Whittle-		
sey, Miss Eliza T. Whittlesey, Miss		
Julia Ann Whittlesey, Miss Julia E.		
Whittlesey, and Mrs. John Donnelly,		
Life Members, \$150,	189 60	
Cazenovia, First Presb. Ch., by S. C.		
Hitchcock,	100 00	
Chectowaga, E. S. Ely,	3 00	
Evans, Second Cong. Ch., by Rev. E. S.		
Northrop,	8 00	
Hamden, Cong. Ch., by Rev. W. Frazer,	16 50	
Ithaca, Rev. Wm. Wisner, D. D.,	6 00	
Jamestown, Cong. Ch., by A. Hazeltine,	9 00	
Lansing, Josiah Todd,	10 00	
Lenox, Cong. Ch., by Rev. A. A. Graley,	12 00	
Leyden, Gordon and Sally Lord, \$5;		
Sarah Kimball, \$2; Reuel Kimball,		
dec'd, \$4,	11 00	
Milton, Charles T. Ordway,	5 00	
<b>NEW YORK CITY:</b>		
Rev. H. Loomis, \$29; W. F., \$10; R.		
W. Hine, \$3; Elizabeth, \$1,	34 00	
Allen St. Ch., Wm. Ballard, L. M.,	30 00	
Bleecker St. Ch., Cash,	1 00	
Broadway Tabernacle, H. M. Assoc.,		
by T. E. Smith,	110 81	
Eastern Cong. Ch., Mon. Con. Coll.,		
by Mr. Cutter,	9 97	
Hammond St. Ch., Mon. Con. Coll.,	8 42	
Mercer St. Ch., Anson G. Phelps, \$500;		
J. B. Sheffield, \$175; Norman White,		
\$100; W. L. King, \$50,	825 00	
North Presb. Ch., by J. T. Williams,	50 00	
Pearl St. Ch., by Mr. Worcester,	26 51	
Church of the Parkers, Mon. Con. Coll.,		
by O. E. Wood,	25 90	
Spring St. Ch., Youths' Miss. Soc., by		
J. C. Ryckman,	150 00	
University Place Presb. Ch., W. M. Hal-		
sted, \$100; W. W. Stone, \$100,	200 00	
Oswego, Mrs. H. A. Baylis,	16 00	
Peekskill, Presb. Ch., to const. Rev. Jo-		
seph McKee a L. M.,	53 83	
Rensselaerville, Ladies' Benev. Soc., by		
E. H. Pease,	11 45	
Ripley, Presb. Ch., by L. H. Hunger-		
ford,	70 54	
Sherman, Cong. Ch., by Rev. O. N. Cha-		
pin,	7 25	
Stephentown, Presb. Ch., by Rev. M. C.		
Bronson,	16 25	
Troy, in part of legacy of S. W. Dana,		
by R. D. Silliman,	60 00	
Waterville, Presb. Ch., to const. Rev. E.		
C. Williams a L. M., by Rev. A. Kent,	30 00	
<b>NEW JERSEY—</b>		
Newark, Rev. Wm. Bradley,	10 00	
Plainfield, Second Presb. Ch., Mon. Con.		
Coll., by R. Anderson,	16 68	
Somerville, Anonymous,	2 00	
<b>PENNSYLVANIA—</b>		
East Sugar Grove, Cong. Ch., by Rev.		
H. A. Taylor,	10 00	
Philadelphia:		
First Presb. Ch., James Smith,	100 00	
Randolph, Cong. Ch., by Rev. L. L. Rad-		
cliff,	35 00	
<b>VIRGINIA—</b>		
A Friend to the Union, by F. A. Packard,	5 00	
<b>KENTUCKY—</b>		
Mayfield, by Rev. B. F. Cochran,	1 65	
Murray, by do.,	2 00	
<b>OHIO—</b>		
Western Reserve Agency, by Rev. M.		
Tracy,	287 51	
Farmer, Cong. Ch., by Rev. A. T. Wood,	4 00	

Graham's Station, Presb. Ch., by Rev. W. H. Bay, "Harmer,"		7 50	Caldwell's Prairie, Cong. Ch., by Rev. C. C. Cadwell,	3 00
Marietta, David Putnam,	1,000 00		Cottage Grove, Presb. Ch., by Rev. J. G. Kanouse,	10 00
Meigs's Co., Seventh Presb. Ch., by Rev. W. H. Bay,	7 00		Fond du Lac, Cong. Ch., by Rev. L. C. Spofford,	8 00
St. Alban's, Cong. Ch., to const. Rev. S. W. Rose a L. M.,	50 00		Genesee, Two young ladies, by Rev. C. W. Camp,	50
Warren, First Presb. Ch., to const. Mrs. Dana and Mrs. Sarah M. Hoyt, Life Members, and in full to const. Rev. W. C. Clark a L. D. by E. Spear,	135 30		Green Bay, Mon. Con. Coll., by Rev. D. Butler,	26 00
West Unity, Presb. Ch., by Rev. A. T. Wood,	5 00		Lisbon, Levi Russell,	10 00
			Neenah and Menasha, by Rev. O. P. Clinton,	10 62
			Newark, by Rev. H. Taylor,	6 20
			Raymond, Cong. Ch., by Rev. T. Loomis,	23 30
INDIANA—			IOWA—	
Bethlehem, Ger. Evan. Ch., by Rev. H. Toelke,	8 50		Brighton and Clay, by Rev. F. A. Armstrong,	7 38
Little Elkhart, Presb. Ch., by Rev. J. N. Williams,	4 81		Charlestown, A Friend,	5 00
Marion, Rev. Alfred Hawes,	7 50		Le Clair, by Rev. H. W. Cobb,	2 00
Piagam, Presb. Ch., by Rev. J. Gordon,	5 55		Maquoketa, Cong. Ch., by Rev. J. W. Windsor,	4 70
Winchester, Rev. J. G. Brice, A deceased Friend,	5 00			
ILLINOIS—			CHOCTAW NATION—	
Albany, Cong. Ch., by Rev. J. J. Hill,	4 00		A Lady,	5 00
Algonquin, Cong. Ch., by Rev. G. Langdon,	1 00			
Bloomington, Cong. Ch., by Rev. N. Shapley,	10 00		HOME MISSIONARY,	
Burlington, Cong. Ch., by Rev. J. N. Payne,	10 00			312 83
Chicago:			MISCELLANEOUS—	
First Presb. Ch., by Rev. E. Clark,	35 00		Anonymous, \$30; a Friend, \$2,	32 00
Third Presb. Ch., by G. W. Southworth,	10 00			\$14,611 70
Concord, Cong. Ch., by Rev. E. H. Gilbert,	60 00		J. CORNING, Treasurer.	
Dover, Ill., Cong. Ch., by Rev. E. G. Smith,	16 66		Donations of Clothing, &c.	
Du Page, First Presb. Ch., \$3; Ladies' Sew. Soc., \$4, by Rev. W. R. Downs,	7 00		Albion, N. Y., Ladies' H. M. S., by A. S. Noble, two boxes,	100 00
Galena, Second Presb. Ch., by Rev. A. Kent,	34 61			
Geneseo, Cong. Ch., by Rev. A. J. Copeland,	5 00		Receipts of the Western Agency at Geneva, N. Y., from February 5th, to March 3, 1851. Rev. J. A. MURRAY, Secretary.	
Groveland, Cong. Ch. and Soc., by Rev. W. W. Blanchard,	4 50		Adams' Basin, by Wm. Alling,	25 00
Mechanics, Cong. Ch., by Rev. B. Pond,	4 40		Addison, by Rev. A. H. Parmelee,	25 00
Prairie Home, by Rev. J. H. Baldwin,	6 00		Andover, by Rev. S. A. Rawson,	6 76
Rochester, by Rev. B. Pond,	17 50		Auburn, J. S. Seymour, to const. Mrs. L. M. Seymour a L. M., \$30; others, \$133 31,	163 31
Shirland, by Rev. H. Taylor,	4 31		Aurora, W. H. Bogart, to const. Abraham F. Lansing, of Albany, a L. M.,	30 00
Spring Creek, by Rev. B. Pond,	8 00		Bearytown, by Rev. James Leffer,	27 00
Waltham, Presb. Ch., by Rev. J. H. Baldwin,	6 00		Bergen, First Cong. Ch., Rev. C. Jerome, \$5; Mrs. Jerome, \$1; others, \$16; in full, to const. Rev. Charles Jerome a L. M.,	22 00
Waynesville, Presb. Ch., by Rev. J. Walker,	21 54		Bristol Center, by Rev. H. B. Pierpont,	10 00
			Brockport, Mr. Bushnell, by R. W. Gould,	5 00
MICHIGAN—			Buffalo, First Presb. Ch., Jabez Goodell,	100 00
Ada, by Rev. S. Hemenway,	2 41		Carlton, by Rev. R. Brooks,	12 50
Adams, Cong. Ch., by Rev. R. Parker,	4 74		Chemung, Edwin Denn, by S. L. Gillett, \$5, and by Rev. P. R. Kinne, \$25,	30 00
Atlas, First Presb. Ch., by Rev. G. Winter,	2 00		Clarkson, in full, to const. Levi Smith a L. M., by Rev. R. S. Goodman,	26 00
Blissfield, Presb. Ch., \$20; Miss E. McFarlan, \$10, to const. Rev. John Monteith a L. M.,	30 00		Clyde, by Rev. Mr. Ward,	20 30
Dundee, Cong. Ch., by Rev. R. Laird,	7 00		Cubacon, by Rev. J. Strough,	12 50
Erle, Presb. Ch., by Rev. W. L. Buffett,	8 00		Corning, Ladies' Benev. Soc., by Mrs. A. L. Terbell, \$16; First Presb. Ch., by Rev. A. L. Brooks, \$24,	40 00
Fentonville, Presb. Ch., by Rev. T. Waterbury,	8 50		Dunkirk, by Rev. Lewis Hamilton,	25 00
Franklin, Cong. Ch., by Rev. R. Laird,	6 50		East Otto, by Rev. R. Twitchell,	19 50
La Salle, Presb. Ch., by Rev. W. L. Buffett,	8 00		East Palmyra, to const. Mrs. Mary Platt a L. M.,	30 16
London, Cong. Ch., by Rev. R. Laird,	6 50		Eden, by Rev. Daniel Powell,	7 03
Niles, Cong. Ch., by Rev. E. Colton,	50 00		Elmira, Presb. Ch., S. Benjamin, \$100; Miss Ann Decker, \$20; H. D. Treadwell, \$10; Rev. P. H. Fowler, \$10; E. L. Skinner, \$10; others, \$24 25, (also box valued at \$50,)	174 25
Otisco, Cong., by Rev. G. C. Overhiser,	3 21			
Raisinville, Cong. Ch., by Rev. R. Laird,	6 50			
Ransom, Cong. Ch., by Rev. R. Parker,	3 09			
Sharon, Cong. Ch., by Rev. D. McG. Bardwell,	9 50			
Steel's Corners, Cong. Ch., by Rev. G. C. Overhiser,	3 32			
Sylvan, Cong. Ch., by Rev. J. Morton,	6 75			
Unadilla, by Rev. B. Marvin,	5 30			
WISCONSIN—				
Beaver Dam, Presb. Ch., by Rev. W. A. Niles,	12 72			

Fairport, by Wm. Alling,	7 08
Fredonia, by Rev. L. Hamilton,	5 00
Gaines, by Rev. J. S. Barria,	12 50
Glenwood, by Rev. Charles Crocker,	10 00
Greenwood, J. Manning, \$5; D. Manning,	
\$2; by Rev. G. T. Everest,	7 00
Hammond's Port, Ladies' Benev. Assoc.,	
\$22 37; Coll. by Rev. E. Willson, \$22 15,	54 52
Hector, Fem. H. M. Soc., by Mrs. Sarah	
Platt,	7 00
Hume, by Rev. J. Van Antwerp,	27 37
Harroa, in full, to const. Rev. M. Dunning	
a L. M.,	17 00
Ithaca, Mon. Con. Coll., by Joseph Esty,	63 86
Jasper, Rev. G. T. Everest, \$10; others,	
32, to const. Rev. G. T. Everest a L. M.;	
Samuel Dennis, \$30, to const. Mrs. Alice	
Dennis a L. M.,	72 00
Knoviesville, by E. Cheeseman,	24 00
Lancaster, by Rev. C. L. Knapp,	25 00
Lima, Miss Abby Bernard, \$10; others, to	
const. John Bernard a L. M., by Rev.	
John Bernard, \$60,	70 00
Lockport, Cong. Ch., to const. Rev. E. W.	
Gillam and Mrs. E. W. Gillam, Life Mem-	
bers, by E. Simmonds,	60 00
Lyons, by Rev. C. Hawley,	33 16
Millport, on note, by J. Kingsbury,	100 00
Oakfield, Rev. Bela Fancher to const. him-	
self a L. M., \$30; others, \$20,	50 00
Ontario, by Rev. L. Manley,	16 50
Ovid, Newton Johnson, by Arad Joy,	10 00
Penn Yan, Cong. Ch., by G. Benham,	28 03
Pittsford,	27 18
Postville, by Rev. S. Cowles,	25 00
Prattsburg, by Rev. B. C. Smith,	20 00
Red Creek, by Rev. H. Kittredge,	25 00
Richford, by Rev. A. C. Page,	13 00
Riga, interest on a legacy, paid by a note,	68 38
Rochester, viz.:	
First Presb. Ch., A. Champion, \$1,000;	
Charles M. Lee, to const. Mrs. Eliza-	
beth Lee a L. D., \$100; Rev. C. Dewey,	
D. D., to const. Dewey Chesebrough	
of Copake, a L. M., \$30; Hsa. A.	
Samson, in full, to const. Mrs. Naomi	
Samson a L. M., \$25; E. Ely, to const.	
Russell Green and Mrs. Abby Gregory,	
of Ripley, N. Y., Life Members, \$60;	
Freeman Clark, to const. Mrs. Freeman	
Clark a L. M., \$30; W. A. Reynolds,	
\$10; G. Gould, \$3; a Lady, \$6 25, in	
part,	1,258 25
Washington St. Ch., Wm. Alling, to	
const. Mrs. Edward Terry, Mrs. Matilda	
Rew, of Waukegan, Ill., and Mrs.	
Jane E. Farrand, of Lexington, Ky.,	
Life Members, \$100; Mrs. Wm. Al-	
ling, \$50; O. Hastings, \$12; others,	
\$27 67,	189 67
Third Presb. Ch., Mrs. Ray,	10 00
Rushville, in part of legacy of the late	
Oren Green, by Chester Loomis, Ex'r,	
Sedna, Ladies' H. M. S., \$7 50; others,	
\$14 50, in part, to const. Mrs. Sarah E.	
Collins a L. M., by Rev. W. W. Collins,	22 00
South Dansville, by Rev. J. Strough,	8 50
Strykersville, by Rev. H. G. Ward,	50 00
Varma, by Rev. G. Spaulding,	25 00
Victory, by Rev. E. Everett,	13 00
Waverly, by Rev. G. Twitchell,	7 00
West Dresden, by Rev. J. Petrie,	8 50
Wilson, to const. Daniel Holmes a L. M.,	
by J. C. Brown,	38 00
Youngstown, Presb. Ch., in full, to const.	
R. L. Hurlbut and Mrs. R. L. Hurlbut	
Life Members,	41 76
	\$3,475 58

The Marietta Agency acknowledges the receipt of the following sums during the year ending March 1, 1851. CHARLES SHIPMAN, Treasurer.

Amesville, Presb. Ch.,	3 00
Berlow, Presb. Ch.,	10 45

Coolville and Hockingport, Cong. Ch.,	10 90
Harmar, Cong. Ch., \$65 70; Wm. Slo-	
comb, to const. C. Putnam a L. M., \$30,	85 70
Lawrence and Little Muskingum, Cong Ch.,	4 50
M'Connelleville, Cong. Ch.,	50 00
Marietta, Cong. Ch.,	258 58
Miltonburg, Lutheran Ch.,	4 00
New Plymouth, Presb. Ch.,	4 75
Pomeroy, Presb. Ch.,	39 15
Warren, Presb. Ch.,	25 10
Waterford, Mrs. Bowen,	2 00
Watertown Village, Presb. Ch.,	14 95
	\$523 38

Rev. CALVIN CLARK acknowledges the receipt of the following sums in Michigan:

Allegan, Presb. Ch.,	5 00
Canton, Presb. Ch.,	5 69
Marshall, Presb. Ch., Rev. C. Clark and	
wife, \$15; Mrs. Barber, \$3,	18 00
Niles, Presb. Ch.,	37 00
Tekonsha, Presb. Ch.,	9 00
Wayne, Cong. Ch.,	13 75
	\$88 44

Receipts of the New Hampshire Missionary Society, from Dec. 25, 1850, to March 25, 1851. Rev. B. P. STONE, Secretary.

Ackworth, Legacy of Margaret Lyons,	125 00
Antrim, Presb. Ch., Gent., \$14 50; Ladies,	
\$17 31,	31 81
Auburn, Cong. Ch. and Soc.,	13 00
Campton, Cong. Ch. and Soc.,	9 00
Concord West, Cong. Ch. and Soc., \$13 53;	
Rev. A. P. Tenney, \$5,	18 53
Dover, Mrs. Hannah M. Coffin, to const.	
Mrs. Hannah C. Woodman a L. M.,	30 00
Dunbarton, Cong. Ch. and Soc.,	19 10
Durham,	28 78
Farmington,	5 77
Hamstead, Cong. Ch. and Soc.,	16 00
Hanover, Dartmouth Coll. Ch. and Soc.,	30 88
Langdon, Cong. Ch. and Soc., \$15; Cent	
Soc., \$5,	30 00
Litchfield, Mon. Con. Coll.,	10 00
Mason, Cong. Ch. and Soc.,	7 00
Meredith Bridge, Cong. Ch. and Soc.,	14 00
Merrimack, Cong. Ch. and Soc., \$16 25; R.	
M'Gaw, to const. Rev. John O. Flak, of	
Bath, Me., a L. M., \$30,	46 25
Moultonborough, Samuel Emerson,	5 00
Nottingham, Cong. Ch. and Soc.,	9 00
Petersham, Presb. Ch. and Soc.,	4 14
Pittsfield, Cong. Ch. and Soc.,	31 75
Plymouth, Cong. Ch. and Soc., \$33 76;	
Wm. C. Thompson, to const. Susan B.	
Thompson a L. M., \$30; Rev. W. R.	
Jewett, \$5; Wm. B. Russell, \$5; James	
M'Question, \$5,	78 76
Raymond, Cong. Ch. and Soc.,	13 80
Salisbury, Cong. Ch. and Soc.,	30 00
Saubornton Bridge, Cong. Ch. and Soc.,	16 30
	\$373 87

The Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of February, 1851. BENJAMIN PERKINS, Treasurer.

Abington, Legacy of Edward Cobb, in part,	250 00
Ashburnham, Individuals, by G. Rock-	
wood,	12 80

Barnstable, Centerville Ch. and Soc.,	20 00
Barre, Ladies' Sew. Circle,	10 00
Billerica, Rev. J. G. D. Stearns,	10 00
Boston, viz:	
Phillip's Ch. and Soc.,	320 00
Mount Vernon Ch. and Soc.,	600 36
Essex St. Ch. and Soc.,	485 50
Bowdoin St. Ch. and Soc.,	845 75
Anthony S. Morse, \$50; an unknown Friend, \$5,	55 00
Danvers, Second Cong. Ch. and Soc.,	200 17
Dedham, Fem. Dom. Miss. Soc., in Rev. Dr. Burgess's Soc.,	53 00
Grafton, Cong. Ch. and Soc., to const. Luke F. Allen and Sumner Denamore Life Members,	60 00
Ipswich, Rev. Caleb Kimball, by Rev. G. W. Heard,	22 00
Kingston, 2d Cong. Ch. and Soc.,	16 50
Northampton, First Parish, by E. Williams, Treas.,	200 00
South Dennis, Cong. Ch. and Soc.,	77 51
South Reading, Cent Soc., bal. of Coll., \$4; a Friend, \$5,	9 00
South Weymouth, Female Praying Soc., bal.,	2 00
Stoneham, Ladies' Benev. Soc., to const. Mrs. Sally Green a L. M.,	43 32
Sunderland, Young Men's Benev. Agricultural Assoc., to const. Benjamin C. Darling a L. M.,	30 00
Wareham, a Friend,	2 00
West Brookfield, Cong. Soc., including \$96, interest on legacy of the late Mrs. Elizabeth Ellis, to const. Baxter Ellis and Alfred White, Life Members,	67 00
Winchester, Cong. Ch., to const. Charles W. Wilder a Life Member,	53 68
Worcester, Center Ch. and Soc., including \$100 from Mrs. S. Salisbury, and \$100 from Mrs. S. Waldo,	383 90
First Parish, A. Harris, Treas.,	69 76
	<b>\$4,097 95</b>

*The Connecticut Missionary Society acknowledges the receipt of the following sums to March 1, 1851.*

E. W. PARSONS, Treasurer.

Ashford, Cong. Soc., by H. Hooker,	18 25
Bolton, Widow's Mite, by Rev. L. Hyde,	5 00
Bristol, Mon. Con. Coll.,	22 00
Durham, Ladies' Benev. Soc., by L. H. Pease,	5 00
East Hartford, Mon. Con. Coll., \$7 95; bal. of Coll., \$0 50, by J. Ayres,	8 45
East Lyme, by Rev. F. Gridley,	10 00
Exeter, Coll., by H. Hooker,	9 00
Glastonbury, Moseley Talcott,	10 00
Hartford, First Ch., in addition, by J. B. Hoemer,	15 00
" Mrs. Gilman,	50
Litchfield, South Farms Ladies' Benev. Soc.,	8 00
Lyme, First Soc. Coll., by J. Hart, Treas.,	27 35
Milton, Cong. Soc., by W. Gibbs,	10 00
Newington, M. A. Deming, \$2; H. Deming, \$1 25; Mary Seymour, \$0 25, for the West,	3 50
Roxbury, Cong. Soc., to const. Heman Beardslee and Stephen Sanford Life Members,	65 90
South Canaan, by Rev. H. Goodwin,	12 00
South Cornwall, in addition,	5 00
South Windsor, First Soc. Coll., by C. Willey,	23 16
South Windsor, Wapping Soc.,	23 34
Suffield, First Cong. Soc., by Rev. A. C. Washburn,	20 00
Warren, Ch. and Soc., by E. L. Hall,	89 29
West Suffield, Coll., of which \$30 is to const. S. Harman a L. M., by Rev. J. W. Sessions,	50 00
Wethersfield, Mon. Con. Coll., \$20 23; Ladies' Miss. Soc., by E. S. Williams, \$54 85,	75 08
Willimantic, Miss Amelia Dyer,	1 00
Winchester, Alpheus Alvord, dec., by S.	

Platt, Adm'r., \$32; S. Platt, \$2,	64 00
Windham, First Soc.,	20 00
Windsor, Mrs. F. Sargeant,	50
A Friend, by C. Hoemer,	50
	<b>\$591 82</b>

*Receipts of the Philadelphia Home Missionary Society, from Jan. 1, to March 1, 1851. Rev. ROBERT ADAIR, Secretary.*

NEW JERSEY—	
Bloomfield, by Mrs. Oaks,	155 00
Bridgeton, Second Ch., \$9; F. G. Brewster, \$3,	12 00
Deckertown, by J. Titworth,	45 00
Dover, by Rev. B. C. Megie,	50 00
Newark, First Presb. Ch. Coll., \$265; Ladies, \$80; Mon. Con. Coll., \$50,	395 00
Orange:	
First Presb. Ch., by Rev. J. Crowell,	46 33
Second Presb. Ch., by Rev. F. A. Adams,	120 84
Paterason, Second Presb. Ch.,	21 00
Rockaway, Bal., by Rev. J. F. Tuttle,	24 87

PENNSYLVANIA—	
Blossburgh and Covington, by Rev. E. B. Benedict,	18 00
Catawauqua,	10 08
Carlisle, Legacy of Thomas Urie, dec., \$100, less \$5, Collateral tax,	95 00
Erie, Board of Agency,	4 25
Fairview, by Rev. J. Vance,	25 00
Hartsville,	27 85
Hawley, by Rev. D. Chichester,	50 00
Honesdale, by S. D. Ward,	129 85
Kendall Creek,	6 25
Lawrenceville, by Rev. E. B. Benedict,	15 00
Meadville, by Rev. R. Craighead, M. James, \$13; J. Sacket, \$1,	14 00
Mill Creek, by Rev. J. F. Read,	5 25
Minersville, by Rev. S. M. Sparks,	8 50
Mount Pleasant, by Rev. A. Porter,	20 00
New Milford, by Rev. J. B. McCreary,	6 25
Morristown, First Presb. Ch., \$5 50; Mrs. Knox, \$5,	10 50
Philadelphia, viz:	
First Presb. Ch., Mrs. S. Paterson, \$5; A. Warham, \$5,	10 00
Central Presb. Ch., Mon. Con. Coll., \$38 54; S. T. Bodine, \$10,	48 54
Clinton St. Presb. Ch., John Boland,	25 00
Western Presb. Ch., Mon. Con. Coll., \$39; Mrs. Rev. John Patton, \$15,	54 00
Rev. Dr. Gilbert, \$5; Mrs. Gilbert, \$5; Mr. Constable, \$5; Mrs. Constable, \$5,	20 00
Pottsville, by Rev. J. M'Cool,	12 00
Reading, Coll., \$56; Sab. Sch., No. 1, \$30; No. 2, \$1 16; Mon. Con. Coll., \$30,	117 16
Sparta and Centerville,	5 00
Ulysses, by Rev. B. Welles,	6 25
Wells, by Rev. J. L. Riggs,	7 50
West Chester, Mon. Con. Coll., \$5; Jas. Atwood, \$20,	25 00

DELAWARE—	
St. Georges, by Rev. G. W. Kennedy,	38 00
Wilmington, Hanover St. Ch., Coll., \$123; bal., by M. Keam, \$12; Ladies' Miss. Soc., by Miss S. E. Monroe, \$40; Sab. Sch., by S. Floyd, \$30,	205 00

MARYLAND—	
Charles County, Miss M. Bailie,	2 50
Port Deposit, J. Carson,	5 00

DISTRICT COLUMBIA—	
Washington, viz:	
First Presb. Ch., Miss. Assoc., by L. Coyle,	66 50
Second Presb. Ch., by Rev. J. R. Eckard,	65 00
Fourth Presb. Ch., Mon. Con. Coll., by Rev. J. C. Smith,	10 29
	<b>\$2,058 56</b>

# THE HOME MISSIONARY.

Go, . . . . . PREACH the GOSPEL. . . . . *Mark* xvi. 15.  
How shall they preach except they be SENT? . . . . *Rom.* x. 15.

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Vol. XXIV.

JUNE, 1851.

No. 2.

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## Twenty Fifth Anniversary.

THE AMERICAN HOME MISSIONARY SOCIETY held its Twenty Fifth Anniversary in the Broadway Tabernacle, New York, on Wednesday evening, May 7th, 1851.

HENRY DWIGHT, Esq., President of the Society, took the chair, and the meeting was opened with prayer by Rev. ABSALOM PETERS, D. D., of Williamstown, Mass.

An abstract of the Treasurer's Report was read by JASPER CORNING, Treasurer.

An abstract of the Annual Report of the Executive Committee was presented by Rev. MILTON BADGER, D. D., one of the Secretaries.

On motion of Rev. I. P. LANGWORTHY, of Chelsea, Mass., seconded by Gen. WILLIAM WILLIAMS, of Norwich, Ct.,

*Resolved*, That the Reports now presented be adopted and published under the direction of the Executive Committee.

On motion of Rev. James B. SHAW, of Rochester, N. Y., seconded by Rev. ASA D. SMITH, D. D., of New York,  
VOL. XXIV.

*Resolved*, That our Home Missionaries, possessing as they do the true martyr spirit, are doing a great work for the church and the country, and on that account are entitled to the sympathy and gratitude, the prayers and the co-operation of every patriot and Christian.

On motion of HON. JAMES MEACHAM, of Middlebury, Vt., seconded by Rev. BENJAMIN W. CHIDLAW, of Cincinnati, O.,

*Resolved*, That the friends of Home Missions should see that the Gospel ministry keep pace with the settlements in our new Territories.

Able and eloquent addresses were made by the gentlemen who severally moved the foregoing resolutions, which were listened to with fixed and unwearied attention by a deeply interested auditory. The exercises were diversified and the impression of the occasion rendered the more delightful, by the singing of two Home Missionary Hymns by the whole congregation, led by LUCIUS HART, Esq., of New York.

The Benediction was pronounced by Rev. SAMUEL H. COX, D. D., of Brooklyn, N. Y.

The following officers were chosen :

**PRESIDENT.**

**HENRY DWIGHT, Esq., of Geneva, N. Y.**

**VICE PRESIDENTS.**

Rev. Albert Barnes, Philadelphia, Pa.  
 Joshua Bates, D. D., Dudley, Mass.  
 Lyman Beecher, D. D., President of Lane Sem., Cincinnati, O.  
 Nathan S. S. Beman, D. D., Troy, N. Y.  
 Robert H. Bishop, D. D., Oxford, O.  
 Hon. Benjamin F. Butler, LL. D., New York.  
 Aristarchus Champion, Esq., Rochester, N. Y.  
 Samuel H. Cox, D. D., Brooklyn, N. Y.  
 Hon. William Darling, Reading, Pa.  
 Henry Davies, D. D., Clinton, N. Y.  
 Jeremiah Day, D. D., LL. D., New Haven, Ct.  
 George Duffield, D. D., Detroit, Mich.  
 William T. Dwight, D. D., Portland, Me.  
 Justin Edwards, D. D., Andover, Mass.  
 Ralph Emerson, D. D., Theol. Sem., Andover, Mass.  
 Samuel Fisher, D. D., Albany, N. Y.  
 Hon. Theodore Frelinghuysen, LL. D., President of Rutgers' College, N. J.  
 William M. Halsted, Esq., New York.  
 Joel Hawes, D. D., Hartford, Ct.  
 Hon. Joseph C. Hornblower, LL. D., Newark, N. J.  
 Hon. Nathaniel W. Howell, LL. D., Canandaigua, N. Y.  
 Herman Humphrey, D. D., Pittsfield, Mass.  
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Mr. Christopher R. Robert.

**MEETING OF THE BOARD.**

The Board of Directors met on Thursday, May 8th, at the Society's Rooms, 150 Nassau street, and appointed the following gentlemen members of the

**EXECUTIVE COMMITTEE.**

Mr. Abijah Fisher.  
 William Patton, D. D.  
 Edwin F. Hatfield, D. D.  
 Rev. Joseph P. Thompson.  
 Asa D. Smith, D. D.  
 Charles Butler, Esq.  
 Dr. Alfred C. Post.  
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 Mr. William C. Bowers.

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Mr. Jasper Corning, Treasurer.  
 Milton Badger, D. D. } Secretaries for Correspondence.  
 Charles Hall, D. D. }  
 Rev. David B. Coe, }  
 Mr. Christopher R. Robert, Recording Secretary.

**ASSISTANT TREASURER.**

Mr. H. W. Ripley.

## Twenty Fifth Report.

[The narratives of personal labor and trial presented by the missionaries in the columns of the Home Missionary, are, perhaps, better fitted to interest the general reader than the summary of results furnished in the Annual Reports. Yet it is from this source alone that the magnitude of the work is to be learned, and adequate impressions of its importance and claims obtained.]

In place, therefore, of the usual variety of intelligence from particular missionary fields,

we present our readers in the present number, a general survey of our operations and their results during the year, assured that all who wish to maintain an intelligent interest in the cause, will give these statements a careful perusal, and that they will rise from it with devout gratitude to God for the glorious results achieved, and a new purpose, that whatsoever their hands find to do in this cause, they will do with their might.]

The changes which death makes in a quarter of a century or even in a single year, in the ranks of those associated in benevolent action, are fitted to impress us with the deepest solemnity, as we come together to celebrate the **TWENTY FIFTH ANNIVERSARY** of the American Home Missionary Society, and to inspire us with a holier purpose to do with our might whatsoever our hands find to do.

More than one third of those who participated in the organization of this Society have, since that date, ceased from their labors and entered upon their recompense of reward. Among them, are the names of **RICHARDS**, and **HILLYER**, and **PORTER**, and **WISNER**, and **BRUN**, and **BALDWIN**, and **KESSE**, and **NITCHIE**, and many others, venerable, philanthropic and devoted men; they were burning and shining lights; they scattered blessings around them; and their example shall long inspire others with zeal and self-consecration in the missionary work.

The last year has taken from us, also, the **Rev. CALVIN CHAPIN, D. D.**, and the **Rev. DAVID PORTER, D. D.**, both of them the early and efficient counsellors, advocates and patrons of Home Missions, and Vice Presidents of the Society from its organization; the **Rev. HENRY WHITE, D. D.**, one of its Directors and for four years a member of its Executive Committee; **KNOWLES TAYLOR, Esq.**, for thirteen years its Treasurer, sustaining it in times of need and peril with a most praise-worthy liberality; and **Rev. WASHINGTON THACHER**, the faithful and self-sacrificing Agent of the Society in Central New York.

Ten missionaries of the Society have, also, been called, during the year, from bearing the burden and heat of the day,

to receive, we trust, the recompense of those who turn many into righteousness.

We would humbly and devoutly recognise the goodness and mercy of God, in sparing our lives, and blessing the labors of our hands, and permitting us to record so much that is grateful and encouraging to the christian heart, in the progress of the missionary work another year.

[For the details of the Society's operations in a tabular form, giving the names of the missionaries, their fields of labor, the amount appropriated in their support, additions to their churches, &c. see the full report.]

### SUMMARY OF RESULTS.

The number of ministers of the Gospel, whose names are found in the preceding table—together with those engaged in superintending the missionary work, and who are mentioned in connection with the respective Auxiliaries and Agencies of the Society—is 1,065.

Of these, 854 were in commission at the date of the last Report; and 211 have been since appointed.

They have been distributed in 26 different States and Territories as follows: in Maine, 91; New Hampshire, 46; Vermont, 61; Massachusetts, 61; Rhode Island, 7; Connecticut, 45; New York, 170; New Jersey, 11; Pennsylvania, 41; Delaware, 1; Maryland, 2; District of Columbia, 1; Virginia, 11; Georgia, 1; Tennessee, 6; Kentucky, 6; Ohio, 93; Indiana, 59; Illinois, 119; Michigan, 80; Missouri, 29; Wisconsin, 72; Iowa, 41; Minnesota, 4; Oregon, 2; California, 4.



This distribution gives to the New England States, 311; the Middle States, 224; the Southern States, 15; and the Western States and Territories, 515.

Of the whole number in commission, 640 have been the *pastors or stated supplies* of single congregations; 285 have ministered to two or three congregations each; and 140 have extended their labors over still wider fields—the destitutions of a county, or of several contiguous counties, or those within the limits of an ecclesiastical body.

The aggregate of *ministerial labor* performed is equal to 853 years.

The number of *congregations and missionary districts* supplied, in whole or in part, at stated intervals, is 1,820; while many others have enjoyed the occasional labors of the missionaries.

*Four* missionaries have been the *pastors or stated supplies* of churches of *colored people*; and 41 have preached in foreign languages—*ten to Welsh*, and 29 to *German* congregations, and *two* to congregations of *Norwegians* and *Swedes*.

The number of *pupils in the Sabbath schools and Bible classes* connected with the missionary churches is not far from 70,000. Many missionaries in the new settlements organize Sabbath schools at various points in their neighborhoods, supply them with teachers from their congregations, procure for them libraries, make the places of their meeting occasional preaching stations, and have the happiness to see one and another of them becoming the nucleus of an interesting and permanent congregation.

The *contributions to benevolent objects* reported by 577 missionaries, amount to \$21,513 04.

The *additions to the churches*, as nearly as can be ascertained, amount to 6,678; viz: 3,855 on profession of their faith; and 2,823 by letters from other churches.

The churches have not been visited with the special influences of the Holy Spirit so generally as in some former years; yet on portions of the field—in Iowa, Northern Illinois, Wisconsin and

some parts of Ohio, especially, there have been revivals of marked interest and power, resulting, in individual instances, in 50, 60 and 100 hopeful conversions. *Seventy seven* missionaries make mention in their reports of revivals of religion in their congregations; and the number of hopeful conversions reported by 336 missionaries, is 3,096.

*Forty three churches* have, during the year, passed from a state of dependence to that of *self-support*. *Sixty houses of worship* have been completed; *fifty five* others repaired; and *forty* others are in the process of erection. Church debts have been paid; parsonages have been built; schools and academies have been established; and 80 young men in connection with the missionary churches, are reported as in preparation for the Gospel ministry. Such evidences of general improvement, of extensive and permanent good, resulting from these outlays of christian charity, have never been more numerous or striking than we find them in the history of the past year.

During the quarter of a century, since the organization of this Society, the Gospel has been preached by its missionaries at not less than *three thousand five hundred stations*; and not far from 800 churches, which had been gathered or nurtured through its instrumentality, have passed from the list of beneficiaries and are now supporting their own Gospel institutions; and not a few of these are among the strongest and most influential churches in the land. They are to be found in the chief places of social and commercial power—on the line of our canals and lakes and rivers—along all our great thoroughfares of commerce and trade—at almost every gateway into the distant interior.

There these churches stand—on which a few hundreds of dollars only of missionary funds have ever been expended—and there they will stand, many of them, we may hope, till the end of time, scattering far and wide around them the blessings of the Gospel. The planting of one such church—God's own institution—is a great event: the covering of a territory with them diffuses over it an influence which will educate and evangelize and save. Intelligence, good morals, order and social enjoyment will be there; and there too will be the Sabbath school, and the distribution of the Bible and the religious Tract, and the Temperance as-

sociation, and the Common school, and the High school and the College, and the charitable and the humane institution, the sanctification of the Sabbath, the spirit of missions, the visitations of the Holy Ghost—all that refines and ennobles man and fits him for the varied duties of his earthly relations and for a higher life above.

What a work, then, is that which this Society has accomplished, within the last twenty five years, in planting CHURCHES in this land at so many points of commanding influence, and in giving them the ministry of reconciliation!

### APPOINTMENT OF AN ADDITIONAL SECRETARY.

The necessity for additional service in the Secretary's department has been deeply felt by the Committee for several years, as the operations of the Society have been extended, and the cares and labors devolved upon its principal officers proportionally increased. From 1840 to 1850, the receipts of the Society were more than doubled, and the number of missionaries in the Western States and Territories alone, who corresponded individually and directly with the office of the Society, was increased more than threefold. Within the last few years, too, the Home Missionary field has been greatly expanded, its frontiers removed to the Pacific, and a missionary work is there to be prosecuted, of no less interest and importance than that in the Mississippi Valley, and attended with much greater difficulties.

To meet this increase of labor—these urgent demands upon the efficiency of the Society, to exercise the needed watchfulness over a field so extended, and to communicate, by correspondence, through the press, and by personal visitation and address with the churches and the patrons of the cause as its interests demanded, the Society, at its last annual meeting, judged it to be indispensable that another Secretary for Correspondence should be added to the number then chosen, and referred the subject to the Executive Committee with power to make the appointment.

In executing their trust, the Committee appointed to the office, in December last, Rev. DAVID B. COX, of this city, who entered upon his duties as Secretary, January 1, 1851; as the patrons of the Society have already been informed through its monthly periodical.

### THE TREASURY.

*Resources.*—The balance in the treasury, April 1st, 1850, was \$15,553 69. The receipts of the succeeding twelve months have been, \$150,940 25; making the resources of the year, \$166,493 94.

*Liabilities.*—There was due to missionaries, at the date of the last report, \$11,935 77. There has since become due, \$151,515 41, making the total of liabilities, \$163,451 18.

*Payments.*—Of this sum, \$153,817 90 have been paid. The remainder—\$9,633 38 is still due to missionaries for labor performed. Towards liquidating these claims and redeeming the additional pledges on commissions which have not yet expired, making in all, \$64,906 49—there is a balance in the treasury of \$12,676 04—the greater part of which was received near the close of the year, and is available only as a means of cancelling the present indebtedness of the Society to its missionaries.

### PROGRESS.

A comparison of the foregoing summary, with those of preceding years, exhibits grateful evidence of the progress of this Institution in the work which God has given us to do. *Thirty three more missionaries* have been in commission than ever before in a single year, and this increase has been mainly on our frontier line—in our Western States and Territories; *forty one more years of ministerial labor* have been performed; and *two hundred and forty five more congregations* have been blessed with the preaching of the Gospel. In comparison with the preceding year, the expenditures have been \$8,361 81 greater; the receipts from legacies have been \$7,629 71 less—making the total of receipts less by \$6,220 53; while the receipts from the churches—the regular channels of contribution—exceed those of the year previous by \$1,409 08; and the total of receipts exceeds those of any former year—with the exception of that immediately preceding when the amount of legacies was unusually large—by \$5,014 34.

The progress of the Society during the twenty five years of its history, in its resources, in the expansion of its field, and in the results which it has been permitted to record, is exhibited in a statistical form in the Tables which are subjoined.

## COMPARATIVE RESULTS.

The following Table gives a comparative view of the amount of receipts, expenditures, number of missionaries, new appointments, congregations and missionary districts, years of labor performed, additions to the churches and pupils in Sabbath schools, for each year since the organization of the Society.

It also exhibits, in the tenth column,

the average expenditure, each year, for a year of missionary labor, obtained by dividing the sum total of the expenditures of the year by the number of years of labor performed. And in the eleventh column, by dividing the sum total of the expenditures of each year by the number of missionaries employed, is shown what the average to a missionary would be if the expenditures were equally apportioned among them.

Society's Year.	Receipts.	Expenditures.	No. of Missionaries.	Not in commission the preceding year.	No. of Congregations and Mission Districts.	Years of Labor.	Additions to Churches.	Sabbath Schools and Bible Classes.	Aver. expen. for a year's labor.	Aver. expen. for a Missionary.
1—1826-27	\$18,140.76	\$13,984.17	169	68	196	110	not rep.	not rep.	\$127	\$ 83
2—1827-28	20,035.78	17,849.22	201	89	244	133	1,000	306	134	89
3—1828-29	26,997.31	26,814.96	304	169	401	186	1,678	423	144	88
4—1829-30	33,929.44	42,429.50	392	166	500	274	1,959	572	155	108
5—1830-31	48,124.73	47,247.60	463	164	577	294	2,532	700	160	102
6—1831-32	49,422.12	52,808.39	509	158	745	361	6,126	783	146	104
7—1832-33	68,627.17	66,277.96	606	209	801	417	4,284	1,148	159	109
8—1833-34	78,911.44	80,015.76	676	200	899	463	2,736	Pupils.	172	118
9—1834-35	88,863.22	83,394.28	719	204	1,050	490	3,300	52,000	170	116
10—1835-36	101,565.15	92,188.94	755	249	1,000	545	3,750	65,000	169	123
11—1836-37	85,701.59	99,529.72	810	232	1,025	554	3,752	80,000	180	123
12—1837-38	86,522.45	85,066.26	684	123	840	438	3,376	67,000	194	124
13—1838-39	82,564.63	82,655.64	665	201	794	473	3,920	58,500	175	124
14—1839-40	78,345.20	78,533.89	680	194	842	486	4,750	60,000	162	115
15—1840-41	85,413.34	84,864.06	690	178	862	501	4,618	54,100	169	123
16—1841-42	92,463.64	94,300.14	791	248	987	594	5,514	64,300	159	119
17—1842-43	99,812.24	98,215.11	848	225	1,047	657	8,223	68,400	149	116
18—1843-44	101,904.99	104,276.47	907	237	1,245	665	7,693	60,300	157	115
19—1844-45	121,946.28	118,360.12	943	209	1,285	736	4,929	60,000	160	126
20—1845-46	125,124.70	126,193.15	971	223	1,453	760	5,311	76,700	166	130
21—1846-47	116,717.94	119,170.40	972	189	1,470	713	4,400	73,000	167	123
22—1847-48	140,197.10	139,233.34	1,006	205	1,447	773	5,020	77,000	180	138
23—1848-49	145,925.91	143,771.67	1,019	192	1,510	808	5,550	83,500	178	141
24—1849-50	157,160.78	145,456.09	1,032	205	1,575	812	6,682	75,000	179	141
25—1850-51	150,940.25	153,817.90	1,065	211	1,820	853	6,678	70,000	184	144

**Remarks.**—1. From the foregoing Table it will be seen that in each of the ten years, from 1830 to 1840, and from 1840 to 1850, the receipts have been more than doubled.

2. The total of receipts, for the twenty five years, is \$2,205,358 16.

3. The total of years of labor is 13,096. These years are reckoned in each report, by adding together the months of labor which the missionaries have actually performed.

4. The average expenditure for a year of missionary labor, for the twenty five years, is \$167. This includes the entire cost to the Society of obtaining the missionary, defraying his expenses to his field and sustaining him on it, as well as all the expenses of conducting the Institution. In what other way can christian charity be rendered more productive?

5. The average expenditure to a missionary, for the twenty five years is \$122. The difference between this amount and the average for a year's labor, is occasioned by the fact that a missionary is named and counted in a report, though in some cases he may have labored but a fraction of the year.

6. The whole number of additions to the churches in 107,781.

7. The fifth column—that of new appointments—shows how many have to be called in in each year, to supply the places of those whose support is assumed by the people, the vacancies occasioned by death, sickness, removals and other changes, and to make the increase over the number of the preceding year.

## DISTRIBUTION OF MISSIONARIES, No. 1.

The following Table gives the number of missionaries employed, each year of the Society's operations, in the Geographical Divisions of *Eastern, Middle, Southern, and Western States*; and also in *Canada*.

SOCIETY'S YEAR.	New England States.	Middle States.	Southern States.	Western States & Territories.	Canada.	Total.
1—1826-27	1	129	5	33	1	169
2—1827-28	5	130	9	56		201
3—1828-29	72	127	23	80	2	304
4—1829-30	107	147	13	122	3	392
5—1830-31	144	160	12	145	2	463
6—1831-32	163	169	10	166	1	509
7—1832-33	239	170	9	185	3	606
8—1833-34	287	201	13	169	6	676
9—1834-35	289	216	18	187	9	719
10—1835-36	319	219	11	191	15	755
11—1836-37	331	227	11	195	22	810*
12—1837-38	288	198	8	166	24	684
13—1838-39	284	198	9	160	14	665
14—1839-40	290	205	6	167	12	680
15—1840-41	292	215	5	169	9	690
16—1841-42	305	249	5	222	10	791
17—1842-43	288	253	7	291	9	848
18—1843-44	268	257	10	365	7	907
19—1844-45	285	249	6	397	6	943
20—1845-46	274	271	9	417		971
21—1846-47	275	254	10	433		972
22—1847-48	295	237	18	456		1,006
23—1848-49	302	239	15	463		1,019
24—1849-50	301	228	15	488		1,032
25—1850-51	311	224	15	515		1,065

\* Of these, 24 labored in France and Switzerland, under the direction of the Evangelical Societies of Paris and Geneva.

**REMARKS.**—1. In explanation of the comparatively large number of missionaries in the Middle States and the increasing number in the New England States for several of the earlier years, it should be remarked that, at the organization of this Society in 1826, the missionaries of the United Domestic Missionary Societies, whose responsibilities it assumed, were transferred to it, and that the greater portion of them were in commission in the State of New York. The New England State Societies, also, became integral parts of the National Society, in several successive years—the Maine Missionary Society and the Vermont Domestic Missionary Society in the third year of its operations; the New Hampshire Missionary Society, in the fourth year; the Connecticut Missionary Society, in the fifth year; and the Massachusetts Missionary Society, in the seventh year.

2. In the New England States, it will be observed, there has been but little increase of the number of missionaries, at any time, since the auxiliary relationship of the State Societies was completed.

Since 1837, the number has diminished, and is, this year, 20 less than at that date. In the Middle States, also, the number the present year, is three less than in 1837.

3. The increase of the Society's labors, the last seventeen years, has been mainly in our Western States and Territories. The last ten years, the increase alone in that portion of our country, has given it 346 additional missionaries.

4. In the table on the next page, will be seen the progress which has been made, year by year, in the newer states of the West, as they have severally come into being, and presented fields of peculiar promise for missionary culture. When this Society was formed, Indiana and Illinois were in their infancy. Michigan was, at that time, and for ten years subsequent, a territory; in 1825, it had but one Presbyterian or Congregational minister, and he was a missionary. Wisconsin remained, eight years after the organization of this Society, the almost undisputed home of the Indian. Iowa was not organized as a territory till 1838.

## DISTRIBUTION OF MISSIONARIES, No. 2.

The following Table shows the number of Missionaries in the several States and Territories, and in Canada, for each year of the Society's labors. Each of the four Geographical Divisions of Eastern, Middle, Southern and Western States is included within double rules.

Society's YEAR.	Eastern States.				Middle States.				Southern States.				Western States and Territories.										Total.											
	ME.	N.H.	VT.	MASS.	I. CT.	N.Y.	N.J.	PA.	DEL.	MD.	D.C.	VA.	N.C.	S. C.	GA.	ALA.	MISS.	LA.	ARK.	FLOR.	TEX.	UT.		IND.	ILL.	MIC.	MO.	WIS.	IOA.	MIN.	OR.	CAL.		
1-1826-27	1	2				120	1	7				1	3	2				1		2		2	4	16	3	2	4	3				1	169	
2-1827-28	40	29	1			120	1	9				2	6	2						1		2	4	27	9	3	5	5				1	201	
3-1828-29	47	29				117	1	10				3	6	2				2		2		3	8	43	12	8	5	6				2	309	
4-1829-30	54	31	35			113	1	13				4	1	2				3		1		5	7	5	64	18	12	10	6				3	392
5-1830-31	57	31				117	2	10				2	4	1				1		1		7	13	74	24	20	16	12				1	509	
6-1831-32	62	40	32			115	2	11				2	2	1				1		1		11	13	80	26	23	20	12				3	606	
7-1832-33	66	50	38	55		117	3	16				3	2							1		10	9	68	29	24	16	13				6	676	
8-1833-34	83	63	42	62		117	3	20	1			4	3					2				13	7	85	26	29	16	10				9	719	
9-1834-35	87	49	42	68		117	5	22	3			3	1					1				12	7	80	24	32	17	12				15	755	
10-1835-36	90	59	53	71		117	6	24	3			3	1					2				1	13	7	85	26	29	16	10				22	810*
11-1836-37	107	63	50	74		117	6	24	3			3	1					1				12	7	72	31	31	29	9				1	2	884
12-1837-38	71	56	52	76		117	7	29	1			3	2					1				6	1	64	29	27	33	14	2	1			2	865
13-1838-39	70	48	47	80		117	8	41	1			3	2					1				6	1	56	26	31	22	12					3	880
14-1839-40	71	55	51	73		117	8	41	1			3	2					1				7	7	54	25	39	24	9					6	890
15-1840-41	74	47	50	82		117	8	41	1			2	2					1				1	8	53	21	42	26	5					9	969
16-1841-42	73	50	54	83		117	11	35	2			1	1					1				1	8	66	24	50	36	6					12	971
17-1842-43	68	47	53	78		117	11	49	2			1	1					1				1	6	75	33	65	46	20					9	848
18-1843-44	75	42	40	64		117	10	44	2			1	2					1				1	4	79	46	95	65	20					7	907
19-1844-45	82	45	39	66		117	10	51				1	1					1				1	4	79	46	95	65	20					6	943
20-1845-46	80	45	45	56		117	10	51				1	1					1				1	6	81	51	98	67	25					971	
21-1846-47	86	44	43	60		117	6	53	1			1	1					1				1	6	85	59	92	77	21					973	
22-1847-48	91	46	45	62		117	4	45	1			3	2					1				1	7	91	52	101	80	21					1,006	
23-1848-49	89	41	40	58		117	4	49				2	1					1				1	7	94	51	110	73	25					1,019	
24-1849-50	92	40	58	60		117	6	47	2			2	1					1				1	6	7	97	50	114	74	33				2	1,032
25-1850-51	91	46	61	61		117	11	41	1			1	1					1				6	6	93	59	119	80	29					2	1,065

\* Including the 94 in France and Switzerland.

## PRINCIPAL AUXILIARIES, AGENCIES AND MISSIONARY FIELDS.

### Maine Missionary Society.

The receipts of this Society, for the year ending March 1st, were \$11,116 57, which, with a balance of \$163 44 in its treasury at the beginning of the year, makes a total of \$11,280 01, which has been at the disposal of the Society. Of this sum, \$11,247 23 have been expended in supplying destitute churches and missionary districts within the State. There have been received into the treasury of the American Home Missionary Society, from individuals and congregations, \$80, making the total contributions to the cause from the State, during the year, \$11,327 23.

Ninety one missionaries have been in commission in the State, of whom forty five were pastors, and twenty three stated supplies. Their labor, amounting in all to nearly 67 years, has been bestowed upon 84 missionary fields, comprising 105 churches and more than 25 towns and plantations where no Congregational churches exist. Several of the missionaries have been engaged in itinerant service in the destitute and sparsely populated portions of the State.

The aggregate membership of missionary churches at the date of the last annual report of the Trustees, was 4,413, of whom 318 had been added during the year. The whole number of hopeful conversions reported was 239, a larger number than in any former year since 1843. In addition to these trophies of renewing grace, many incidental results of missionary labor are manifest. The cause of Temperance has advanced, Sabbath schools are generally in a prosperous condition, the Sabbath is better observed, order, decorum, and correct sentiments on moral subjects are gaining ground.

This Society has been in operation forty four years, and has accomplished a great work in the destitute portions of the State. Forty three churches, once aided by its funds, have within 25 years—three of them within the last year—assumed the entire support of the ministry, and are now contributing to send the Gospel to “the regions beyond.” But a great work remains to be done. The Secretary, Rev. BENJAMIN TAPPAN, D. D., says, “Of our 225 Congregational churches, not half can be relied upon to support unaided the institutions of

religion. Add to the 365 incorporated towns of the State, those plantations in which a sufficient number of families reside to demand stated preaching, in more than one half of the whole number, no Congregational churches have been organized. And thus destitute will they continue to be until the Gospel is sent to them by those who know its value and can sympathize with him who, beholding the multitudes in his native land, that were scattered abroad as sheep having no shepherd, had compassion on them and directed his disciples to pray the Lord of the harvest that he would send forth laborers into his harvest. His harvest—a harvest to be gathered for Him. Upon the Congregationalists of Maine devolves the duty, the privilege of doing their part towards gathering the harvest within their own commonwealth. Here he has much people to be instructed, converted, sanctified, saved. Let not the good work linger.”

### New Hampshire Missionary Society.

Forty six missionaries have been in the service of this society during the year, and have performed nearly thirty seven years of labor, in forty eight churches and congregations. Since the organization of the Society, fifty years ago, forty churches have become independent of missionary aid, thirty seven of them within twenty five years, and two of them within the last year.

The receipts for the year have been \$6,558 10, of which \$883 91, by direction of the donors, and \$1,000 by vote of the Trustees, have been paid into the treasury of the American Home Missionary Society; leaving for the use of the auxiliary \$4,674 19. The expenditures on the field have been \$4,338 58. There have been received into the treasury of the Parent Society, from congregations and individuals, and in payment of legacies, \$1,888 48, making the total receipts into the treasury of the National Society \$3,772 34, and the whole amount of contributions to the cause of Home Missions, \$8,446 53. This is an advance upon the contributions of the previous year of \$1,875 45.

The past year has not been signalized by powerful revivals, yet upon several of the churches the dew of the Spirit have fallen, and some precious fruits have been gathered. A commendable spirit of liberality has been exhibited in the missionary churches, the average of their contributions to charitable purposes

being equal to the general average for the whole State.

The Secretary of the Society, Rev. BENJAMIN P. STONE, after presenting the "lights and shades" of the missionary work in this State, concludes as follows: "In view of the spiritual benefit conferred both on saints and sinners by the everlasting Gospel, we learn what has been and still is the glorious mission of this Society. It has been one of holy commiseration to the needy. Every joyful subject of its favors will be an eternal witness before God of its necessity and profitableness as the instrument of enlarging his kingdom on earth."

"Standing as we do this day in the midst of the monuments of Home Missionary agency, within sight of the desolations of many generations, and hearing even the voice of supplication for the bread of life from thronging millions of our land, to what other conclusion can we come than that we are called to a still greater measure of devotion to the salvation of our State and country? "With the conviction always abiding, that the light of our good works cannot be ephemeral, but will continue to shine, though upon other standards, long after we have ceased from the living, we cannot but rejoice in the glorious opportunity now afforded us of contributing something to render the destiny of our country a blessing to all mankind."

#### Vermont Domestic Missionary Society.

The receipts of this Society for the year have been \$7,004 80, of which \$6,155 45 have been expended within the limits of the State. There have also been received into the treasury of the American Home Missionary Society from individuals and congregations \$358 20, and in payment of legacies \$850, making the whole amount of contributions from the State \$8,213, which exceeds the contributions of any previous year by more than \$2,000.

The number of *missionaries* commissioned on this field is *sixty one*, the aggregate of whose ministerial labors is forty nine years. They have ministered in sixty five churches, and four missionary districts where churches have not been organized. Several of the congregations have been visited by the special influences of the Spirit of God, and from many fields in which there has been no revival, facts are reported indicative of a steady and general progress. The morals of the community have improved; the

Sabbath is better observed; there is an increasing attendance upon public worship, and more serious attention is given to the preached word; and much seed has been sown, the harvest of which is yet to be gathered.

*Thirty churches* in this State that have been aided during the last twenty five years, have assumed the entire support of the ministry. A few of these are still feeble, and may, in consequence of emigration and other changes, become again beneficiaries of the Society. But most of them are stable and efficient churches, the precious fruit of missionary toil in other days, and liberal contributions to the cause to which they owe their existence. And in the case of the few which have become, or which may become dependant a second time, the missionary culture bestowed upon them has not been in vain. Not only has God gathered from them much fruit for his heavenly garner, but, says the Secretary, Rev. JOHN F. STONE, "they are nurseries in which trees of righteousness are being reared to be transferred to other ground where their fruits shall abound to the glory of God, and the salvation of many. From some churches a number greater than the present number of resident members, have gone to the West, and to other parts, where they are helping to build up the church and sustain the Gospel. The fountains must be purified in order that the streams may be pure. How then can the friends of Christ in Vermont so effectually subserve his cause at large, as by bringing the Gospel to bear upon her own population?"

#### Massachusetts Home Missionary Society.

This Society has had in commission, during the year, *sixty one missionaries*, who have performed forty nine years of ministerial service. The number of churches assisted is *fifty two*, of which five have, within the year, taken their leave of the Society as beneficiaries, and will be found henceforth only in the list of donors. Four others have been received, so that the number of churches aided is one less than was reported the last year.

The receipts of the Society for the year have been \$27,880 74, of which \$7,421 75 have been expended within the State, and \$19,000 remitted to the Parent Society. There have also been paid into the treasury of the American Home Missionary Society the following sums, viz.: from the Hampshire Missionary Society,

\$1,963 06; from individuals, congregations, and auxiliaries, \$2,735 47; and in payment of legacies, \$2,542 75; making a total of contributions to the cause of Home Missions from the State, of \$34,122 02, of which \$26,241 28 were appropriated to the supply of spiritual destitutions in the West.

Of the 175 existing churches which have shared the fostering care of this Society, 121 have risen to the stature of self support—117 of them within the last 25 years. Many of these churches are now among the most liberal and efficient supporters of the Society. Of the churches now receiving aid, six are reported as having made their last application.

The last report of the Executive Committee, prepared by the Secretary, Rev. JOSEPH S. CLARK, states that, "in addition to the five discharged churches already named, whose last appropriations amounted to \$450, eleven others have assumed an increased proportion of their ministers' support, and by so doing have manifestly increased their power of self reliance. A still more hopeful indication is seen in the fact that, while nine new churches of our faith and order have sprung into life the past year within the bounds of Massachusetts, and are all supplied with the means of grace, only one of the nine is dependent on missionary aid."

"The Executive Committee have long looked forward to the time when the old Puritan State of Massachusetts will have so far regained her primitive character, as to present no moral waste within her borders—no house or village unsupplied with the institutions of evangelical religion; a time when God shall 'restore her judges as at the first, and her counselors as at the beginning,' and all her population 'shall sit every man under his vine and under his fig tree,' in the quiet enjoyment of religious ordinances upheld without missionary aid. The patrons of this Society have been encouraged to expect such a time as the result of their prayers and alms. Nor can we deem it an idle expectation, when we survey the wide wastes that have been already reclaimed. The places now occupied by two fifths of the Evangelical Congregational churches in Massachusetts—many of them among the largest and most influential—have been so many fields of hard, but successful missionary toil. The 'templed hills' which, in these several places, are trodden by the feet of devout worshippers every Lord's day, testify that this is not an idle expectation."

#### Rhode Island Home Missionary Society.

This Society has had in its service during the year, *seven missionaries*, who have labored in connection with six churches. For their support \$625 have been contributed within the State, and an appropriation of \$1,000 has been received from the Connecticut Missionary Society. Contributions to the amount of \$591, from individuals and congregations in the State, have been received into the treasury of the American Home Missionary Society.

The Secretary, Rev. THOMAS T. WATERMAN, states that "a debt of nearly \$400, incurred two years ago, has been extinguished, and that the missionaries have been laboring under various discouragements, but with great self denial and with the ordinary measure of success. The manufacturing districts of the State suffer by the depression of business, and the removal of individuals and families; still the field of labor and usefulness is important, and must not be relinquished at a single point. We cannot afford to have our population without an evangelical ministry."

#### Connecticut Missionary Society.

The receipts of this auxiliary for the year ending March 1st, were \$7,664 43, of which \$4518 08, have been expended within the limits of the State. An appropriation of \$1000 has been made to the Rhode Island Home Missionary Society, and \$1,200 have been transmitted to the Parent Institution. The receipts into the treasury of the American Home Missionary Society from individuals, congregations and auxiliaries, have been \$12,253 93, and in payment of legacies \$2,680 26, making the total amount of contributions to Home Missions in the State, \$22,598 62. Of this sum, \$16,134 19, have been applied through the Parent Society to supply the destitutions on the Western field.

Forty five missionaries have been in commission in the State during the year. One church has assumed the entire support of its pastor, and two others are understood to have made their last application for aid. Since the organization of this Society in 1816, seventy of the existing churches of Connecticut have been aided by its funds—twenty seven of which have within twenty five years become independent of foreign aid. Twenty three of these churches, the statistics of which have been furnished, received from the Society \$14,419. The average period during which these churches re-



ceived aid, is nearly 7 1-2 years, and the average annual appropriation to a church \$84 82, or \$627 for rearing up an infant church of Christ to the stature of self support.

Most of the churches now aided are in a condition of healthful growth, and will ere long become more than able to sustain themselves. But causes are in operation which must not only perpetuate the feebleness of others, but may bring some that are now vigorous upon the list of beneficiaries. While, therefore, this auxiliary is contributing liberally to supply the destitutions of the new settlements, it has still a great work to do on its own field. Says the Secretary, Rev. HORACE HOOKER, "The two main obstacles we have now to meet are, *the fluctuations in manufacturing interests, and the drain on old worn out towns, to build up new villages in this State, and to people the great West.* These are serious difficulties, and they will long continue. To say nothing of fluctuations in manufactures—which deeply affect no inconsiderable portion of the feeble churches on our list—there will be new centers of business constantly springing up, both for manufacturing purposes, and along the line of Railroads. These are now checkering over our little State in every direction, and gathering the population around centers often far distant from the rising ground so commonly chosen in former times for the erection of churches. *Taste* may choose the well rounded hills, but *Expediency*, who now rules the day, chooses the valleys. Says a missionary of our Society, "It is not more certain that our living springs, gushing from our mountain sides, will send their contributions to drive the machinery in the lower towns, than it is that our youth will be in attendance to aid in the manufacture of the fabrics which are the staples of their wealth."

"But emigration is not the sole discouragement; *immigration* is often little better in its influence. The places of the youthful energetic emigrants are often supplied, if supplied at all, by others of less industry and moral worth, who are drawn thither by the low rents and cheap lands, which are the necessary result of the removal of the former owners. These new comers, too, are often of different religious sentiments from the old inhabitants, or indifferent to all religion. Our State is gradually becoming more heterogeneous, and in this respect more like the West. Unless the soil, which the rain and tempests thus sweep down into the valleys, and bear away into the Ocean, is

replaced by Home Missionary operations, a few years would suffice to prostrate such congregations in hopeless ruin."

#### Philadelphia Home Missionary Society.

The field occupied by this Society comprises the States of New Jersey, Pennsylvania, Delaware, and Maryland, and the District of Columbia. Within these limits there have been in commission the past year *fifty seven missionaries*; viz.: eleven in New Jersey; forty two in Pennsylvania; one in Delaware; two in Maryland; and one in the District of Columbia. Seven new missionary fields have been entered during the year, and six churches have undertaken the entire support of the ministry. More than forty churches, once aided by the Society, have risen to the condition of independence, and many of them have become liberal contributors to the cause of Home Missions.

The receipts of the Society for the year have been \$3,185 40, of which \$7,747 08 have been expended within its own limits, and \$100 paid into the treasury of the Parent Society. In addition to this there have been paid into the treasury of the American Home Missionary Society, from individuals and congregations, and in payment of legacies, \$3,016 22, viz.: from New Jersey, \$2,236 72; from Pennsylvania, \$699; from Maryland, \$0 50; from the District of Columbia, \$80; making the whole amount expended through the American Home Missionary Society, \$3,116 22, and the whole amount of contributions from this field \$11,101 69, which is an advance upon the contributions reported the previous year of \$631 80.

To the churches under the care of this Society, the past year appears to have been one of more than ordinary prosperity. The last report of the Executive Committee, prepared by the Secretary, Rev. ROBERT ADAIR, states, that "the special influences of the Holy Spirit have been enjoyed by several of the churches, and the members of the Sabbath schools have shared largely in this blessing. In places where these special visits of mercy have not been enjoyed, there are other decisive indications of progress. The means of divine appointment are better attended than formerly, and larger numbers wait upon God in the sanctuary. The inebriate has been reformed; the profane swearer has been brought to reverence the name of his Maker; the Sabbath breaker has been led to visit the place of prayer and religious instruction,

and a great moral change has been effected. But much remains to be done in occupying new and important fields of missionary effort. The public improvements, the Central Railroad, and the New York and Erie Railroad, will give existence to many villages in the center and north of the State, where, in a short time, there will be a thriving, enterprising population. To these points our eyes must now be directed. We must not wait till the population is gathered. We must act with promptness and energy in taking possession of these places, and lay the corner stone of Christian institutions there, before infidelity or superstition gains the ascendancy."

#### Central Agency, New York.

This division of our field has been again bereaved, and our work retarded, by the hand of death. The Secretary and Agent, Rev. WASHINGTON THACHER, rested from his service on earth on the 29th July last. His health had been declining for many months; but his fervent desire to be employed in promoting the kingdom of his Lord and Master led him to continue his personal efforts, after it became apparent to others that he must speedily exchange this scene of toil for one of heavenly triumph. His associates in the Agency testify of him, that "he enjoyed not only the love of his brethren, as an humble and devoted laborer in the spiritual vineyard, but also their confidence in his ability to guide and direct in the progress of the cause of Christ." He filled his last post of responsibility and labor for three years, having been appointed to it in July, 1847. His piety, prudence and zeal were displayed in this position in labors which were limited only by his strength. "He descended to the grave with his armor on, and his last anxieties and prayers were for the progress of Home Missions."

In August, the Rev. RICHARD F. CLEVELAND, of Fayetteville, N. Y., was, at the suggestion of the Central Agency, called to this work; and for the remainder of the missionary year, has labored with great diligence and success in re-arranging and prosecuting the plans which had been broken off by the death of his predecessor.

Notwithstanding this interruption, the total receipts of the Agency amounted to \$3,918 32, being only \$340 less than the income of the year preceding. In addition, \$2,044 32 were remitted from this field directly to the office in New York;

making an aggregate of \$5,962 64 from the territory of the Agency.

Forty-five ministers of the Gospel have been commissioned through this board, and have labored in more than fifty feeble churches and vacant districts. The average cost of this labor, including the incidental expenses of the Agency, has been about eighty eight dollars for each missionary; an amount scarcely worthy to be named in comparison with the results secured. Six of the churches assisted, have during the past year ceased to be beneficiaries, and others have made advances toward the point of self-support. Houses of worship built or repaired, churches organized or resuscitated, divisions healed, debts paid, and numerous other solid benefits acquired, and—more and better than all—the reviving influences of the Holy Spirit bear testimony to the continued approbation of heaven; and abundantly compensate for the money and labors expended."

Of the 200 feeble churches on this field, which in former years have received missionary help, 42 are no longer dependent.

Some persons, not apprised of the peculiar relations of this section of the state, have found it difficult to understand why a region so rich in physical resources should furnish so many examples of protracted dependence. This is well accounted for by the Secretary in his Report. "The ground occupied by this Agency has been for years past, and may be for years to come, a half-way house for emigrants from the East—a seed plot, a recruiting post—furnishing the constituents of future society in the West." In support of this statement, one example, from many of a similar bearing, is presented. One church, since its organization, has furnished not far from a hundred members for churches at the West; and from the community a still greater number, whose characters had been formed under its influence. Six young men from that church have entered the ministry, four of whom are now laboring at the West. A church, in another part of the same town, has dismissed since its organization about thirty members on their removal to the West. Probably more than twice that number have gone in the same direction from the community associated with that church. Five young men converted under its influence have entered the ministry; and three of these also are fulfilling their mission in the Great Valley. Within two years, a single

family of that church has contributed four of its members, hopefully pious and educated, as teachers at the West. It is in this way that this church repays to the cause of christian evangelization the eight hundred dollars assistance which it has in time past received; and it is in this way, also, that the protracted debility of congregations on this field is explained.

Besides these considerations, a new feature of this field is revealing itself, and accounts for the continued need of missionary aid. A large portion of the territory of this Agency, comprising most of St. Lawrence, Franklin, Hamilton, Clinton and Warren counties, "has remained in nearly primitive seclusion, while emigration from the East has passed by and around it. It exhibits few of the attractions which draw agricultural adventurers towards the fertile prairies of the West. Yet its rocks and streams, its forests and minerals furnish the material and the productive agencies of a commerce without which no branch of industry can permanently prosper. Attention has of late been drawn to this tract from various quarters and for various reasons; and already have important and promising stations for missionary effort been suggested for the consideration of the Board. Civilization is urging its way into the wild and picturesque regions from which issue the St. Regis, the Racket, the Grass and the Oswegatchie." Immense resources in lumber and iron, which have been but partially developed, and water power in inexhaustible abundance, are attracting the energies of a large population. Schools and academies, rising at the same time with forges and manufactories, give promise that intelligence and order will advance by the side of enterprise, economy and thrift. Here, then, where the missionary call has hitherto been scarcely heard, a field of effort and promise is opening, whose claims are likely to be as interesting as they are urgent.

#### Western Agency, New York.

*Seventy two missionaries and eighty three churches*, on the field of this Board, have sustained the relation of beneficiaries the past year. Five of these ministers have been sustained by funds furnished by the churches in the Presbytery of Rochester, and applied under its direction. Four new fields and ten missionaries not before in commission have received assistance. Two houses of worship have been finished and conse-

crated to the service of God; three have been repaired or enlarged; and measures are in progress for the erection of six others. Parsonages are now, for the first time, secured in four parishes. Six ministers, heretofore dependent on the Society for a part of their support, will from this time be sustained by their people. In all the missionary churches, it is believed without exception, Sabbath schools or Bible classes are organized; and all the ordinary efforts for the instruction and salvation of the people may be said to be enjoyed. The influences of the Divine Spirit have not been withheld; conversions have been frequent, and on eight of the congregations special revival effusions have been granted.

The receipts of the Agency for the past year have been \$8,764 75, besides \$3,554 36 which were paid directly into the treasury of the Parent Society, making an aggregate from this portion of the State of \$12,319 11. Of this sum the churches aided have refunded \$1,017 41—a pleasing illustration of the training in benevolent habits which grows out of the manner in which aid is ministered to those churches, and which has produced such a generous revenue from those congregations which in times past were dependent on the Society. No less than 36 of the churches aided on this field during the four years' operations of the United Domestic Missionary Society, (from 1822 to 1826) are now among the efficient helpers of this cause; and in the twenty five years which have succeeded the formation of the National Society, 122 such examples of the transfer from the list of dependents to that of helpers, have been recorded, within these limits. During the same quarter of a century, this field has yielded for the purposes of this Society, \$204,500; of which, after supplying the current demands of the region, a surplus of \$85,000 has been left for the general purposes of the Society in other sections of the vineyard.

The multiplication of churches in Western New York has been remarkable. In 1800, there was scarcely a Presbyterian or Congregational church in this whole section. The Secretary of the Agency, Rev. JOHN A. MURRAY, states that "in 1826, there were 191 Presbyterian churches, and 10,000 communicants. In 1836, there were 280 Presbyterian churches, and 25,000 communicants. In 1841, the Presbyterian and Congregational churches had increased to 380, and the communicants to

30,000. Now, there are 400 such churches, 336 of which have been aided by this Agency. There have been, it is thought, 60,000 different persons connected with Presbyterian and Congregational churches in this part of the state; half of the survivors, it is supposed, being now in the West, or in other parts of the land, doing much for the evangelization of our country. Thus, the kingdom of God has come and spread over this region. Thus has Western New York been saved to the cause of Christ, and will send forth, in coming time, streams that will make glad the city of God, and bless a dying world."

#### Western Reserve Agency.

The number of *missionaries* sustained by the funds of this Agency, during the year ending March 1st, was *thirty*. *Eleven* others were commissioned by the Society to labor within the same limits. These labors were distributed among 57 congregations.

The *income* of the Agency for the same period was \$3,177 34. Add to this, various remittances of individual churches and donors from within The Reserve, to the office in New York, and the aggregate of contributions from that part of Ohio, is \$3,740 12—more than \$800 above the same items of the year before.

How great a share Home Missions have had, and must still have, in introducing and establishing the Gospel in new settlements, is manifested by the following facts which are contained in the Report of this Agency. Of seventy-eight churches, lying East of a certain line in Northern Ohio, which assume the support of their ministers, *sixty* have been aided by the American Home Missionary Society. And of the remaining eighteen, *six* are known to have received assistance from the Connecticut Missionary Society; and *all*, (with two or three exceptions) were planted and nurtured in their infancy by the missionaries of that Society, while pursuing on this field, during its early history, their system of itinerant labors. West of the line referred to, there are 98 townships in which are 19 churches of the denominations co-operating with this Society; and in all these, so far as we are informed, there is no minister laboring but those employed by this Committee. It would seem, therefore, that, except in the aggressive action of Home Missions, there is little prospect of supplying with the Gospel the 140

townships in which no churches sympathizing with this Institution are found.

In addition to the motives thus furnished for evangelization, we have the encouragement which a review of the past affords. It is eight years since the Agency on this field was committed to Rev. MYRON TRACY. "Although," he remarks in his Report, "these have been years of spiritual dearth, and it has seemed, much of the time, as if religion were making almost no progress in any of our churches; yet I find on review, that *seventeen* of the churches which at the commencement of this period were dependent on the Home Missionary Society, have now assumed the entire support of their own ministers. Two or three of this number, however, may be compelled again to seek our aid. Four of these churches have undertaken to sustain their ministers within the past year, with fair prospects of being able to support their own Gospel institutions for all coming time." "That, under the circumstances of discouragement which have attended these eight years, the American Home Missionary Society has been able to accomplish so much for the good of those churches, I cannot but regard as greatly to its praise; showing it to be an institution of unmeasured value. It has exerted, and is still exerting in all this region, an influence for good, which none can fully know."

#### Marietta Agency, O.

*Thirteen missionaries* have been on the list of this Agency during the year; and towards their support \$522 33 have been contributed on the field. The past year, God has visited the churches in a larger measure than usual, with revivals of religion. Of the *twenty churches* to which those brethren have ministered, six have enjoyed seasons of special interest. "The Lord has put his seal upon them as his own churches, giving them the same testimony that convinced the Apostle Peter, that God had granted repentance also to the Gentiles."

The ten counties now embraced in this Agency are assuming new relations to the rest of the state and the country at large, which add greatly to their interest as fields of evangelical effort. Although this is the portion of Ohio which was first settled, its comparatively broken surface did not allow it to compete in agricultural attractions with more favored districts; so that emigration for the most part passed it by, and created in

other sections its lines of transit and marts of commerce. The rugged soil of these counties, however, contains immense resources of coal, iron and salt; and these mineral treasures are but just beginning to be developed. Rev. THOMAS WICKES, the Secretary of the Agency, estimates "that the coal field of Ohio, underlying the surface of 28 counties, has an area of 12,000 square miles, of which the portion that can be wrought is four times as great as the workable coal field of England. Ohio has coal enough to supply all the fires and machinery of the United States and Great Britain for ages to come. The iron region is much narrower, but still is of great magnitude." Four of the counties of the Agency are peculiarly rich in this mineral. The valleys of the Hocking and the Muskingum are also the chief deposits of salt.

From these physical causes it is reasonable to expect great manufacturing activity and a dense population, when capital and the increasing facilities of commerce shall have developed the capabilities of the country. How this process is likely to go on may be inferred from these facts: "In 1840, the population of those ten counties was 131,380; in 1850 it was 191,156—an increase of 46 per cent., while the increase of the four mineral counties was 50 per cent., and that, without any large towns, without rail roads, and with very little capital and commerce." In view of the future which awaits such a region when those advantages shall be supplied, does it not seem a gracious arrangement of Providence, that the early settlers on this rugged soil should have been of the Pilgrim stock, whose projected institutions involved the ideas of religion, intelligence and order; who thought deeply and looked afar, to the best interests of generations yet to come?

The churches planted amid those hills, though feeble in wealth and numbers, already exert a power as the conservators of christian truth, and in exemplifying the morality of the Gospel. "Their influence," adds the Report of the Secretary, "is not confined to their own immediate communities; nor is it to be estimated alone by the number of converts added to them. They exert a powerful influence on other denominations, in restraining them from fanaticism and error, and elevating among them the standard of doctrine and practice; while they take the lead in those great and comprehensive moral enterprises which can alone secure the permanent welfare of society."

#### Cincinnati Agency, O.

Forty four missionaries received assistance through this Board, during the year past. The receipts into its treasury in the same period were \$3,769 38. This, with a previous balance of \$1,541 19, made the resources of the year \$5,310 57, which has all been expended on the field, except a remaining balance of \$786 87.

A large proportion of the beneficiary churches within this agency have been richly blessed with revivals; and nearly all have made important progress in other respects. That this progress is not more marked arises from the fluctuation of the people, and the repeated migrations towards the states and territories successively opened beyond them. Hence, even with a laborious and productive ministry, those churches have not made so much advance towards self-support as the yearly additions would have led us to expect. Still, some churches are every year arriving at independence of foreign aid; and a still larger number annually require a diminished amount of help. In remarking on the results attained in a series of years, our Agent, Rev. HENRY LITTLE, reports as follows: "In the infancy of Ohio and Indiana, this Society and its present auxiliaries assisted nearly all the churches which received aid from any source; so that I should hardly speak too strongly if I should say, that all the Congregational churches and all the Presbyterian churches of both schools, have been directly or indirectly aided by it. Very few of the old churches were not thus aided; and even of those in the Old School connexion which have been formed since the division of 1837, the most were organized out of such as had been previously brought into existence or materially assisted by the American Home Missionary Society. Your records will show, that such churches as those of Granville, Circleville, Athens, Belpre, Warren, Newark, Jersey, Piqua, Hamilton, Mount Pleasant, New Richmond, Georgetown, Portsmouth, and many others in Ohio; and Madison, New Albany, Evansville, Delphi, Dayton, Lafayette, Rockville, Peru, Danville, Greenwood, and many others in Indiana, which now sustain the Gospel without extraneous aid, have been indebted to the timely and continued kindness of the Home Missionary Society."

The Committee are constrained to refer, as in former Reports, to the extensive settlements going forward in the more

retired portions of Ohio and Indiana, and which will soon cease from their comparative seclusion by means of the progress of internal improvements. There seems to be no alternative but a speedy increase of Home Missionary labor, or great disaster to the cause of evangelical religion and to every social interest, in those fertile and populous regions.

#### Missouri.

*Twenty nine missionaries* in this state have borne the commission of the Parent Society since our last Report; two of them receiving a portion of their support from the Missouri Home Missionary Society. The income of this Auxiliary was \$766 15.

These missionaries report pleasing evidence that they have not labored in vain. Not only in temporal prosperity, but also in the presence of the Holy Spirit, a number of churches have occasion for thanksgiving and encouragement. Several houses of worship are in the process of erection or repair. There is an apparent reaction on the subject of emigration beyond the mountains, many persons having returned from California with no disposition to repeat the adventure. It is probable, therefore, that the public mind will be less distracted by this and other causes, than in previous years. It would appear to be a peculiarly auspicious time for ministers of the Gospel to commence laboring in this state; and surely a more urgent call for evangelical labor can hardly be presented by any portion of the Home Missionary field than is heard from this. The Secretary of the Missouri Home Missionary Society, Rev. EDWARD WRIGHT, testifies as follows: "The prospects as to internal improvements and the development of our agricultural and mineral resources, have brightened within the past year. Our position in relation to the two oceans and the surrounding states, is as central as ever; and the conviction is forced upon us, that, at no distant day, our more than 600,000 people will swell to a million twice told. They will spread over our vast territory, levelling our forests and converting our prairies into fruitful fields. But will these fields become as the garden of God? It still holds true, with an emphasis, that 'more than one third of the 96 counties in our state are without any preaching by our denomination, and but poorly supplied with any evangelical instruction.'"

We repeat this testimony, and would

hold it up before the eyes and the consciences of the ministry, hoping that the Lord will qualify many to labor in that field, and dispose them to consecrate themselves to its cultivation.

#### Michigan.

*Eighty missionaries* have received aid in proclaiming the Gospel in this state, since the last Report. Their labors were greatly embarrassed in the former part of the year, by desolating sickness, which for some time almost broke up the public services of religion. The pestilence that walketh in darkness, and the destruction that wasteth at noonday, raged with violence and swept multitudes into eternity. "For fifteen years," says our Agent, "I have but once witnessed a time of such prevailing affliction." The claims of the sick and dying, the burial of the dead, and comforting the bereaved, imposed upon the missionaries an unusual amount of exhausting labor; and many of them were themselves for weeks prostrated by sickness. Four ministers, three of whom have been in connection with this Society, have during the year finished their work and ascended to their reward.

Notwithstanding these unfavorable circumstances, the movement of the churches has been, as in former years, steadily onward. In several congregations precious seasons of revival have been enjoyed; particularly at the close of the year. An increased attention is observable to the erection or improvement of houses of worship. Some noble examples have been presented of sacrifice to attain this object without seeking foreign assistance. Sabbath schools have received an impulse, and are more systematic and efficient, in consequence of the presence of an Agent laboring for this specific object. Habits of benevolent contributions have been inculcated on the pupils; many of them have become the hopeful subjects of renewing grace; and in general, the churches are more justly appreciating the value and duty of religious efforts for the young. Many churches which once received the aid of this Society, now sustain themselves, and contribute not only to spread the knowledge of God throughout our own wide prairie, but also to send it to foreign lands. The last Report of the American Board of Foreign Missions, showed about \$2,200 received from this state; while \$2,400 have been raised for Home Missions besides liberal donations to the U. S. Trust and Sunday school Societies.

Among the churches which were formerly dependent on missionary assistance, but now sustain their own institutions, are those of Pontiac, Flint, Romeo, Mt. Clemens, Monroe, Tecumseh, Ypsilanti, Ann Arbor, Jackson, Adrian, Hillsdale, Jonesville, Coldwater, Albion, Marshall, Battle Creek, Kalamazoo, Grand Rapids, &c. These churches have become what they are through Home Missionary aid. "Some of them," we are assured, "give yearly \$100 or more for the same object; and they can never forget their obligations to the institution by which they were raised and nurtured as with a mother's care." "Indeed," says our Agent, Rev. CALVIN CLARK, "it might be a matter of interest to know how many of all the churches in Michigan have not received missionary aid?" He then enumerates eight or ten existing churches that were never thus dependent, leaving some 200 other places that have been aided, a large majority of which are living witnesses of the value of this natural and efficient mode of church extension.

The blessings thus conferred on Michigan are illustrated by the following report of a single case. "On the banks of a beautiful stream, stands one of the pleasantest villages in the state. Many of the early settlers were destitute of piety, and some of them drank deep of the spirit of infidelity. One of our early missionaries had an interview of four hours with two prominent infidels of that place, who boasted that more than twenty of their neighbors embraced substantially their views. When the servant of Christ proposed to fix his abode there, no house could be obtained for his family, and scarcely a place for the sole of his foot. In that field he toiled on for years; and his labors were not in vain. A blessing attended him; the Holy Spirit came down, souls were converted and accessions made to the visible church. Now, in that village, there are two churches congenial with those who sustain this Society, averaging nearly 150 members each. One of these churches has during the past year contributed \$160 to the American Board, \$90 to this Society, and liberally to other benevolent objects; while its flourishing Sabbath school pours some \$60 or \$70 into the treasury of benevolence."

It is painful to repeat the statement of former years, that the unsupplied portions of the state are wide and numerous. In St. Clair county there are three vacant churches; in Saginaw county, our

churches have no minister, the county is rapidly settling, plank roads are in progress, a house of worship will soon be completed at the county seat, and other churches might be immediately formed if they could be supplied with ministers. The same is true of Livingston and Shiawassee counties. The churches of Clinton Co. have been vacant for two years; one or two are destitute in Ionia; the emigration to Montcalm ought to be accompanied by missionaries. In the older sections of the state, also, several important points are unsupplied. These growing wants are arousing the churches to the duty of providing a ministry for their waste places; and candidates are now in training in connexion with most of the ecclesiastical bodies of the state.

### Illinois.

*One hundred and nineteen missionaries* have in the last twelve months preached the Gospel in Illinois, under commission from this Society—a larger number than was ever before reported in a Western State. The receipts from this field, during the year, were \$3,479 15.

Rev. ARATUS KENT has in this period visited all the 23 counties composing his Agency in *Northern Illinois*; superintending the application of missionary aid, and stimulating the feeble and destitute churches to the use of their own resources for obtaining the means of grace. The spiritual mercies of the year have been unusually precious. On all parts of this field revival blessings have descended. In the North Western portion, 12 Presbyterian and Congregational churches have been thus visited; and five of them have received large accessions to their numbers and strength.

In *Central Illinois*, Rev. WILLIAM KIRBY reports, that the great work, which the Society has been so long prosecuting, has this year made encouraging advancement. "Nine churches have experienced interesting revivals. Wherever the Gospel has been preached, decisive results have followed; the truths of Christianity have entered deeply into the very organization of society; and a distinctive christian civilization has been developed. It is my privilege, for the first time in more than five years, to report that the *more important* fields within my Agency are now supplied with the ministrations of the Gospel."

In *Southern Illinois*, the Society has had *sixteen* missionaries; and another, formerly under its commission, has been sustained wholly by the funds of the

**Presbytery of Alton.** This Auxiliary has raised for missionary purposes \$436 44. Arrangements are made to secure the entire services of another missionary among the destitute in the extreme Southern part of the state.

In glancing at the missionary condition and prospects of Illinois, as a whole, we see a continuation of the same divine favor through the past year, that has rested on our operations from the beginning. The rapid progress of that state in population—now more than 800,000—is even outstripped by the proportional additions to its missionary laborers. The late census showed an increase of the people, in ten years, equal to 78 per cent., while the missionaries have received an addition of 183 per cent. Of the more than forty New School Presbyterian and Congregational churches which now enjoy their privileges independent of aid from abroad, only some half dozen are recalled as having achieved this distinction without direct assistance from this Society. And this account of the past plainly indicates what the future will be. If seven eighths of the churches which are yet to belong to our branch of the great Calvinistic family, must owe their existence, instrumentally, to the planting and training of our missions, what a vast work remains still undone in this single State! For, as yet, there is but an aggregate of about 300 ministers of Congregationalists and Presbyterians of both schools, while twice that number are needed to give only four to each county. But this is not all. The recent movement for building a great Central trunk of Railroads, from Cairo in the South to Galena and Dubuque in the North, with its East and West connexions, will bring the hitherto neglected interior into the enjoyment of both a Southern and an Eastern market, and will give an immediate importance to vast tracts which are now but partially available. This must introduce a large population along these lines of transit. Mr. KIRBY says, that no less than 57 counties will be crossed or nearly approached by these highways of commerce; and some of them traversed twice in different directions. The scarcity of timber and remoteness from the natural channels of trade have been the great obstacles of the temporal and religious interests of the interior counties which will be reached by this vast chain of iron roads. These obstacles will now be removed. The timber and coal of the Southern counties will supply the defi-

ciency of the Middle and Northern; and the ease of finding the best markets will allure emigrants of every description from the older states. This quickening of the stagnant mind on so large a portion of the state, cannot but operate favorably to the spread of religion. "Christianity never engrafts itself upon dead and lifeless stocks; its principles demand life and vigor. The stupor of slumbering hearts is more hostile to its progress than the vices which it subdues. Enterprise is both the result and the harbinger of its triumphs."

In these views of the importance and promise of the field thus laid more open to the public view, Mr. KENT concurs. "The prospect is that, in my Agency, every acre of our fertile prairies will be within six hours of a good market, and every person within fifty hours of the Atlantic, and less than that of travelling time from the Gulf of Mexico. How rapidly will this region be peopled; and what numbers of villages and cities will start up, almost as suddenly as the landscape is transformed into an ocean of flowers and verdure at the voice of Spring! I allude to this to show the Church's responsibility to lay broad, deep and *quickly* the foundations of civil, literary and religious institutions." And Rev. A. T. NORTON, Secretary of the Missionary Committee of the Presbytery of Alton, assures us, that "within two years, we shall need a minister at least every 20 miles, for 150 miles on that road, beginning with Cairo. Never before has there been laid upon us such a necessity to *make haste* in our work."

#### Wisconsin.

Since the last anniversary, it has been deemed important to the efficient and economical administration of missionary affairs in this state, that an Agent should be employed to represent this Society in communicating with the needy churches, and to be its organ in dispensing relief. The services of Rev. DEXTER CLARY, for several years pastor of the church in Beloit, have been secured for this object, to the evident gratification of the friends of the Society in that region; and greatly, we trust, to the advantage of the Home Missionary cause. Mr. Clary entered on the duties of his appointment, August 1st, and has, thus far, been principally occupied in becoming acquainted with the details of the field, and the work entrusted to his superintendence.

Seventy two missionaries have borne the commission of this Society in Wis-



consin, within the past year. Revivals of religion, of great interest, have been enjoyed by some 12 of the churches, in which, it is supposed, about 400 were added to the number of those hoping in Christ. Besides these, about 200 have already been admitted to a profession of their faith, since the year began.

In Wisconsin, the progress of settlements, towns, roads, public and private edifices, institutions for education, and similar improvements of a secular nature, have been attended, with equal pace, by an increase of churches, ministers, and the various subsidiary means of grace, to a degree unequalled in any other Western state. Although, so lately as 1839, there were but about 30,000 inhabitants, and not more than ten ministers in our connexion, there are, now, some 320,000 people, with 85 ministers and 112 churches of the denominations co-operating with this Society. Comprised in these churches, are about 4,000 members; one eighth of them having joined during the year. In the same time, five houses of worship have been dedicated. The whole number is now 38; and seven new ones are in progress. Since the accomplishment of almost the whole of this good has turned on the timely and judicious application of Home Missionary aid, it is not strange that Christian men, in Wisconsin, should feel a filial attachment to the institution which has thus blessed the home of their adoption. "Your missionaries," says one, "were among the first to explore this field, and mark it as a land of great promise for Messiah's kingdom. Through their early and energetic efforts, the cords of our beloved Zion were extended, and her stakes firmly set in every town, village, prairie and grove. By them, churches have been planted and watered, in which a pure evangelical Christianity has had able and fearless advocates." To gain these results, the cost to the Society has been about \$65,000; a part of which is already returning in donations from the assisted churches.

Meanwhile, over all parts of the 54,000 square miles of this noble state, there is a simultaneous incoming of people. The 14 additional ministers who have gone in during the year, are not enough; twenty more, at least, ought to be added without delay. For, while the older counties are forming more compact settlements and subdividing the larger missionary fields; while the mining region is calling still for additional helpers; while the crowds of emigrants are outrunning the government surveys, and pre-occupying the tracts

which skirt the chain of waters from the Wisconsin to Green Bay,—there is still a vast region in the North West, where the scattered lumbermen are rapidly condensing into settlements amid the forests of the Pinery, and adjacent to the region of the St. Croix. Towards these, and similar openings of urgency and promise, we turn with deep concern, and exclaim, "Whom shall we send, and who will go for us?"

#### Iowa.

During the past year six additional *missionaries* have been commissioned in this State, making the number under appointment *forty one*. Six fields of labor, formerly aided by this Society, now sustain the ministry from their own resources. The pastoral relation has been established in eleven cases. Within the year two church edifices have been completed; and one congregation has erected a house to serve both for public worship and for a school. The whole number of church buildings belonging to those acting with this Society is 25; and five others are in the process of construction.

The amount pledged by the beneficiary churches towards sustaining the preaching of the Gospel exhibits a steady increase, notwithstanding their losses by migration to California; and they have also during the year given some \$1,500 to various purposes of benevolence.

But the crowning mercy which it is our grateful duty to record, is the bestowment of converting grace in unwonted measure. About one fourth of the churches have been thus cheered and strengthened, and the number of souls gathered to the people of God will about equal a tenth of all the previous members of the churches. New life has been infused into the feeble; ministers who were ready to faint under their burdens and whose hearts were sick with hope deferred, now thank God and take courage to press on.

During the year, the Society's Agent, Rev. JULIUS A. REED, has made extensive explorations of the remoter counties of his field, including the portions lying on the Missouri River, in the vicinity of Council Bluffs. The leading particulars of this tour have already been laid before the public. It is needful to recur to them here, only as disclosing the vast amount of yet unattempted work, which the Society has yet to perform. Of the 50 or 55 counties which are settled, so far at least as to demand spiritual culture, only 25 have resident missionaries, and

but 4 or 5 others are touched even at a single point by the regular services of one of our laborers. Sixteen counties are rarely, if at all, visited by them; eight are now in exceeding need of ministers; and in five already partially occupied, additional supplies are demanded by the increase of the people. An adequate scope of effort for four or five evangelical German missionaries would be afforded among the settlements in those new counties. Indeed, when we see the sweeping current of emigration moving on with equal steadiness and strength, whether the Church wakes to her duty or slumbers at her post; when the sickening apprehension comes upon us, that possibly we may fail, after all, to meet the moral exigencies of those wide and beautiful frontiers—remembering, too, that if we do not occupy them at once the enemy will—we feel that the word of one of England's master spirits was scarcely too strong, "*One half of your male members should become ministers, while it should be the chief business of the other half to support them!*"

#### Oregon.

No additional laborers have been commissioned for this field during the year. The two already there have prosecuted their work with encouraging success.

Rev. *Horace Lyman* is stationed at Portland, which is situated at the head of ship navigation on the Willamette. This village, which contained, one year ago, but a few scattered houses, has now a population of about 1,000, and promises to become one of the most important business locations in the Territory. A house of worship is nearly completed, the expense of which has been chiefly met by the citizens of the place. At the time of Mr. Lyman's arrival, Oregon was nearly depopulated by emigration to the mines of California. In consequence of the scarcity and high price of labor, he was compelled to work with his own hands, till his health became impaired, and his labors were interrupted. In February, another severe attack brought him to the brink of the grave. At the last advices he was slowly recovering.

Rev. *George H. Atkinson* continues his labors at Oregon City. A church edifice has been erected at an expense of \$3,550, and the truth has produced a manifest effect in checking prevalent vices, and elevating the tone of public sentiment in regard to all the interests of education, morals and religion.

These brethren apply in the most earnest terms for a reinforcement of missionary laborers. The Committee fully accord with their views and hope soon to be enabled to respond to their appeal.

A new era in the history of this Territory is at hand. The reflux of the tide which was set in motion by the discovery of gold in California, has commenced. Multitudes, too, who were attracted to the mines from the Eastern States, but failed to realize their golden visions, are seeking to repair their health and fortunes in Oregon. There will also be a rapid increase of population by direct immigration from the East. A recent act of Congress provides for the removal of the Indians from the country west of the Cascade Mountains; and another makes liberal grants of land to actual settlers. The missionaries confirm the accounts received from other sources, that the country presents a rare combination of natural advantages, which must attract attention and immigration. These ancient solitudes are at length to be peopled. Already an industrious and thriving population is overspreading these beautiful prairies. Along the river courses, and around the waterfalls, bustling villages are springing up, and will rapidly expand into populous cities. The importance of supplying them early with the means of grace can hardly be overestimated. If the institutions planted two centuries ago on our shores, are to be transplanted on the shores of the Pacific, the seed must be scattered there, as it was here, before the enemy shall sow tares. To this work Providence now calls us.

#### California.

The Society has four missionaries now laboring in this State. Rev. *John W. Douglas*, who, at the date of the last Report, was stationed at San José, resigned his charge in August and performed an extensive tour of exploration in the Southern mines. He has since been laboring at Los Angeles, but has received no aid during the year from the treasury of the Society.

Rev. *Samuel H. Willey* commenced his labors two years ago at Monterey, then the Capital of the Territory. In consequence of the removal of the seat of Government, and the emigration of a large part of the American population, the place lost its relative importance as a field of missionary labor. In accordance with the views of his brethren, Mr. Willey transferred his residence to Happy

Valley, the southern portion of San Francisco. During the autumn, his labors were suspended for three months, in consequence of sickness. Since that time they have been prosecuted with much success. A house of worship has been erected, and a church and Sabbath school organized. Mr. Willey expects that before the close of the present year, the congregation will assume his entire support.

Rev. Isaac H. Brayton arrived in California in July, and took charge of the congregation gathered by Mr. Douglas at San José. A house of worship has since been erected which was dedicated in February last. In consequence of the depression of business and the removal of the seat of Government to Vallejo, the outward prosperity of the congregation has suffered a temporary check, and Mr. Brayton has drawn upon the treasury of the Society for a portion of his support. He expects to be sustained hereafter by the people to whom he ministers.

Rev. William W. Brier, whose departure for California was announced in the last Report, arrived at San Francisco August 8th, and in the following month commenced his labors at Marysville. This city is situated at the junction of the Yuba and Feather rivers, forty five miles north of Sacramento City; and, though but about one year old, contains 2,000 inhabitants. A church and Sabbath school have been organized, and measures are in progress for the erection of a house of worship. Large and attentive congregations listen to the preaching of the word, and already a very striking change has been effected in the moral aspect of the community. Mr. Brier now derives his entire support from his people.

Rev. James H. Warren, from Dubuque, Iowa, an alumnus of the Union Theological Seminary, N. Y., with Mrs. Warren, arrived in California in October. He has since been engaged in ministering to the 1st Congregational church in San Francisco in the absence of the Pastor, Rev. T. D. Hunt. He was expected, on the return of Mr. Hunt—which has already taken place—to turn his attention to Sonoma and Napa Valleys on the northern side of the Bay of San Francisco, where there are several growing settlements composed chiefly of American families.

The changes which the past year has wrought in the condition of Californian society, have been mostly favorable to missionary operations. The tide of population, hitherto borne as by a whirlwind

to the ravines of the Sierra, is now returning and spreading itself in natural channels over the country; and the various branches of industry are beginning to receive their appropriate attention and reward. Multitudes, finding in the rich mold of the valleys the treasures which the river beds of the mountains denied them, are gathering their families, establishing schools, and arranging all the elements of well ordered society. The friends of religion, thus brought into permanent relations to each other, are enabled to co-operate more and more in evangelical effort; and the missionaries are exerting no inconsiderable influence in determining the forms which these chaotic elements shall assume. But the laborers are few. In earnest tones they ask for men to occupy the destitute and inviting fields that are multiplying around them. The Committee will gladly respond to these appeals according to the means placed at their disposal. They regard the responsibility of the churches in reference to California, as one of no ordinary character. Overleaping the period of her minority, and starting in her career, Minerva-like, a full-grown State, she cannot wait to be supplied with the Gospel by tardy movements. The seed time is now; and rarely has the church of Christ scattered the seed of the kingdom on a soil promising so speedy and abundant harvests. Such various, yet active and forceful elements were, perhaps, never combined in any other community. Let them be assimilated and controlled by the power of christian institutions; let all this talent and energy and enterprize become tributary to the cause of Christ, and from that Golden Gate shall go forth influences which shall bless not only the nations that line that coast, but the thousand Islands of the Pacific, and the dark Continent beyond.

## CONCLUSION.

In closing this record of the labors of another year, the Committee would erect their memorial of gratitude to God, who has crowned the year with his goodness. In the spared lives of the officers of the Society, and so many of its missionaries—in the continued interest manifested by the churches in its plans and objects—and in the plenteous effusions of the Spirit upon a large number of missionary fields, we recognize the tokens of divine favor which call for our grateful acknowledgment, and which are earnest of fa-

ture good. These impressions are deepened when we extend this review over the *quarter of a century* which has elapsed since this Society was organized. It has been a brief but eventful period. How great and manifold the changes it has wrought. How has the field of our operations widened, and our work increased. Seven new States, covering a vast territory then scarcely reached by the adventurous pioneer, have been added to our confederacy. Our frontier has retreated from the banks of the Ohio to the shores of the Pacific. Our population has increased from 11,000,000 to 23,000,000. In wealth, in power, in all the elements of national importance, our progress has been such as has no parallel in history; and the work appropriate to this Society has increased in like proportion. To diffuse the light and blessings of the Gospel over this expanding domain—to bring these multiplying millions of our population under the influence of christian institutions, and thus train them to be a generation for God's praise—this has been the work entrusted to our hands. That it has been performed to the full measure of the means afforded, is more perhaps than we ought to claim. Yet when we survey the wide fields where it has bestowed its culture and gathered its abundant harvests—when we reflect to what furnishing multitudes in the forests and on the prairies of the West it has distributed the bread of life—when we call to mind the 3,000 feeble churches nurtured under its care, and the 107,000 members gathered into them—when we trace the fountains of holy influence it has opened, expanding in their course into streams which make glad the city of our God, we rejoice, yea, and we will rejoice, that with means so feeble he has achieved results so vast.

We enter upon another quarter of a century under cheering auspices, yet under accumulating responsibilities. Unless God shall blight this nation with his judgments, and thus arrest its career, its history for the next twenty five years

must be fraught with an interest pertaining to the progress of no other nation. The wars and revolutions which shall convulse the kingdoms of the old world will be matters of trivial moment, compared with the peaceful but majestic march of a free Christian empire over a vast continent. But commensurate with the progress of the country in extent and importance, is the responsibility of the church in regard to its evangelization. While in the older states she must "be watchful, and strengthen the things that remain, that are ready to die," she must also go forth "bearing precious seed," with the advancing tide of emigration as it rolls towards the setting sun. In the vast central valley, which is henceforth to hold the scepter of this continent, and on the shores of the Pacific, where a nation has been born in a day, a work is to be done for Christ—and *done by the present generation*—such as God has entrusted to no other people. To this work let us gird ourselves anew in the strength and with the spirit of our glorious Leader. Let the past tokens of his favor encourage us, his promises inspire us, his love constrain us to prosecute this enterprise with increasing ardor, and on a more extended scale. As we survey the present spiritual destitutions, and anticipate the future advancement and glory of our country, let the Prophet's spirit of mingled piety and patriotism impel us to adopt his noble purpose, "**FOR ZION'S SAKE WILL I NOT HOLD MY PEACE, AND FOR JERUSALEM'S SAKE I WILL NOT REST, UNTIL THE RIGHTEOUSNESS THEREOF GO FORTH AS BRIGHTNESS, AND THE SALVATION THEREOF AS A LAMP THAT BURNETH.**"

In behalf of the Executive Committee,

MILTON BADGER,  
CHARLES HALL,  
DAVID B. COE,

*Secretaries for Correspondence.*

## Missionary Correspondence.

### IOWA.

*From Rev. D. B. Nichols, Warren,  
Iowa.*

Time reminds me of the duty I owe to the Committee of the H. M. Society, to give to them an account of my labors in this field, for the third quarter of the current year. The third quarter of my missionary year was one of no ordinary interest. For a number of weeks there has been more than common attention to the preached word. About New Years', this attention seemed to be greatly deepened; some individuals were noticed at meeting who had for weeks, yea, for months, absented themselves from the worship of God on the Sabbath. In one of the neighborhoods where I have been accustomed to preach for the last two years, I noticed upon the Sabbath evening preceding the New Year, that quite a full house were in attendance. I had not advanced far with the religious services of the evening, before there were the most undeniable indications of the work of the Divine Spirit. The truth seemed to sink into the heart. Deep seriousness pervaded the congregation; now and then the emotion could be discerned by the deep drawn sigh, or the tearful countenance. The meeting closed; and I felt that the finger of Divine Providence clearly pointed to the propriety of making a special effort for the salvation of sinners in this neighborhood. I accordingly announced that I would preach upon the first evening of the New Year. Quite a number were in attendance. The seriousness seemed to increase. I called upon those who were anxious about their souls, to manifest it; there were six young people that answered to the call. I thought the indications sufficiently favorable to give another appointment upon the next Friday night. Upon this night, also, the interest seemed not in the least to subside. The number of inquirers increased. Brother G. came over this evening. We both thought the interest sufficient to justify preaching again on Sunday night.

On Saturday we left for our other appointment, four miles distant. Some feeling among the people of God. We had a refreshing time also upon the Sabbath, as we came around the table to com-

memorate the dying love of the Saviour. We had an addition of two by letter. Thus, you see, the Lord is remembering our feebleness. In the evening we returned again to the neighborhood before spoken of; a crowded house and deep seriousness were the visible tokens. We spent Monday in religious conversation and prayer, as we visited from house to house. We found that the impenitent had had their attention called to the subject of consecrating themselves to God. But a part of this community seemed to view our operations with a jealous eye. You may judge of this by a simple incident. Brother G. announced that we would visit in a certain part of the neighborhood, specifying at the same time the object of the visits; but for all this, some seemed to think that there was some unseen object that lay concealed under the declared one—that we were either going to make an effort to bring them over to the Congregational faith; or that we wished to collect some *money* of them. We had appointed a meeting for those who were anxious, but a few attended, because of the fear that they did not know our object.

We plainly saw that our way was effectively closed up here, to do them good, until this prejudice could be removed. We accordingly concluded to make our immediate efforts for the salvation of sinners in the neighborhood of our church. Our infant church has participated largely in the benefits flowing from this season of grace. The church seems to have taken a more elevated position before the world. The tone of their piety seems greatly improved. My prayer to God is, that it may be of a lasting character.

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### THE SOUTH WEST.

#### Prejudices—Distracted Meetings.

Descriptions of the nature of the following may be regarded as not in the best taste; but as they are *sad*—if not *sober*—realities, which the missionary has to encounter in certain sections, they who undertake to sustain him

by their sympathy and prayers, ought to know how it fares with him and his message, and what obstacles have to be overcome.

The mass of the people are made to believe that the Presbyterians think themselves above them, and hence they treat us much after the same manner as they do most of the modern improvements in agriculture and mechanics. They go to hear the "larned" preacher, and to see the new-fashioned plow, and the deep furrows which it makes; and then they return home, and partly from sloth, and partly from envy, cling the tighter to the old rickety plow, and to the see-saw, hum and spit preacher, feeling that improvements are for others. They seem glad enough to hear Presbyterian preaching, provided it costs them nothing; but when it comes to "jinin" the church, why, to-be-sure, that must take place at a "big meeting," where there is a great deal of shouting and "hallelujah singing a going on." And then to see the way they "get religion," as they call it! After a passionate appeal, (which is evidently intended to reach the weaker part of the congregation first,) about departed friends, and a vindication of shouting, the mourners are called for. And then the singing and shouting commences, and the mourners are brought in, and required to kneel down. In this, often painful position, they are sometimes kept for hours at a time, until wearied out, they sink down and stretch themselves upon the floor. This is considered a favorable symptom, and the news circulates throughout the country, that "they have got Mr. — and Mrs. —, and Miss — down." After a while, through suffocation and exhaustion, a profuse sweat breaks out upon them, and they are made to feel as they "never felt before." This, they conclude, is the "witness of the Spirit," and then, as it is expected, they relieve themselves from their procumbent situation, by springing upon their feet, and hopping about, and clapping their hands, and screaming out with loud percussive emphasis, "Glory, glory, glory, hallelujah, I've got it, I've got it," &c., and then all say that such a one "has got religion," and then there is a great deal of religious laughing, and shaking of hands, &c., &c. It is painful to write of these things, much more to be compelled to witness and endure them. It became quite fashionable for the zealots at these meetings to see God and their departed friends in glory. Specifications, too painfully absurd and offensive to relate, might be given in abundance.

The error which sustains all this bodily excitement, is that there is a merit in it, and that God is made propitious thereby. We have many better informed people among us, and I still live in hope that there is a better day a coming.

#### Tranquil Triumph in Death.

Mrs. F. has died of consumption. When she had evidently gone some distance into the river of death, just at the time when, if death be an eternal sleep, we should have looked to see her sink into darkness and silence, suddenly she seemed to catch a glimpse of the gold-lit summits of the promised land. A heavenly radiance now rested upon her pale countenance, and in a *low, soft whisper* she said, "Glory, glory, glory!" After a little she repeated "glory," twice, and her spirit took its flight to that mansion prepared for it, in the house not made with hands, eternal in the heavens.

The spectators of this triumphant scene felt as if they had been privileged to behold a dying saint, while she was looking into the glories of the celestial city. It was as if one had been sent to them from the other world, and the impression made upon them was of a very solemn, and it is to be hoped, lasting character.

Thus have death and removals continued to thin our ranks as fast as they are recruited.

#### ILLINOIS.

From Rev. W. E. Holyoke, Farmington, Fulton Co.

#### Support Assumed.

The number of members uniting in the formation of this church, a year ago, was twenty three. We have since that time held four communion seasons, at every one of which some persons have united either by profession or letter; so that at the present time the church numbers forty five, besides one lately dismissed. We have a Sabbath school of about fifty scholars, and a library of something more than 400 volumes.

The Sons of Temperance had an order here until recently, but it is now abandoned, and there is no active temperance society now here, from the fact that all are temperance men, and do not feel the

need of it. I believe there is no ardent spirit sold in the town but at the drug-gists'.

I have now to announce that the church have lately assumed the entire support of their minister; so that, with many thanks to God and your society, I may relinquish my commission, and inform you we shall need no further aid.

Our new brick church edifice, 37 by 67 feet, is going steadily on, and we hope it will be completed early in the summer. The review of the year to the church is full of hope, and as an ex-member of our State Assembly said, "its prospects now, compared with what they were two years ago, are as noonday to midnight." And I cannot but hope myself, that the foundation for great future good has already been laid; and that the year '51 will not close without a harvest of souls.

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*From Rev. L. P. Esbjorn, Andover,  
Henry Co.*

#### First year of the Mission to the Swedes.

The church to which Mr. E. ministers, have taken positions on the leading points of christian doctrine and church fellowship, which bring them into intimate sympathy and cooperation with their Congregational and Presbyterian brethren. The Spirit of the Lord appears already to bless their infant organization. We cannot but think great good has resulted from the lively interest for their welfare shown by the neighboring ministers and churches; and that a similar readiness to extend a fraternal and helping hand to groups of foreigners coming among us, would often win them to the adoption of better opinions and customs than might otherwise obtain among them.

When I now look back upon the past year, I rejoice in the Lord, whose grace has been with us. The aspects were not altogether encouraging a year ago, when I began to labor among a poor population of wandering emigrants, many of whom were compelled to go around to work for other people—a population, too, that were unacquainted with the language, customs, religious peculiarities, &c., of this country. But I trusted God would help his poor servant—and my face has not been ashamed. By the christian zeal and liberality of your Society, I have been enabled to preach the unsearchable riches of Christ,

instruct in the Sabbath school, &c. God has blessed his word by the power of his Holy Spirit, so that one after another have felt their sins, believed in Christ and taken his reproach upon themselves; although we have had to struggle with many hindrances.

At the last communion season here, we had five public professions, and at the former one, nine; and the whole number of communicants in our church is forty six. This summer several multitudes of our countrymen have arrived, and my home has from time to time been crowded by poor shelterless people, that often were sick, and in need of all kinds of help. Two weeks ago between fifty and sixty arrived, of whom I have now sixteen in my house, where a small school also is kept up by one of my sons. It is easy to understand what labor and toil such things will give, not only to me, but to my feeble wife, who very often feels entirely tired out by administering medicines, and numberless other services, in addition to her daily labors.

I have regularly preached here, and at Galesburg, and sometimes at Henderson, Berlin, Rock Island, and Melina, and in all places God has more or less blessed his word. A small church will soon be organized at Henderson, and branches of our Andover church are located in Berlin and Melina. We have not this year been blessed with what properly would be called a revival, but still the Spirit evidently has worked repentance and faith, and strengthened the believers to go on in the narrow way. Had not the Home Missionary Society helped us, this mass of immigrants, and their children, would have grown up in the dark ignorance of the natural heart. But now they have been more or less influenced by the power of the Gospel. I therefore give my most humble thanks to the Committee for the aid of the preceding year, and dare to beg them to help us a year more.

Every contributor to the Society must rejoice in the privilege of having had some share in the ministration of assistance to these strangers. We earnestly bespeak for all settlements of foreigners scattered through our country, and especially in the West, the kind attention of neighboring ministers and churches. Let pains be taken to inquire into their spiritual condition, and to procure for them suitable instruction in divine things. Several instances of great good resulting from such a course have come to our knowledge.

## MICHIGAN.

## The Devolution of Unhappy Fires.

A missionary thus feelingly laments the irreparable injury done on his field by fanaticism and contention.

It is astonishing to mark the evils of injudicious conduct here, in those professing to preach the Gospel. Most of the present generation will, in all probability, perish forever, in consequence. They have been imposed upon, and they now impose upon themselves. The rubbish must be removed before we can build. How slow the process; how laborious the task! God must help, or multitudes must perish. Romanism, bad as it is, is not our chief danger in our new settlements. The fires of fanaticism and sectarianism, that burn over those parts of the country where there is nothing to hinder, is more destructive to religious principle, and more corrupting to society than can be conceived without personal observation. Oh, if the ministers and churches of our land, who sustain your Society, could see what I have seen, and feel what I have felt, they would thrust their missionaries and their money upon the advancing wave of population as it foams towards the setting sun. A few years' delay, and how many must perish; what mountains of difficulty must be removed or overcome. The mass of the community in this county can be won by no kindness, induced by no courtesy, and awakened by no considerations to attend on the means of grace. They are not gospel-hardened, but worse; they have, multitudes of them, received and rejected another gospel, which is not the Gospel, and stupidity, presumption, and fanaticism now characterize their conduct. They have no Sabbath in their year, and no fear of God before their eyes. In these circumstances our hope is principally with the young, and these it is most difficult to reach, in by far the greatest number of cases.

## Trills of waiting too long.

These societies are now sensible of what was their principal mistake. It was waiting to be stronger when they were actually growing weaker every year of delay. New the very materials with which they might have built, are corrupted and destroyed, and still they are in the way of other materials, and can be

displaced or assimilated only by the most laborious process, and the greatest prudence. Nor is this all. They exert a depressing and discouraging influence over too many who profess to be Christians. These difficulties might be avoided were the children of light as wise in their arrangements as the men of this world. There is only one redeeming consideration, and that is—the perfect illustration that is given of the power of truth, and the value of permanent religious influences. This has been a mighty encouragement to me, while it has increased a hundredfold my attachment to those principles and institutions that the American Home Missionary Society is laboring to establish.

From Rev. E. P. Marvin, Coldwater,  
Branch Co.

## The Church edified.

Here is another grateful evidence of good accomplished, which we hand over to our patrons as a reward of their patient continuance in giving and praying for the upbuilding of the waste places of Zion.

During the two years in which I have received your indispensable aid, this church has been very greatly built up of the Lord. Seventy two have been added to what was before a feeble church. The congregation has been doubled, and I have every reason to believe the advancement has been of a permanent and healthful character, and consequently only the beginning of growth in grace, in numbers and prosperity.

## Resolved to go alone.

The Society held its annual meeting last evening, and seemed greatly encouraged, and fully resolved, by the grace of God, not only to support the means of grace without further aid, but also to contribute liberally to the support of your beloved society in future years.

In taking leave of your society, we feel that we must not only throw aside our leading strings, but also go forward and manifest our sincere gratitude and love to you, by our contributions, and repay you by aiding you to render to other feeble churches that aid which has so greatly blest and built us up.



My society are kind to me, prompt in my support, and give good proof of being in deed and in truth a church of the Lord Jesus.

May the Lord prosper you and the churches and ministers under your patronage, so that, in the blessed day com-

ing, millions of sanctified ones shall rise up, clothed in white, with the harps of God in their hands, to call you and your patrons blessed. O! that will be a glorious day, when we all meet to renew and perfect our acquaintance, and to recount our toils.

### Miscellaneous.

#### Papal Countries in America—Why are they shunned by European Immigrants?

President Herrera, on retiring from his office, as the Chief Magistrate of Mexico, issued a farewell message, in which he spoke of the vast undeveloped resources of that country, and dwelt on the desirableness of immigrations from Europe, to enrich the nation by bringing them forth. He desires to see the tide of emigration turned from the United States to Mexico. Vain wish. And why so? The undeveloped resources of Mexico are as great as he would represent. Her mines, and her tropical climate and fruits, one would think, might draw thither the tide which flows in upon us.

But there is a grand repellant there. There is no freedom secured for conscience or persons by Mexican institutions. Mind is stagnant, industry has no spring, commerce has no encouragement, life has no security, and little value. And all this springs from a single cause—the ROMISH RELIGION. In Mexico, Romanism exists in its purity—that is, without a limit to its corruptions. Without let or hindrance, it has done just what it has desired to do. It has made just such a people as it would make anywhere else where it should work without restraints. And what is true of Mexico, is true of the whole of Spanish America. The sun never shone on better land than those Spanish colonies have overrun. They have been delivered from European despotism, and have acquired the *name* of republics. And they are in fact, as much republics as they can be, under the dark dominion of a Romish priesthood. Yet they are the last places to which European emigrants would go.

It is a remarkable fact, that even the Romish emigrants, prefer a Protestant country. In avoiding those delightful gardens under tropical suns, where the very perfection of Romanism exists, they

show that they are unwilling to eat the fruit of their own ways, and to be filled with their own devices. In other words, Romanism so curses the ground—sends such a blight and desolation over it, that the throngs of men fleeing from the desolations which it has made in the land of their birth, are very sure to avoid the other lands which it is desolating, and seek a home where the genius of Protestantism—where the great antagonist to this curse of nations is at work.

Here is a fact, that one would think might open the eyes of even the Romanists themselves. One would think that they must be convinced, that a religion that profits no one but its priests, and carries a blight to the main secular interests of men, cannot be from God—cannot be that religion which its authors declared to have the promise of the life that now is; and that which is to come—cannot tend to elevate men to heaven unless it be needful to make a purgatory of this earth, in which to qualify men for heaven by tortures and consuming fires. If Romanism could everywhere have its way, and without hindrance curse the human race in every form that it could, its dream of a purgatory under ground would be realized above ground.—*Puritan Rec.*

#### Characteristic of an Earnest Ministry.

“One thing I do.”—Phil. 3: 13.

The minister for the times is a *single minded* man. He has settled the matter fully and for ever, that oneness of pursuit is indispensable to distinguished success in any important enterprise. Salvation is his one sublime purpose, as it was the purpose of his great Master. Here is the goal toward which all his energies tend. He takes no step, touches no book, holds

no conversation, writes no line, indulges no recreation inconsistent with this all controlling point. A hundred things which many good men and many ministers allow in themselves, this minister cuts off entirely. His meditations are upon the things of his ministry. He gives himself wholly to them, and continues in them.—He determines not to know anything among the people save Jesus Christ, and him crucified. His eye looks right on, and his eyelids straight before him. Each book, essay, conversation, anecdote; each providence, prosperous or adverse; all heaven, earth and hell, are laid under contribution for the effecting of his object.—He is a man of one work—comprehensively of one book, one thought, one wish. True, he has various accomplishments, and acts amid varied scenes and in varied capacities; still his mind wavers not—the “mark” is before him, and fills his eye, while he presses toward it evermore.

Christ came into the world to save sinners. Paul made every innocent compliance, that he might by all means, save some. Mills determined that he would savingly influence the world. Martyn ran after the glory of God in the salvation of sinners. Wesley girded himself for a universal revival of religion. This, exactly this, is the genius of the minister for the times. Perhaps never were there greater allurements presented to the minds of ministers, to tempt them to a division of affection and pursuit. Abun-

dant libraries, attractive lectures, literary and theological discussions, ingenious theories, fascinating circles, honorable appointments, flattering commendations—these, and the like, combined with native downward tendencies, are far too prone to cloud the spiritual vision, and induce the minister to forget the one great purpose of his mission. There is wanting now a race of ministers of singleness of soul, of one indomitable purpose, living and running for salvation only; in whose minds all else, whether in the literary, social or physical world, is as the dust of the balance. *This is the greatest want of the world.* Greater talents are not needed. Learning, there is an abundance of it. Theologians, writers, scholars, are not lacking. A *concentration* is demanded, of energies already in the ministry, to the one great pursuit—the salvation of the race.

Man of God, what now! A sinner is about to perish forever. Christ has found a ransom. He commissions you to publish it to that sinner, that he may be saved. Shall anything hinder? Shall aught else come into mind!—*Genesee Evang.*

#### A PASTOR SHOULD POSSESS

A father's tenderness—a shepherd's care;  
A leader's courage, which the cross can bear;  
A ruler's awe, a watchman's careful eye;  
A pilot's skill—the helm in storms to ply;  
A prophet's inspiration from above;  
A teacher's knowledge, and a Saviour's love.

#### Appointments by the Executive Committee of the A. H. M. S., during the month of April, 1851.

##### Re-appointed.

Rev. O. Littlefield, Garnaville, Iowa.  
Rev. A. B. Dilley, Bentonport, Iowa.  
Rev. H. H. Hayes, New Providence, &c., Mo.  
Rev. T. Morgan, Gentryville, Mo.  
Rev. Dana Lamb, Alto and Springvale, Wis.  
Rev. David Jones, Ridgeway, Wis.  
Rev. M. Montague, Fort Atkinson and Jefferson, Wis.  
Rev. David Pinkerton, Somers, Wis.  
Rev. James B. Wilson, Virginia Ch., Ill.  
Rev. N. P. Coltrin, Chandlersville and Virginia, Ill.  
Rev. J. H. Henry, Laharpe, Ill.  
Rev. J. A. Hawley, Augusta, Ill.  
Rev. John Ballard, Perry and New Maysville, Ill.  
Rev. J. G. Rankin, Carrollton, Ill.  
Rev. B. Hawley, Putnamville, Bowling Green, &c., Ind.  
Rev. A. Loose, Winchester and Pleasant Ridge, Ind.  
Rev. S. Hardy, Vermontville, Mich.  
Rev. C. M. Morehouse, Allegan, Mich.  
Rev. Eruben Reynolds, Talmadge, Mich.  
Rev. D. L. Eaton, Farmer's Creek and Campbell's Corners, Mich.

Rev. T. Waterbury, Fentonville, Mich.  
Rev. S. Hemenway, Boston, Bowne and Keene, Mich.  
Rev. I. Barker, Plainfield, Cortland and vic., Mich.  
Rev. J. G. Brice, Destinations in S. W. Ohio.  
Rev. E. R. Johnston, do.  
Rev. S. L. Merrill, Sangerfield, N. Y.  
Rev. Chas. Chapman, Meredith, N. Y.  
Rev. A. E. Everest, Colored Chs., Brooklyn, N. Y.  
Rev. G. S. Northrop, 2d Ch., Evans, N. Y.

##### Not in Commission last year.

Rev. Ozro French, to go to Iowa.  
Rev. Isaac B. Ricketts, Upper Gasconade, Mo.  
Rev. C. C. Mason, Exeter, &c., Wis.  
Rev. E. B. Coleman, Newbury, Ill.  
Rev. Ira Smith, bounds of Ottawa Presby., Ill.  
Rev. R. C. Bristol, Vermillion, Ill.  
Rev. J. B. Jewell, Shiawassee, Mich.  
Rev. Thomas Jones, Cassopolis, Mich.  
Rev. Henry Shedd, Delhi, O.  
Rev. Alfred White, Jamesville, N. Y.  
Rev. E. G. R. Humphrey, Celso, N. Y.

*The Treasurer of the American Home Missionary Society acknowledges the following sums, as reported by Auxiliaries, or received into the Treasury during the month of April, 1851.*

<b>MAINE—</b>		
Maine Missionary Society,	*11,247 23	
South Paris, Beth Morse, for Missions at the West,	15 00	
<b>NEW HAMPSHIRE—</b>		
New Hampshire Missionary Society,	*4,338 53	
Antrim, Sabbath School, by Rev. B. P. Stone,	6 00	
Bath, Rev. Mr. Boutelle's Soc.,	20 00	
Pittsfield, Mrs. Anna C. Berry, by Rev. B. P. Stone,	5 00	
Salmon Falls, Cong. Ch. and Soc., to const. Charles T. Stewart a L. M.,	30 00	
<b>VERMONT—</b>		
Vermont Dom. Missionary Society,	*6,155 45	
Wallingford, Cong. Soc., by I. B. Mitchell,	32 00	
<b>MASSACHUSETTS—</b>		
Massachusetts Home Miss. Soc.,	*7,481 75	
Home Missionary Society, by B. Perkins, Treasurer,	3,000 00	
Boston, in part of legacy of Miss Mary Aldrich, by G. D. Dutton,	50 00	
East Hampton, Young Men's H. M. S., by H. C. Knight,	175 00	
Fall River, First Cong. Ch. and Soc., by Rev. B. J. Relyea,	21 00	
Hampshire, Miss. Soc., by E. Williams, Treas.,		
Cummington West,	13 50	
Hatfield, \$22 38; Lad. Sew. Soc., \$34,	56 38	
Northampton, Fem. Relief Soc., \$5;		
First Ch., S. Stoddard, \$10,	15 00	
South Hadley, First Cong. Ch. and Soc.,	5 00	
West Hampton, Gent.,	68 40	
Williamsburgh, First Parish,	59 00	
North Brookfield, Ladies' Sew. Soc., to const. Mrs. Ruth B. Lowe a L. M., by Miss A. F. Snell,	30 00	
<b>RHODE ISLAND—</b>		
Rhode Island Home Miss. Soc.,	*1,025 00	
<b>CONNECTICUT—</b>		
Connecticut Miss. Soc.,	*4,518 08	
Bethlem, Mary Sibley, to const. Harvey S. Linsley, of North Branford, a L. M.,	30 00	
Bridgeport, First Cong. Ch., Ladies, by E. S. W. Jones,	3 00	
Chester, Rev. A. S. Cheesebrough,	0 50	
Easton, Caroline E. Jennings,	0 50	
Greenfield, Cong. Ch. and Soc., by Rev. T. B. Sturges, Coll. \$23 10; Sab. sch., \$2 90; H. Ogden, \$5, to const. Hezekiah Ogden a L. M.; Miss Angeline Ogden, L. M., \$30; Sally Ogden, L. M., \$30; others, \$3,	93 00	
Greenwich, a Friend,	50 00	
Kent, L. C. Fuller,	10 00	
Middletown, North Cong. Ch. and Soc., by E. Davies,	84 10	
Naugatuck, Cong. Ch. and Soc., by Rev. C. S. Sherman,	80 00	
New Hartford, Mrs. Eleanor Griggs, by S. J. Bates,	2 00	
New Haven, West Cons., by A. Townsend, jun., Treas.,		
Birmingham,	50 50	
Derby, First Soc.,	54 00	
Hamden, Plains, to const. Lyman Ford a L. M.,	30 00	
Milford, First Soc.,	170 89	
New Haven, Dr. Bacon's Ch., by John Ritter,	10 00	
Mrs. Abby Salisbury, \$150; Rev. E. E. Atwater, \$10,	160 00	
New London, First Cong. Ch., Ladies' Sew. Soc., by E. Learned,	20 00	
Norwich, First Soc. Ladies, Mrs. Fanny Raymond, L. M., \$30; others, to const.		
<b>Mrs. James Stedman and Mrs. Samuel Case, Life Members, \$50 36, by Miss L. M. Huntington,</b>		90 36
<b>Somers, Cong. Ch. and Soc., by Rev. J. Vail,</b>		74 61
<b>Stonington, Legacy of John D. Palmer, by N. Smith and J. D. Noyes, Ex'rs., Fem. Aux., to const. Miss Lucretia Cheesebrough a L. M., by Miss L. A. Sheffield,</b>		266 56
<b>Torrington, Cong. Ch. and Soc., by Rev. W. H. Moore, to const. Truman Curtis a L. M.,</b>		30 00
<b>Woodstock, Ladies' H. M. Assoc., to const. Mrs. Edward S. Perry a L. M., by Miss Frances M. Lyman,</b>		43 00
<b>A Friend,</b>		30 00
<b>NEW YORK—</b>		10 00
Central Agency, Utica,	*3,505 58	
Western Agency, Geneva,	*5,887 59	
Rochester Presbytery,	*322 50	
Albany, Fourth Presb. Ch., a Friend,	5 00	
Barre Center, Coll., \$20; Rev. J. Hovey,		
\$5,	25 00	
Bedford, L. L. Cong. Ch., Mon. Con. Coll., by D. O. Calkins,	3 76	
<b>Brooklyn:</b>		
Bridge St. Cong. Ch., Mon. Con. Coll., First Presb. Ch., Coll., \$144; Mon. Con. Coll., \$21 30, by E. J. Thorne,	7 41	
Second Presb. Ch., by B. W. Delamater, Treas., H. K. Corning, \$100; Jasper Corning, \$100; John H. Prentice, \$50; Lucius Hopkins, \$50; R. R. Field, \$50; others, \$105,	163 30	
South Presb. Ch., Mon. Con. Coll., by W. R. Dwight, \$50 33; J. A. Davenport, \$100; F. D. Wheeler, \$5,	455 00	
D. M., in full, to Jan. 1, 1851,	155 33	
Chazy, Mrs. Ann Hubbell,	50 00	
Denton, Presb. Ch., Coll., \$35 47; Mon. Con. Coll., \$7, of which \$30 is to const. Moses Sawyer a L. M., by Rev. O. M. Johnson,	10 00	
Durham, Rev. Seth Williston, dec'd, by Rev. T. Williston,	42 47	
Elba, Cong. Ch., by Rev. G. S. Corwin, to const. Wm. Maltby and James Adams, Life Members,	13 75	
Franklin, First Cong. Ch. and Soc., by A. Douglass,	60 00	
First Orthodox Cong. Ch., by Mr. Reynolds,	20 00	
Grafton, Miss L. M. Aikin,	12 00	
Greenport, L. L. Presb. Ch., by W. Haven,	10 00	
Greenville, Presb. Ch., \$23 75; Juvenile Miss. Soc., \$7,	25 00	
Harlem, N. Y., Presb. Ch., by E. Ketchum,	30 75	
Harpersfield, Mrs. Lydia Hotchkiss, by Rev. O. French,	60 00	
Meredith, Cong. Ch., \$16 17; Rev. C. Chapman, \$6 83,	4 00	
Moreau, Cong. Ch., by Rev. C. W. Treadwell,	25 00	
<b>New York, viz.:</b>		35 00
J. C. Whitmore, \$50; Cash, \$200; M. Merrill, \$6; a Lady, \$5; J. C., \$10; C. S. W., \$10,		
Carmine St. Ch., Sab. Sch. H. M. S. Assoc., by A. Boynton,	261 00	
Church of the Puritans, Mon. Con. Coll., by O. E. Wood,	149 30	
Central Presb. Ch., George Carpenter,	35 45	
Mercer St. Ch., Anson G. Phelps, jun.,	50 00	
Union Theological Seminary, Society of Inquiry, by E. M. Richardson,	150 00	
Orient, L. L. Cong. Ch. Mon. Con. Coll., of which \$30 is to const. Rev. Henry Clark a L. M., by T. N. Brown,	8 43	
Peru, Cong. Ch., by Rev. A. D. Barber,	50 00	
Pittsford, Presb. Ch., by Rev. F. Barbour,	20 00	
Pittsford, Presb. Ch., by Rev. F. Barbour,	25 00	

\* The sums marked thus \* have been expended by the respective Auxiliaries and Agencies within limits during the year.

<b>Pennant Valley, Presb. Ch., by Rev. B. F. Wile,</b>		5 00	<b>WISCONSIN—</b>		
<b>Schaghticoke, Presb. Ch., by Rev. J. H. Noble,</b>		89 00	<b>Lisbon, Cong. Ch., by Rev. S. A. McEwen,</b>		1 00
<b>Seneca Falls, Ladies' H. M. S., by Mrs. M. E. Hoskins,</b>		19 50	<b>Lyons, Cong. Ch., by Rev. S. J. Francis,</b>		5 00
<b>Shenoy, Plains, Cong. Ch., by Rev. J. B. Fish, \$15 38; Charles S. Rogers, L.D., in full, \$70,</b>		85 38	<b>Madison, Cong. Ch., by Rev. C. Lord,</b>		8 28
<b>Smithville, R. Pearson,</b>		2 00	<b>Madison, First Presb. Ch., of which \$30 is from A. M. Hill, to const. Miss Theresa A. Mattoon, of Lesoy, N.Y., a L.M., by S. P. Peck,</b>		85 28
<b>Troy, N.Y., Legacy of Eliphalet Wickes, by T. S. Wickes and E. Wickes, Ex'ra, A Friend,</b>		500 00	<b>Waterloo, Presb. Ch., by Rev. I. E. Meaton,</b>		8 00
<b>Second Presb. Ch., to const. Rev. Thos. P. Field a L.M.,</b>		100 00	<b>IOWA—</b>		
<b>nion and Franklinville, L.I., Presb. Ch. by L. Torrey,</b>		14 00	<b>Burlington, A. Springer,</b>		8 80
<b>Youngstown, J. M.,</b>		5 00	<b>Dubuque, Ger. Ch., by Rev. J. B. McDoulet,</b>		3 85
<b>NEW JERSEY—</b>			<b>French Settlement, by Rev. J. B. McDoulet,</b>		1 80
<b>Belleville, Mrs. C. L. Lewis,</b>		8 00	<b>Marion, Cong. Ch., by Rev. B. Roberts,</b>		5 00
<b>Bloomfield, Presb. Ch., bal. of Coll., by J. K. Oaks,</b>		10 00	<b>MINNESOTA—</b>		
<b>Rev. T. S. Ward,</b>		5 00	<b>St. Paul, a Friend, by Rev. E. D. Nell,</b>		100 00
<b>Newark, Mrs. N. W. Sanford, to const. Mrs. Hannah M. Wheeler a L.M., \$30; Conrad Steiner, \$5,</b>		35 00	<b>OREGON—</b>		
<b>Somerville, A. S.,</b>		3 00	<b>Oregon City, First Cong. Ch., by Rev. G. H. Atkinson,</b>		11 28
<b>PENNSYLVANIA—</b>			<b>SOUTH AMERICA—</b>		
<b>Philadelphia Home Mis. Soc.,</b>		*7,747 08	<b>Buenos Ayres, A. Lines Van Marcom, by Rev. M. H. Morris,</b>		30 00
<b>Philadelphia, Rev. A. Barnes' Ch., Ladies, by G. F. Dale,</b>		5 00	<b>SANDWICH ISLANDS—</b>		
<b>By Rev. R. Adair, J.S., \$30; P., \$25,</b>		45 00	<b>Waimea, Hawaii Church, by Rev. L. L. Lyons,</b>		10 00
<b>KENTUCKY—</b>			<b>MISCELLANEOUS—</b>		5 00
<b>New Market, Presb. Ch., by Rev. G. W. Nicolls,</b>		10 00	<b>A Friend to Missions,</b>		
<b>OHIO—</b>					\$70,111 88
<b>Cincinnati Agency,</b>		*1,323 70	<b>J. CORNING, Treasurer.</b>		
<b>Western Reserve Agency,</b>		*2,706 80			
<b>Marletta Agency,</b>		*377 75			
<b>Cochecton, Second Presb. Ch., by Rev. Henry Calhoun,</b>		15 00	<b>Donations of Clothing, &amp;c.</b>		
<b>Greenville and Hills Grove, by Rev. F. Putnam,</b>		15 90	<b>Bridgeport, Ct., First Cong. Soc., by E. S. W. Jones, a barrel and half barrel,</b>		94 30
<b>INDIANA—</b>			<b>Newark, N.J., First Presb. Ch., by Miss Cornelia Baldwin, a box,</b>		137 00
<b>Perr, Presb. Ch., by Rev. M. B. Starr,</b>		13 49	<b>Philadelphia, Rev. A. Barnes' Ch., Ladies, by G. F. Dole, four boxes,</b>		
<b>Terre Haute, Evan. Ger. Ch., by Rev. L. Anstman,</b>		3 00	<b>Plainfield, Mass., Ladies' Benev. Soc., by Elizabeth H. Hallock, a box,</b>		25 00
<b>Warsaw, Presb. Ch., by Rev. J. E. Conrad,</b>		30 00	<b>Stratford, Ct., Cong. Ch., Ladies' Sew. Soc., two Sabbath school libraries and 50 testaments,</b>		25 00
<b>ILLINOIS—</b>			<b>Terryville, Ct., Ladies' Benev. Soc., by R. D. H. Allen, a box,</b>		27 17
<b>Alton Presbytery,</b>		*415 08			
<b>La Harpe and Hills Grove, Cong. Ch., by Rev. J. H. Henry,</b>		3 00	<b>Receipts of the Cincinnati Agency to April 8, 1851.</b>		
<b>Lancille, Cong. Ch., by Rev. L. E. Sikas,</b>		10 50	<b>Rev. HENRY LITTLE, Secretary.</b>		
<b>Northampton, Cong. Ch., by Rev. S. Ondway,</b>		15 75	<b>Allenaville, Ind.,</b>		30 00
<b>Rock Island, Second Presb. Ch., by Rev. E. D. Holt,</b>		7 40	<b>Batavia, O.,</b>		9 00
<b>Winchester, Presb. Ch., Mon. Con. Coll., by E. B. Kirby,</b>		38 90	<b>Berea, O.,</b>		95 00
<b>MICHIGAN—</b>			<b>Bethlehem, Ind.,</b>		19 10
<b>Adrian, First Cong. Ch., by L. G. Berry,</b>		45 00	<b>Bloomingsburgh, O.,</b>		175 00
<b>Albion, Mrs. T. Shaw, \$1 50; Cash, \$1,</b>		8 80	<b>Circleville, O.,</b>		5 00
<b>Channah, Cong. Ch., by Rev. B. L. Farnsworth,</b>		1 02	<b>Concord, O.,</b>		47 70
<b>Gen. Plains, Presb. Ch., by Rev. R. McMath,</b>		1 00	<b>Dayton, O.,</b>		169 00
<b>Leroy, Cong. Ch., by Rev. R. L. Farnsworth,</b>		8 31	<b>Delphi, Ind.,</b>		8 85
<b>Omega, Cong. Ch., by Rev. R. McMath,</b>		7 00	<b>Dresden, O.,</b>		17 02
<b>Rainco, First Cong. Ch., by E. P. Hastings,</b>		16 00	<b>Elizabethtown, O.,</b>		25 00
<b>MISSOURI—</b>			<b>Felicity, O.,</b>		12 07
<b>Missionary Society,</b>		*209 05	<b>Franklin, Ind.,</b>		7 80
<b>Brunswick, Ger. Ch., by Rev. O. H. Heckman,</b>		9 00	<b>Georgetown, O.,</b>		57 33
<b>Mount Pleasant, Presb. Ch., by Rev. H. H. Hayes,</b>		8 85	<b>Greenville, O.,</b>		171 50
<b>Newark, Presb. Ch., by Rev. H. H. Hayes,</b>		8 50	<b>Hartford, O.,</b>		1 85
<b>New Providence, Presb. Ch., by Rev. H. H. Hayes,</b>		5 25	<b>Hillsborough, O., Mrs. Evans,</b>		1 00
			<b>Indianapolis, Ind.,</b>		205 00
			<b>Jersey, O.,</b>		25 00
			<b>La Fayette, Ind.,</b>		125 05
			<b>Laporte, Ind.,</b>		1 10
			<b>Madison, Ind.,</b>		121 40
			<b>Michigan City, Ind.,</b>		18 10
			<b>Mount Pisgah, O.,</b>		9 40
			<b>Mount Vernon, Ind.,</b>		12 50
			<b>Munroe, Ind.,</b>		18 80
			<b>New Albany, O.,</b>		60 00

Newark, O., Mon. Con. Coll., \$4 50; Ladies' Assoc., \$143 25,	147 75
New Richmond, O.,	10 00
Paddy's Run,	44 79
Piqua, O.,	10 00
Pittsburgh, Ind.,	9 25
Pleasant Hill, O., Sab. sch.,	20 00
Pomeroy, O.,	21 20
Portsmouth, O.,	1 00
Putnam, O.,	209 15
Ripley, O.,	41 00
Rushville, O.,	7 00
Sand Creek, Ind.,	14 15
Sardinia, O.,	15 95
Shelbyville, Ind.,	100 00
Sinking Spring, O., Ladies' Assoc.,	15 00
South Fork, O.,	12 00
Versay, Ind.,	10 40
Vine st., Cong. Ch.,	11 00
Collected by Rev. Wm. Bacon,	43 00
Mrs. Vandeman, to const. her son a L.M.,	30 00
H. W. Manwaring,	5 00
A Horse, \$30; do, \$60,	90 00
	<b>\$2,084 51</b>

*Receipts of the Western Reserve Agency at Hudson, O., from Jan. 1, to April 1, 1851. Rev. Myron Tracy, Secretary.*

Ashtabula, Coll., \$43 70; Mrs. H. E. Parsons, \$5; J. H. Parsons, \$0 50,	48 20
Bazetta,	3 00
Birmingham, bal. of Coll.,	2 00
Bldom,	2 00
Bloomfield,	2 50
Brunswick,	25 00
Burton, Mrs. E. M. Witter, L. M., \$30; Coll., \$18 43,	48 43
Chagrin Falls, Mrs. B.,	25
Cleveland, in part of legacy of P. M. Weddell, (previously received, \$561 65,)	200 00
East Cleveland,	4 00
Eaton,	5 75
Grafton,	19 25
Greenfield,	7 00
Gustavus, Coll., in part,	9 99
Hartford, Rev. Mr. Ferris's Cong.,	11 37
Hudson, Mrs. S.,	1 00
Jefferson, Mrs. Parsons,	3 00
Johnston, First Cong. Ch., in part, to const. Rev. O. S. Eells a L.M., \$12; G. H. Webb, \$0 07,	12 07
Kinsman,	52 72
Mecca, B. Beman,	1 00
Melmore,	5 00
Newton Falls,	27 00
Ohio City,	17 43
Orwell, D. R., \$5; Coll., \$9 29,	14 29
Ravenna,	37 27
Republic,	3 00
Ripley, First Presb. Ch., by Rev. A. K. Barr,	5 50
Rome, D. Walkley, L. M., in part,	10 00
Solon, Rev. J. Seward,	5 00
Vermillion,	7 50
Vienna, Coll., in part, \$13; Rev. X. Betts and family, \$2 16,	15 16
Willoughby, Mrs. E. Olmsted, \$5; Coll., \$14 28,	19 28
Youngstown,	37 00
Avails of property donated by H. Oviatt and others,	228 17
Home Missionary,	3 50
	<b>\$893 63</b>

*Rev. CALVIN CLARK acknowledges the receipt of the following sums in Michigan:*

Concord, Presb. Ch.,	10 14
Detroit, do.,	123 55
Eckford, do.,	19 37
Lansing, do.,	21 13
Litchfield, Cong. Ch.,	8 02
Tecumseh, Presb. Ch.,	30 00
Windsor, Miss Skinner,	50
	<b>\$205 71</b>

*Rev. Wm. KIRBY acknowledges the receipt of the following sums in Illinois:*

Bearytown, Cong. Ch.,	71 63
Carrollton, Presb. Ch.,	11 35
Chandlerville, Cong. Ch.,	9 60
Quincy, Center Cong. Ch.,	10 00
Waverly, Cong. Ch.,	32 00
	<b>\$135 38</b>

*The Treasurer of the Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of March, 1851. BENJAMIN FRANKINS, Treasurer.*

Abington, in part of legacy of Deac. Edward Cobb,	100 00
Belchertown, Cong. Ch. and Soc., to const. Rev. Samuel Wolcott a L. D., and Mrs. Hannah A. Wolcott a L. M.,	163 00
Bridgewater, First Trin. Cong. Ch. and Soc.,	90 68
Boston, viz.: Central Ch. and Soc., of which \$200 is appropriated to the Edwards Church, Park St. Society, Pine St. Ch. and Soc., A Friend,	732 05 733 20 152 50 1 12 5 00
Charlton, Miss Abby Pitts,	
Cohasset Second Society, \$15; Rev. F. Acker, \$5,	20 00 2 00
Danbury, Conn., D. S. Raymond,	
Dunstable, Rev. D. Adams' Soc., to const. him a L. M.,	30 84
Fitchburgh, Ladies' Sew. Circle, to const. Mrs. Lydia Farwell, Mrs. Elizabeth Andrews, Mrs. Sarah Sawtell, Miss Martha Holt, and Miss Nancy Holden, Life Members,	153 00
Franklin Co. H. M. S., C. Root, Treas.:	
Heath, Trustees of Esther White's estate,	15 00
Montague, Ladies, \$20 77; Gent., \$30 92;	
Mon. Con. Coll., \$32 88,	84 57
Northfield, Trin. Soc.,	7 76
Shelburn, Gent., \$34 41; Ladies, \$40 24,	74 65
Marlboro, Charles Goodale, dec., to const. Deac. David Goodale and Mrs. M. W. Goodale Life Members,	60 00
Milford, Rev. Mr. Pond's Soc., bal. of Coll., \$5 50; Fem. Benev. Soc., \$5; Miss H. Rice, \$1; Mrs. N. Rawson, \$0 50; Mrs. Thayer and daughter, \$2 25; P. Rockwood, \$1; Mrs. Rockwood, \$0 75,	16 00
Natick, Cong. Ch. and Soc.,	40 50
North Brookfield, Cong. Soc.,	62 50
North Mendon, Evan. Ch. and Soc.,	4 75
North Woburn, T. B. Cooledge,	3 00
Plympton, Deac. C. Bumpas,	50
Provincetown, Cong. Ch. and Soc.,	15 83
Sandwich, Rev. Mr. Pease's Soc.,	10 00
Scituate, Trin. Cong. Soc.,	23 08
Southbridge, Cong. Ch. and Soc.,	100 00
South Hadley, West Dist. Sew. Soc., in full, to const. Mrs. Eunice S. White a L. M.,	10 00
South Woburn, Winthrop Ch. Mon. Con. Coll.,	26 81
Templeton, Ladies' Char. Read. Soc.,	13 00
Warren, Cong. Soc. Coll., \$143; Mon. Con. Coll., \$10; Ladies' Benev. Soc., \$30, to const. C. Jennings, Russell F. Gleason, D. Rogers, A. B. Bliss, A. Bliss, and Mrs. Betsey Cutler, Life Members,	163 00
Wayland, Mrs. M. A. T. Bigelow, to const. Miss C. Adams a L. M.,	30 00
West Cambridge, Orthodox Cong. Ch. and Soc., to const. Mrs. Abby H. Horton and Mrs. Anna Bradshaw Life Members,	165 20
West Newton, Juvenile Miss Soc.,	8 33
Woburn, First Ch. Mon. Con. Coll.,	26 00
A Friend,	10 00
	<b>\$3,108 48</b>

# THE HOME MISSIONARY.

Go, . . . . . PREACH the GOSPEL. . . . . *Mark* xvi. 15.  
How shall they preach except they be SENT? . . . . *Rom.* x. 15.

Vol. XXIV.

JULY, 1851.

No. 3.

## The New Census.

ALTHOUGH the returns of the late Census are not yet revised and prepared for final publication, and the tables which have recently appeared differ slightly from each other, yet for all practical purposes we have the leading results sufficiently exact. No future corrections can be expected to affect the deductions made from them.

Two years ago (May, 1849,) we published some speculations concerning the results of this census, predicated on the supposition that the ratio of increase from 1840 to 1850 would be only 32.67 per cent.—the same as between 1830 and 1840. But instead of this, the actual ratio for the last ten years has been 36.8; so that instead of the estimated population of twenty two and a quarter millions, we have 23,347,884. We now propose to derive from the *actual* census some conclusions under the following heads, similar to those which were previously drawn from the *estimated* population.

### 1. Comparative Increase of the East and the West.

	1840.	1850.	Increase.
Atlantic States, . . . . .	10,641,882	13,289,984	2,648,100
States West of the East line of Ohio, }	6,376,972	9,752,326	}
Ky., Ten., and Al., . . . . }			
Add for Pacific States, . . . . }		305,574	}
		10,057,902	3,680,930

From this it appears, that while the increase of population has been, in the East, at the rate of 19.7 per cent. in ten years, the rate has been in the West, 52.7 per cent.; and if we include the present population of the Pacific States and New-Mexico, the rate of increase in the West is 57.7 per cent. in the last ten years. If we include one third of Pennsylvania and Virginia as belonging to the Great Western Valley, the population of the East becomes 11,135,731; while that of the West is 11,212,154, i. e. the latter has a majority of 76,000 souls.

### 2. Distribution of Political Power.

By act of Congress, passed May 23d, 1850, it is ordained that the number of representatives in Congress shall hereafter be fixed at 233. The ratio of representation, then, is obtained by dividing the "aggregate of representative population" (*viz.* : free persons except Indians not taxed, and three fifths of all other per-

sons,) by the number 233; and the quotient of such division is the ratio—i.e. is the number of people entitled to one representative. In applying this ratio to the several States, there must of course be a loss of several members by means of fractions; and this loss is to be made up by assigning members to those States having the largest fractions. The "representative population," according to the new census, is 21,832,521. Fifteen members are representatives of fractions, and will be distributed, probably, as follows; viz., one each to Massachusetts, Rhode Island, Connecticut, New York, Pennsylvania, Delaware, Maryland, Georgia, Florida, Alabama, Tennessee, Kentucky, Indiana, Missouri, Texas. The East and the West will then compare as follows:

The Atlantic States will send . . . . .	134
Deduct representatives of Western Virginia and Pennsylvania, . . .	13
Total from the East, . . . . .	121
The Western States will send . . . . .	99
Add representatives of Western Virginia and Pennsylvania, . . .	13
	112
Besides these, there are the delegates from Minnesota, Utah, New Mexico and Oregon, who have no right to vote, . . . . .	4
	116

So nearly balanced is the representative influence of these two great sections of our country.

#### What follows from these facts.

The bearing of such facts as the foregoing, has frequently been pointed out, while yet the facts themselves lay in the uncertain future. But now, *they have arrived*—they are existing history. The day has come, when the numerical and political control of the country is no longer, unquestioned, in the hands of that portion of the people who live amid well rooted and flourishing institutions, surrounded by churches and pastors and all the ripe and healthful organizations of settled society, such as schools, colleges and the prompt and efficient administration of law. The sceptre is passing away into the hands of a people strong in their impulses, conscious of their rapidly growing strength, and ambitious of using it; they are a people, too, comparatively undirected and unrestrained by the influence of institutions of religion and education. With them, the noisy sectarian and the radical demagogue have equal chance for a hearing and an influence with those who represent the learning and experience of ages. Into such hands are about to be entrusted the control of our national destiny and influence. Do not such considerations reveal an occasion for a measure of devotedness that the American churches have never exercised?

#### error of the past.

The truth is, the christian community have never yet apprehended the greatness of the work committed to them, nor the urgent necessity for its early accomplishment. Many have indeed believed it to be great, but have not conceived of its *immensity*; they have felt that something should be done without delay, but they have not apprehended that the *immediateness* of this work was its most prominent and essential feature. And thus, while our christian people have annually congratulated each other on the little progress that has been made; and have gone on extending their own enterprises and multiplying their luxuries and enjoyments, the

swelling surges of population have rolled on higher and farther upon the land, and broken over the mountain crest which flanked the western coast; and now pour over the vales of Oregon and California. How shall we overtake and fix in obedient subjugation to religion and law these on-rolling nations? We are already too late to do all that is needful; we should have been ten times more active in years gone by. But

What shall we do now—what can we do?

This question we desire to press upon the reader. We do not believe there is or can be any other question of equal moment before the American people. It is a question for every private Christian—since each man's zeal or apathy will have a share in the answer; it is a question for every pastor, whose teachings form the opinions and guide the efforts of his people; it is a question for every candidate for the ministry, and for instructors of youth; for all who can speak, or labor, or give, or pray. In our inmost souls we believe, that the interests at stake are so immense, and the evils to be apprehended from the comparatively slow progress of the Gospel are so great and imminent, that all christian and philanthropic men ought at once to concentrate their anxieties on this great subject; that not only should no convocation of clergymen or laymen for any philanthropic purpose be allowed to separate without doing something to deepen the general sense of its vastness, and help forward its accomplishment, but that meetings for specific consultation and action should be held, and the claims of our country and the methods of saving it should be carried home to every church and every christian closet. O that, for once, denominational jealousies and personal ends might be sunk in the absorbing enterprise of bringing the whole land under the dominion of the Gospel! Could such a result be achieved, it might safely be left to the piety and good sense of a regenerated nation to work out the problems of the best form of church organization, and for conducting christian institutions in the most effective manner! And does not He who died for the world, and who made his Church to disciple it, require of such a people as ours—so situated, endowed and blessed—to do something far transcending what we have yet done, or are at present proposing to do?

## Home Missions in the State of New York.

### WESTERN AGENCY.

EARLY in the operations of the American Home Missionary Society, was the adoption of the plan of assigning specific districts of the missionary field to the oversight of Boards residing upon them, with advisory powers as to the measures to be pursued for bringing them to the speedy enjoyment of the preaching of the Gospel. Of these, the "Western Agency" was the first organized. It was the direct successor to the field and the work of the "Geneva Agency," and covers all that part of the State lying west of the eastern line of the counties of Oswego, Onondaga,

Courtland, and Broome. The office of the Agency and the residence of its Secretary are at Geneva. The "TWENTY FIFTH REPORT" of this Agency has just been received, and the following copious extracts are submitted for the gratification of all the friends of Home Missions, and especially of such as remember what Western New York was, in respect to Gospel institutions, a quarter of a century since.

After stating the results of the operations of the Agency during the year ending March 1st, 1851—and which are given in our last number, p. 38—Rev. J. A. MURRAY, the Secretary, gives the following recapitulation:



"It is now 60 years since Western New York began to be settled. Most of the early settlers were from New England; and, as a body, were enterprising and intelligent. It was some years after the settlement commenced, before any Presbyterian or Congregational minister resided in this section of the state.

In 1790, the number of families was 201, and the number of inhabitants 1,047. Near this time, a Congregational church was organized at Canandaigua, of members from neighboring townships. They met *once*, when a minister happened to be in this part of the state, and attended on the celebration of the Lord's Supper. This is thought to be the first instance of the celebration of the Lord's Supper in Western New York.

In 1792, from Syracuse to Cayuga, on the main traveled road, there were but 3 houses; and no house from Cayuga Lake to Seneca Lake. From Geneva to Canandaigua, there were on the road but 2 families. There were occasional settlements from Canandaigua to the Genesee River; but from this River to the Niagara, 90 miles, there was not a house nor a white man to be found. "The Indians, about 6,000 in number, were settled in all the reservations made by the State; and were to be met, at every settlement, in quest of rum." The largest settlement at this date, was the one founded by JEMIMA WILKINSON, and which contained 80 families.

In 1800 the population was 39,756, and in 1810 it was 129,969.

About 1820, when its population was 317,800, efforts were made with new vigor to supply the destitute with a stated ministry. It had been demonstrated that to carry forward the work of Home Missions, with economy and advantage, funds should be applied toward the permanent support of missionaries, who were sustained, in part, by the people whom they served. It was seen that the whole amount raised by the people on this plan, really added so much to carry forward the work of Home Missions. It gave an impulse to the work, and was followed with blessed and permanent results.

The GENEVA AGENCY was appointed by the Executive Committee of the United Domestic Missionary Society, in 1822. Its total receipts from 1822 to 1826, a period of 4 years, were less than \$2,000. During this period it had from 4 to 9 missionaries preaching in 6 to 13 different churches. The whole number of different ministers was 17, and of congregations aided, was 21.—It performed

a good work.—In one year there were 4 houses for worship erected, and money subscribed for a fifth. Three revivals were reported, that added 50 communicants to the churches. In another year, and in a place where there was no church, one was organized with 25 members, and soon after it had increased to 57.

Of the 21 churches aided, the following 14 now sustain the Gospel without aid, viz.: Fredonia, Holly, 1st Ch. Painted Post, Parma, China, Cato, Alden, Fayette, Springville, Pembroke, Clarence, Sheridan, (formerly Pomfret,) Bethany, Jamestown.

From 1822 to 1826, the United Domestic Missionary Society, including the missionaries of the Geneva Agency, had from 11 to 31 missionaries on this field, laboring in 14 to 33 churches. The whole number of its missionaries was 46, and of different congregations aided, was 52. Of the churches aided, in addition to the 14 above mentioned, the following 22 now sustain the Gospel without missionary aid, viz.: Elmira, 1st Pres. Church, Lockport, Moravia, Alexander, York, Candor,odus, Mendon, Attica, Orangeville, Clyde, Lewiston, Ogden, Westfield, Shelby, Bergen, Mount Morris, Gainesville, Nunda, Royalton, Moscow and Newark.

In 1826, when this society was changed to the American Home Missionary Society, the Geneva Agency was reorganized under the name of the WESTERN AGENCY. It was composed first of 8 members, "of whom the greater part remain unto the present, but some are fallen asleep."

#### SUCCESS OF THESE EFFORTS.

The Agency, during its 25 years' existence, has aided 336 different churches, and employed 416 different ministers. It has issued 1382 commissions, and thus secured, to churches in Western New York, 1349 years of missionary labor. During the first years of its organization, it aided nearly half the Presbyterian and Congregational ministers and churches in this part of the state. In 1828, when there were but 134 Presbyterian and Congregational pastors or stated supplies, and but 202 churches, 59 of the ministers and 71 of the churches were aided. And as church after church has been organized, they have looked to the fostering care of the Agency, and have not looked in vain.

Of the churches aided, 122, at different periods, have informed the board that they were able to sustain the Gospel without further assistance. Twenty one of these after having reached the point

of self support, have been so weakened by removals, deaths, and the organization of new churches, that they have fallen back again on the arm of the Agency. Some churches once able to sustain the Gospel have, from these causes, become extinct. Perhaps 9 to 12 churches have become extinct, or lost their separate existence, by becoming united with other churches. Perhaps 12 to 13 of those, once aided, have become connected with the Old School branch of the Presbyterian church, and some of these, not from any change in their theological views, nor want of love to our Society, but having, as they judged, long been a tax on the A. H. M. S., and being offered more assistance than they supposed they could receive from that society, they changed their ecclesiastical relations, and made application to another missionary board.

This Agency, since the second year of its operations, has more than sustained all the churches applying to it for aid; and has yearly contributed to send the Gospel without its bounds. During its 25 years' existence there have been raised on this field, for the A. H. M. S., \$204,490. Of this sum, \$119,174 have been voted to the missionaries; showing a surplus of \$85,316. Nearly one fifth of the whole receipts, and more than one third of the whole sum voted the missionaries, have been contributed by the few gentlemen composing the board of the Western Agency. In this fact the churches have had security that the sums entrusted the board would be judiciously expended.—Men giving thus largely, would not be indifferent as to the right appropriation of their donations. The surplus has probably secured some 700 years of missionary labor, in regions without our bounds; and which, added to the 1349 years above, shows that 2000 years of missionary labor have been secured, to the church of Christ, through this missionary agency.

But this is not all.—Every talent expended on this missionary field has gained other five talents beside.—It has roused up the people to support their ministers, to build suitable houses for worship, to raise money for Bible, Tract and Sabbath school operations, and to send the Gospel to a dying world. It is believed that a million of dollars has been raised in Western New York, and expended for religious purposes, at home and abroad, that would never have been raised, but for some such missionary organization as the Western Agency.

But the churches on this field have made a more noble Home Missionary offering than yet enumerated, by sending

forth so many thousand christian men and women to the West; who now, in missionary districts, are laying the foundations for new religious communities, and are thus giving permanence and character to Gospel institutions.

But more than this:—Very many thousand conversions have attended the labors of our missionaries. In some years nearly a thousand conversions have been reported in the congregations aided. The great multitude converted to God, and washed in the Saviour's blood, and sanctified by the Holy Spirit, is the crowning demonstration of the usefulness of the agency.

The growth of the church, in Western New York, has been remarkable. The churches have been blessed with revivals that have honored God, and saved men. In 1800 there was scarcely a Presbyterian or Congregational church. In 1805 there were less than 12. In 1815 less than 38. In 1826 there were 191 Presbyterian churches, and 10,000 communicants. In 1836 there were 280 Presbyterian churches, and 25,000 communicants; and in 1841 there were 381 Presbyterian and Congregational churches, and 30,000 communicants. Now there are 400 Presbyterian and Congregational churches, 336 of which have been aided by this agency. There have been, it is thought, 60,000 different persons connected with the Presbyterian and Congregational churches in Western New York, half of the survivors it is supposed are now at the West, and in other parts of our land, and doing much for the evangelization of our country. Thus the kingdom of God has come, and spread in this part of the State. "As if a man should cast seed into the ground, and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how." Thus Western New York has been saved to the cause of Christ, and will send forth, in coming time, streams that will make glad the city of God, and bless a dying world. A great and wonderful work has been wrought. It has occasioned joy in heaven, and gratitude on earth. Eternity can only estimate its vast importance. We can only wonder and adore, while we praise the Eternal Spirit, who has accomplished such vast results with such simple means.

The work the A. H. M. S. has done for Western New York, is the work God calls it to perform for our whole country.—This is its mission; and with the continued blessing of God, and the confidence of the churches, it will carry forward this work to its completion. As

long as there is unoccupied territory for foreigners, and for the surplus population of the older states, where land is cheap, and where a home can be easily acquired, so long the A. H. M. S. must send forth missionaries; and so long the churches, in the older states, which may be weakened by this emigration, will need the fostering care of the society.

### CENTRAL AGENCY.

It is now twenty one years since this organization commenced operations on the field assigned it; during which time, notwithstanding occasional crises of pressure and anxiety, it has, by the help of God, prosecuted its work—supplying the destitute, encouraging the feeble, comforting the weary, and giving impulse to the benevolence of the churches; doing its part to accomplish the original augury of the American church, and to fulfil the destiny of our country, as a nation “reared for Christ.” Especially has it acquired for itself the honorable distinction of a “repairer of the breach, and a restorer of paths to dwell in.” Rev. R. F. CLEVELAND is the present Secretary. The following are extracts from the last Report:

Not far from two hundred feeble or destitute places within the bounds of this Agency have enjoyed its timely aid, of which about one quarter have ceased to be enrolled among its beneficiaries. Of these a considerable number have become flourishing and efficient churches, contributing largely and cheerfully to its objects; while not a few, repeatedly decimated to supply the lack of evangelical element at the West, have been held up on their way, still repaying the country at large, the benefit they have received from us; maintaining the ground which they possess, till the gradual increase at home, or the wave of emigration, setting slowly back from its ocean barrier, shall restore the equilibrium of population, and bring along with it permanence and uniformity. Others still have been preserved from spiritual detriment and extinction, till, in compliance with the changes consequent on new centres of business, they have passed into other ecclesiastical organizations, perpetuating their salutary influence in other and more effective channels. Meanwhile, it has proved a bond of union and mutual dependence among the churches and ecclesiastical bodies, at whose instance it was established, gaining gra-

dually upon their confidence, attachment, and support. On the whole, we are bound, humbly and gratefully, to acknowledge, “hitherto hath the Lord helped us.”

After the statistical details of the year just closed—and which are substantially contained in the Home Missionary for June, p. 37—the document from which these extracts are made goes on to speak of the

### General aspects of the Home Missionary cause.

Meanwhile, the number is increasing who cherish the interests of Home Missions, with an enlightened, principled, steady and growing zeal. The ecclesiastical bodies in co-operation with this Board, are assuming a more responsible and efficient part in its labors, especially by promoting system in the contribution of funds, and recommending suitable fields for missionary effort within their own bounds. Many pastors on this field, and some whose inadequate support occasions them continual embarrassment, forget themselves in their zeal for Zion's prosperity. They evince a devotedness to the cause of christian benevolence which leaves no room to doubt, that if all the nominal friends of Zion were actuated by a similar spirit, the time of the Church's enlargement would draw rapidly near. These tokens of single-heartedness, wherever they exist, we would cherish with grateful recognition, as evidence that the element of christian charity still abides, and as the pledge that it shall yet burst through the incumbent load of covetousness, and start up to its natural and mature proportions.

### Characteristics of Central New York as a Home Missionary field.

The ground occupied by this Agency has been for years past, and may be for years to come, a half way house for travellers from the East: a seed plot and recruiting post, furnishing the constituents of future society in the West. The soil which furnishes them, must not in the meantime lie waste for want of culture. The churches which supply numerous and effective men, for the battle of our nation's high destiny, must not be allowed to suffer extinction themselves. Their effectiveness, on the large scale of the common cause, ought to secure for them, when needed, the annual pension, on which their continued usefulness depends.

### Churches contributing members and missionaries.

In support of these considerations, from many similar examples, we quote the following:

"The pastor of the church in East S., is a son of one of the early settlers and church members. Since its organization it has furnished not far from a *hundred members* for churches at the West, and a still greater number from the community, whose characters had been formed under its influence. Six young men from that church have entered the ministry, four of whom are now laboring at the West.

The church in West S., has dismissed, since its organization, twenty eight years ago, about thirty members, on their removal to the West. Probably more than twice that number have gone there from the community within the limits of that church, and in a great measure, under its influence. Five young men hopefully converted under that influence have entered the ministry. Three of these, who commenced their course of preparation while connected with that church, are now laboring at the West. During the last two years, one family in the same church, has sent four young persons, educated and professedly pious, to the West as teachers. That church has received probably eight hundred dollars in all from the H. M. Society."

Who will not exult in such results of Home Missionary appropriations, and bless God for the opportunity of aiding churches, which have not only repaid the money they have received, with abundant interest, but have scattered far and wide, such treasures as surpass all human valuation.

### Churches springing up in new localities.

There is another view, however, to be taken of the field before us. New locations of business are forming, and new churches are about to spring up and claim our attention. The sources of industrial value, in the counties hitherto unexplored, the centres and channels of commerce, the development of the material and the demand, as well as the advantages for manufacturing, and the investments of capital in productive and permanent institutions, multiplying every year, are calling into existence new depots of commerce and population, and will create a fresh demand upon our contributions, with the promise, however, of

an early re-imbursement and a reliable co-operation.

This remark applies to more than one half of the entire district comprised within the limits of this Agency. The counties of St. Lawrence, Franklin, Hamilton, Clinton, and Warren, represent a region which has remained in all but primitive seclusion; while emigration from the East has passed by and around it. It exhibits few of the attractions which draw agricultural adventurers toward the fertile prairies of the West. Yet its rocks and streams, its forests and minerals, furnish the material, and the productive agencies of a commerce, without which no branch of industry can permanently prosper. Attention has of late been drawn to this tract from various quarters, and for various reasons; and already have important and promising locations for missionary effort been suggested for the consideration of the board.

Of St. Lawrence Co., which may be regarded as a favorable specimen of the district to which we refer, the Rev. Mr. T. writes: "Civilization is urging its way into the wild and picturesque regions, from which issue the St. Regis, the Racket, the De Gras, and the Oswegatchie. Travel cross roads in the newest settlements, and you will find men living, and thriving too, where a Westerner would hardly think of keeping a flock of mountain goats.

"The process of settlement and civilization will, no doubt, in future be more decidedly onward. The county has immense resources in lumber and iron, which have been but very partially developed. Its noble rivers afford mill sites and water power sufficient to accommodate and propel all the machinery in New England. We already have a large population, with flattering prospects of a rapid increase.

"In some of the towns, nearly all the first settlers were from Vermont. The county is characterized by New England patience, economy, industry, enterprise and thrift. And the fact, that in addition to our district schools, some of which are of a high order, we sustain four flourishing academies perennially, and numerous select schools during the season of autumn and winter, proves, I think, that we have some New England intelligence."

### Another New England.

Thus have we, embosomed in the midst of the Empire State, a new and fresh field for the vigorous exertion of Home Missionary effort, untrodden and wild as

the newest territories of the West; and in it the promise of another New England, supplying nerve and sinew to the social and religious character of our state, perpetuating and disseminating its pristine energy to future generations, and over the whole continent.

#### Our great Mission.

But no view of the work ought more to incite and encourage us, than the part we are called to take in the evangelization of our whole country. When our fathers, of divers tongue and blood, forsook their country and their homes, for their greater love of God's truth, and the freedom and purity of religion, Divine Providence endorsed their proclamation, and succored their lofty endeavors. We behold as the consequence a great nation, and growing beyond all modern parallel, and advancing rapidly to the realization of an idea, greater, it is presumed, than ever possessed the minds of its pious founders. With an admirable aptness of compensation, He who "hath made of one blood all nations of men, for to dwell on all the face of the earth: and hath determined the times before appointed, and the bounds of their habitation, that they should seek the Lord," is drawing after them solid portions of their various populations to engraft them, as living branches, on the good olive tree which their fathers planted.

Who can mistake, or who will disparage, the work which the builders of the American Church have transmitted to their successors of this generation? Who but will magnify the dignity of his position as a constituent member, and instrumentally the achiever of the grandest experiment of human society which the world ever saw—a boundless continent destined to embrace its thousands of millions—held together by the invisible, but inviolable bond of *truth*—secure and happy under the impregnable defence of *good will*. For, so long as the principles which have thus far underlain the safety and progress of the nation shall continue to do so, there will be no occasion for fear, however many or various may be the forms of their administration. To secure this, after all human experiments shall have wrought out the proof of their own imbecility, is to accomplish, through the blessing of God, the work which now presses upon our hands; to leaven this whole forthcoming population with the truth and spirit of the Gospel. Then will be seen, more than a Roman Virgil or an American Dwight ever pictured of the glory of their country. The heavenly model of their conceptions, drawn from the pen of the enraptured prophet of the Messiah, shall itself take form and substance—"Then shall the earth yield her increase: and God, even our God, shall bless us. God shall bless us, and all the ends of the earth shall fear him."

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### Correspondence of Missionaries.

#### OREGON.

*From Rev. G. H. Atkinson, Oregon City.*

##### Illness of Mr. Lyman.

The following was written some months ago, though but lately received. We are happy to have later assurance of the partial restoration of Mr. L.'s health, though the full discharge of his accustomed labors would probably be deferred for some weeks.

I feared last week that I should have to record the departure of Bro. Lyman from this world. He was attacked with inflammation of the lungs, and so severely that he despaired of life. For two days it was very doubtful whether he could

recover. He made such disposal of his affairs as seemed necessary, and as the last desire of his heart, he requested me to baptize his infant daughter. And there, by his bedside, near midnight, with only the watchers to witness the solemn ceremony, the anxious mother presented her little one, and the father laid his hand upon it, while the dedication was sealed in the name of the Holy Trinity. We all felt that death would soon remove the beloved parent, and we felt the preciousness of this privilege which parents have in committing their children to their Heavenly Father and to the precious Saviour.

But God has spared the father to his little one, to his sorrowing but submissive wife, to an affectionate and kind people and to the Church of Christ.

Bro. L. had excellent medical attendance and the careful nursing of several gentlemen, who left their own business and deprived themselves of rest to minister to his wants. The people of both societies vied with each other in their expressions and acts of kindness to him and to his family; and if, indeed, it be as we know it is—"more blessed to give than to receive," they will be greatly the gainers by their kindness to him. It may be that Providence designed this sickness to redound thus to the glory of God. When the heart is once open to sympathise with the suffering, it can apprehend more what the compassion of Christ was for our race; and it is thus that the afflicted minister can enter more into the spirit of the Gospel, and become the more effective preacher.

After Bro. L. recovered so as to resume his duties for the most part, he had a fall, which laid him aside.

We need in this land that which will give an intelligent fixedness to the churches and to the people. We need training. There is too much of the shell of religion without the meat; more form than power and principle; more surface than depth. A good church member travels on Sabbath to and from market; hunts his cattle or horses then; fixes for the mines then, and travels to them then as much as other men. It will not be the work of a day to make this land an Eden in spiritual fruits; nor will a single generation of preachers gather such a precious harvest, unless Providence transplant some of the choice trees and vines from the eastern gardens to this new soil. This is very probably owing to the facilities for getting land here, and the recent gold discoveries on the Klamath. This in my view is another reason why you should send us more help.

#### Recent Statistics.

The religious and educational statistics of the Congregationalists and Presbyterians were as follows, last winter.

#### Churches:

- 1st Cong. Ch. Tualatin Plains, Rev. H. Clarke, 25 members.
- 1st Cong. Ch. Oregon City, Rev. Geo. H. Atkinson, 14 members.
- 1st Cong. Ch. Milwaukie, Rev. H. Lyman, 3 members.
- 1st Presb. Ch. (O.S.) Clatsop Plains, Rev. L. Thompson, 11 members.

Churches were about to be formed at Calapooia (8 members), and at Portland; the former under the labors of Rev. Mr. Spaulding and the latter under Mr. Lyman.

#### Sabbath Schools.

There are Sabbath schools in connexion with all these churches, besides two additional schools under the care of Mr. Atkinson, at out stations. That at Oregon City averages about 15 pupils; at Clackamas, 15; Baker's Prairie, 18; Tualatin Plains, 50; Milwaukie, 25.

Temperance meetings are held every week at Oregon City with good effect. The cause of education is gaining. The academy under the care of our friends is prospering; the female seminary is to go into operation on the arrival of teachers expected from the Atlantic states. The Papists have the advantage of priority on the ground, and the nuns are indefatigable, going from house to house to secure scholars.

## CALIFORNIA.

#### Various Notices—Openings for Ministers.

March 15. *Grass Valley* is open for a missionary. *Columbia*—Oh how I wish we had a man to go there to-day. The people have in their sovereign capacity ejected the gamblers in toto from among them; and now how fine a time for a man to step in there and move right forward! S. is open; and the great North West. Every steamer goes up full. Oh, if you could send a dozen men at once, with the divine blessing it would decide the character of the state of California! I say advisedly, it would settle the direction things will take hereafter. Sending them now would do it; but sending scores a year or two hence might not change it materially, or at least not so much as a few at the strong points would now.

At San Francisco, Mr. Willey's church was rapidly advancing—was expected to be completed and occupied before the first of June. Their temporary meeting house was full; the Sabbath school very interesting. The citizens had presented the congregation with a large and beautiful bell. The church has a great load, and are exerting themselves

to the utmost to put up and pay for their house. It is a severe struggle; but they are so hearty and self denying, it cannot be that they will fail. Mr. Willey writes:—

Remember us in your prayers. A great work is on our hands, a work so diversified that it divides our attention and parcels it out so that we hardly have time for the ordinary duties of life. So much falls on the *minister*, and he *must* do it, that no one with a particle of strength can withhold his hand.

#### A Communion.

The church in Howard street had been prevented from enjoying the communion for several weeks, through Mr. Willey's illness, until the first Sabbath in April. Respecting that season he writes:—

*San Francisco, 14th April, 1851.* I wish I could convey to you some idea of our Communion Sabbath. Our congregation has been increasing for some time, and now it is as large as our present room will hold. Our Sabbath school was very full, and the Bible class also, of which I have charge. This is attended at two o'clock P. M., and our Communion was at half-past three. It was a most interesting season. Six united with the church by letter, one from the 1st Congregational church in this city; one from a Dutch Reformed church in New Jersey; one from a Presbyterian church in New York; one from the Congregational church in Danvers, Mass.; two from the Mariners' church in Sidney, New South Wales. One joined on profession of her faith, a young lady of English parentage. Her father was a pious man by whom she was dedicated to God in baptism. He died when she was only five years old, since that she has been an emigrant to New South Wales, and at last to California, and is here gathered into the church. A covenant-keeping God has watched over her, and protected her from many dangers, in long journeys and great vicissitudes, till at last the prayers of a departed parent are answered. Her heart, she believes, is changed, and she professes her faith in Christ.

This season has been a solemn and impressive one to our little church. The occasion was one of deep and solemn interest; we hope it was only the beginning of good things for us. We expect our house will be ready to occupy in a few weeks, certainly before this reaches

you. It will be neat, and tasteful, and attractive. But you cannot be fully aware of the effort required to erect it. Our merchants are almost discouraged. They ordered such goods as they wanted, and they are now arriving; meanwhile others, seemingly from every mart on the face of the earth, have poured in immense quantities of goods of *every description!* The demand is only gradual from the interior, and hundreds of thousands if not millions of dollars will be sacrificed here this spring. Those at home will get no returns for their ventures, and their great investments sent here, entirely unforeseen and unexpected by our merchants, to compete with the goods ordered by them, now here, and on great expense, that it must break down many of them. Nobody could think of *beginning* to build a church now, but since we are committed, and so far along, there is a disposition to help us out. But it involves great labor and incessant anxiety on our part. But yet, since the house is demanded, by a community increasing rapidly in this part of the city, by every steamer's arrival, we are sure it will be readily filled, if once we can open it.

We are bending all our energies to this one object; we cannot foresee the future; if there should be extensive failures we know not what it would do to us; but we hope this will not occur.

Since the above was in type, the following has been received, giving an account of the way this enterprise is affected by

#### The Great Fire of May 4th.

We had our principal payment on the church to make out that week. Most of our friends were exceedingly engaged, and I had a great part of the work to do. But when Saturday night came we had accomplished all we expected; and all the money promised had been collected, paid over and receipted for. My preparation for the Sabbath was completed; and after family prayers that night, we looked over the pecuniary history of the week, and found a very small deposit for future expenses. So, putting that matter to rest, we retired to our room for the night. We had not been in it five minutes when the bells gave the alarm of fire!

Our chamber window overlooks the city, and on looking out we saw a single blaze near the post office; but as we have a very energetic fire department, we thought they would soon arrest it. But we heard the wind whistling a gale, and saw the flames extending and leaping as

if in madness. We were sure, when a certain district of combustible houses had fallen, that the thick rows of brick, heavy fire-proof houses, would arrest the progress of the flames. But no! the heat had become so intense, and the progress of the conflagration so rapid, that the heavy iron window-shutters and doors were warped and curled up with the heat, and left openings for the flames to burst in and reach everything combustible! Most of those who thought their property secure in those large brick blocks, lost *everything*!

Some, in remaining to throw water on heated places within their stores, to keep their goods from taking fire, worked till the air became so hot they must retreat; and in several cases, dreadful to relate, on going to the doors they found the iron so expanded that they could by no possibility get them open, nor was there escape in any other way, and the awful truth was at once apparent, that they must burn with their property! Several, four or five at least, are known to have perished in this way. Some made good their escape from their buildings, but became blinded in the flames and smoke outside, and lost their way, and soon fainted, fell, and were consumed before the eyes of hundreds looking on, and unable to render a particle of aid!

One poor man was seen to fall, and rise and move a little; fall and rise again in the fierce flames, till the flesh was burnt off of his bones, and he was a living skeleton ere he fell to rise no more!

But how can I relate such horrors? They have been seen and felt realities here.

Before morning our fair and beautiful city was a field of smoking ruins; and the store ships in the harbor, containing goods of untold value, were saved as by a miracle!

So general was the fire that we might almost say that everybody was burned out.

Sabbath morning, the sun rose in gloom. The weary watchers and laborers of the night sought places where they could throw themselves down to rest. Few were able to go to the house of God. Monday morning came, and a more distressing sight you seldom saw. Strong, iron-hearted men, now burned entirely out, perhaps for the third or fourth time within one year, could ill conceal their emotions! They thought of their strenuous exertions to get what they recently possessed, and how laboriously they strove to secure it in the

most costly buildings; they thought of their late prospects, and they thought of home! and it was a bitter morning, to go poking among smoking, smouldering cinders, for the melancholy remnants of their wealth.

For myself I thought little of anything but the wide spread distress about me, and I was all the forenoon clambering about among the ruins to find my friends and at least shake the hand in condolence.

An application for missionary aid had been made to the A. H. M. S. several weeks before; but the answer had not yet reached San Francisco at the time of the fire.

But, I did think it would be a very dark day for us if we could not look for support from home. And of this I was not yet certain. But we hoped in a kind Providence that we should not be forsaken.

And we were not. For in the midst of it, the Mail steamer was announced. I hurried away to see if Mr. Hunt had come. I soon had the happiness of greeting him and his lady once more to our common work. At once he put in my hand your letter, and *all was well* respecting the aid needed. I hurried through my first inquiries and made known the cheering intelligence to a few of my friends on my way home! Oh, I could not but be affected with the warm response of gratitude they manifested, and the joy that lighted up their faces, though, in some cases, in the midst of the ashes of *their all*.

But by the relief of mind afforded us, when I reached home, ours was an example of a home made happy. We have become so attached to our people, and so strongly desire to continue here, and *all having been made to depend on just this* intelligence, we could not but look upon it as an approval of Providence given to our work.

Receive our gratitude—mine, and that of my family and of my people—for the support you and your committee see fit to grant us in this exigency—a gratitude, which, if we live and are prospered, shall not terminate short of doing what is possible to extend the same assistance to others in like circumstances. We have noble hearts among us, and if God prospers them, and blesses them with *grace*, as well as with property, you will hear from us again.

But this desolating fire will throw me on you longer than I should otherwise



have been. Nearly every one of my friends suffered, some a loss well nigh total, others less.

## IOWA.

### Census.

Year.	Population.	Increase in 10 years-
1840	43,111	
1850	192,947	149,136—345 per cent.

There are now 101 counties whose boundaries have been defined, 50 having been erected by the last legislature. The advance of our missionary operations is slow compared with the advance of the state. The system of railroads in Illinois will soon be in such a state of forwardness, that the iron horse will speed his flight from Chicago to Galena and Rock Island, and then a portion of eastern emigration, still larger than ever has passed the Great River, will find its way into those inviting fields.

*From Rev. F. A. Armstrong, Clay,  
Washington Co.*

At our last communion at Clay, *ten* were added to the church, *eight* on profession. The attendance at and near Brighton and at Richland has been very good, but amid the many cross currents there have not been the same *visible* results; yet several, I trust, have become the children of God, who have not yet united with any church.

To bear witness to the truth, with the Holy Spirit, is the most soul-satisfying, the most blessed of all engagements. Sometime since I was almost brought to wish every day were a Sabbath; but the Lord has made every thing good in its season. I have been brought to realize more and more the importance of the right kind of *pastoral* labor. How else can such a restless, roving mass of mind be brought to settle?

*From Rev. W. P. Aphorp, Oskaloosa,  
Mahaska Co.*

I wish I could send an animating account of the progress of Christ's kingdom here, such as I think you will have from some of the churches in Iowa. But all I can report here is an advance towards the possession of those *facilities* and instru-

ments of labor without which we are only tantalised with the idea of what *might* be done.

And yet we have the encouragement of seeing good things coming. For our church edifice we have now secured about \$550, and more is hoped for from different sources; but if we can get it so far forward as to be occupied by next fall, we shall be thankful and let the finishing go till another year.

### About sun-dried bricks.

We have thought and consulted considerably respecting the sun-dried bricks referred to in the February number of the Home Missionary, and could we succeed in using them could save enough nearly to finish the house. But there seem to be insuperable difficulties here, or rather too great a risk. I happened to meet an experienced builder from Illinois, who has built several such houses and says they are the best that can be built, when once secured. But he had seen them when half up, washed entirely away in a single storm. I think, notwithstanding, that the chances of success could justify a trial; and indeed the risk is very small, provided we could secure a *sufficient number of hands* that could be depended on to put it up and secure it with the outer coat and put on the roof in a few days. But that is the difficulty, so many must co-operate and each be punctual and faithful, that the risk, *in this country*, seems too great—a failure would be ruinous; still, if I were building for myself, I would not be afraid of the risk.

### Improvements in the country.

We anticipate changes for the better in our population when the plank road, which is now in progress from Burlington, reaches us; measures are in train for making it to Fairfield, forty miles east of us, and then it will come here. Another will probably be made from Keokuk. Whoever travels in the opening of spring and in rainy weather over the flat prairies which are found between here and the Mississippi, sometimes twenty or twenty five successive miles, with mud fetlock deep, and perhaps as stiff as putty, will hail the prospect of a plank road, as well as the farmers and tradesmen who have to labor through such roads with teams.

### Reproductive benevolence.

The funds bestowed on Missionary churches, in a few years become the good seed with which other fields are planted.

Last week I returned from a visit to Burlington, Denmark and Quincy, where I had been to get some assistance towards our church. I obtained about \$112, which seemed pretty liberal considering the circumstances. In Quincy, the Presbyterian church had that day taken a collection of nearly \$100 for Home Missions; one of the Congregational churches had just expended \$800 for repairs; the other Congregational church are preparing to build for themselves at a cost of some thousands. In Denmark also, expenses were proposed respecting their meeting house, and sundry large contributions had recently been made. In Burlington I obtained just half of the whole amount. I should not have mentioned all these particulars, had I not felt the force of them while visiting these churches, and their bearing on the labors of your society. *Where would all these able churches have been but for the agency of the A. H. M. S., which nourished them in their infancy? And how many years is it since they still depended on your aid? We who traverse the fields where your seeds are scattered, and who witness also the precious revivals in some of the churches, realize that it is no idle labor in which you are engaged.*

*From Rev. Williston Jones, Cedar Rapids, Linn Co.*

On the 6th of April, fifteen joined our church, one by letter and fourteen by profession. Several others will probably do so at some future time. The principal facts relating to the revival we enjoyed in this place and vicinity last winter were communicated to you. The results so far show that great good was accomplished.

I held a series of meetings of a week's duration, including the first Sabbath in March, at Benton Co., (where I labor one fourth part of the time for the present year,) which seems to have resulted in much good. There were about ten hopeful conversions, and several backsliders apparently were reclaimed; also the infant church there was greatly strengthened and encouraged. Three were added to it at that time by letter, and four weeks later seven were received on profession of their faith in Christ, and sat down with the church around the table of the Lord spread there in the wilderness. Also six gave their names to be connected with the church at a future time. The addition of the ten above

mentioned makes the present number of that church *thirty four*.

These meetings were held in private dwellings, as they have neither meeting houses nor school houses worthy of the name in the county; and numbers of the people walked three, four and five miles, and some came with ox teams, bringing with them their families large and small. It was a sight both interesting and affecting. Christians at the East who have churches, means of conveyance to them, and domestic arrangements which enable them to leave the youngest of their families at home, and the *stated* ministrations of the word, cannot realize what privations have to be undergone in the new parts of our country. At the communion season there, three households were dedicated to God in baptism.

*From the Rev. Oliver Eastman, Lee Co.*

#### **An awakening and its fruits.**

It has fallen to my lot since occupying the field where I am, to see many things calculated to discourage the missionary; but I had learned to put my trust in Him who has said, "In due time ye shall reap if ye faint not." The Lord is not slack concerning his promise. I desire to present a thank offering to his great name for his merciful interposition in behalf of Zion among us. In the station at Washington, we have enjoyed a season of refreshing from the presence of the Lord. During a series of evening meetings, the Spirit was peculiarly present, and many precious souls, as we humbly hope, were born of God. The work has been peculiar for its stillness and the marked indications of a radical and thorough change of character in those who professed to be converted. Between fifteen and twenty hope that they have been created anew in Christ Jesus. Among the hopeful converts are six men, the heads of families, in the prime of life; in most cases their partners are united with them in their consecration to God. A large class of young people remain still in their sins, but we hope they will yet be reached. A Congregational church was organized in the early part of the meetings, consisting of five members, all heads of families. Two other individuals have since been examined, and several others expect to be, preparatory to uniting with us at our next communion. Although the meetings were conducted entirely by your missionaries, yet such is

the relation sustained by many of those converted to other denominations that they will probably unite with them; principally with the Old School Presbyterian and Methodist churches. But if they are truly converted, the great object is gained, our God is glorified, and souls eternally saved.

The Sabbath school is attended with more than usual interest.

#### Muscataine.

*Rev. Mr. Robbins*, the pastor of this church, was greatly affected by the sudden death of his partner, last summer, by cholera. It appears, from a recent letter, that the Lord is granting him consolation in the presence and victories of his Holy Spirit.

It has been a quarter of great interest. The increasing seriousness in my congregation continued; and there was such marked attention to the truth preached, that I felt almost compelled to hold extra meetings for preaching the word. We enjoyed most cheering tokens of the presence of God's Spirit in our meetings.

Most of the church have been much revived and an impulse has been given, in a right direction, which, I trust, will never be lost. Our prayer meetings still continue to be full of interest, and we hope that henceforward, through Christ helping us, we shall gain upon this worldly-minded people.

At our last communion, eighteen joined our little church; eleven of these were by profession; the most of the remainder were of those brought out from their hiding places and backslidden state through the influences at our meetings.

Among the hopeful conversions were quite a number for whom my dear wife and I have often together earnestly prayed; and, in my joy there has been a strange mingling of sorrow, that she could not have seen some results, long delayed, even through all her life here; results that would have saved her hopeful and glad heart from the most of the sorrow which she seemed to have had since her life in the West began. But our Heavenly Father knows what is best: "Though He slay" us, "yet will we trust in him." I am trying to "rejoice in tribulation."

This revival has been a wonderful blessing to me in the power thus given to rise, in some degree, from the crushing affliction sent upon me.

#### MISSOURI.

##### A discouraged Missionary.

This brother's case is not peculiar; he may have the melancholy satisfaction of knowing that he has fellow sufferers in all parts of the land. Nevertheless, Christ's kingdom shall come and his will be done, in all these hard fields. Nor shall the patient endurance of the faithful missionary be without its reward, even though the seed he sows shew no signs of germination till long after he is removed. Is. xlix. 5.

Thus far, we have a beautiful, growing spring, every thing looks cheerful and cheering, "only man is vile." When we turn to the moral condition of the country, the heart is pained and faints with discouragement. The Sabbath is desecrated and there are few to stand for the defence of truth. No one, apparently, is able even to appreciate the motives of a godly man, if they chance to see one. The worst motives are often attributed to the best of actions. If you stand and defend the truth and the institutions of religion against the false dogmas and, if possible, the more heretical practices of the people, you are "proud," merely "wish to make a display of learning," &c. You may persist in asserting your purity of intention, and try to prove it by self-denial and persevering labor, your testimony is not appreciated, you fail to convince, and nothing is left you but to labor on as best you can, and wait for your reward.

Thus it is with the missionary's life. His support, whether full or scanty, has little to do with his anxieties; but when he has the public mind agitated to its greatest depths with politics or with some worldly speculation, and many sacrificing all they have on earth in hope of gain, and with no apparent thought of eternity—then it is that the soul of the missionary is moved. He is anxious—he is in the midst of a people who need his prayers and teaching; but he cannot reach them; the Sabbath is no obstacle to the rush of the public feeling; they are making haste to get rich; they "have no time" to heed the Gospel, or to listen to the voice of peace and mercy, though it fall on them with promises of eternal life, and durable riches and righteousness.

Our people are calculating to build a meeting house this season, how they will succeed is doubtful; there are few to help in the work; but it is needed, and I hope they will succeed.

*A year's vicissitudes.*

We group together in the following article some of the prominent aspects of a missionary's experience during a year.

The year opened with a glorious refreshing from on high. God in mercy remembered our little Zion, more than trebled our number, increased our graces, and revived our languishing spirits.

When everything was moving along pleasantly,—our house well filled from Sabbath to Sabbath,—our prayer meetings and Bible class well attended, the Sabbath school taken hold of with renewed interest—the “gold fever” broke out among us. Many of our most prominent men went in search of a new mine, reported to have been discovered. The excitement of the event paralyzed religious effort for a time. After being gone several weeks, they returned, being unsuccessful. Then commenced the great California emigration. Our town shared largely in the bustle and turmoil of fitting out emigrants. Contact with such excitement had no tendency to increase religious fervor. Some of the members of our church joined the departing trains.

When the troubled waters began to be calmed, and affairs assumed their wonted sway, the cholera commenced; and for weeks there was little done but attending on the sick and dying. Nearly one third of our citizens fled before it, leaving the town deserted and desolate.

Soon after the cholera abated my wife was taken sick, and for months much of my time was spent at her bedside.

Such is a rapid review of some of the prominent events of the year.

But I think, that in all we have passed through we have not lost ground. Not one of our number has been taken away by death. There has been no occasion for discipline. Though we have not had additions to cancel removals; still all of our prominent members are with us.

Many men would have fled from the scene of so much discouragement. But our missionary held on, and Providence has smiled on his persevering endeavors. The people have built a parsonage—such a house as, we venture to say, is a rare luxury for a minister in the interior of Missouri. Would that others might copy the example! Again, they have exerted themselves to procure a good church building, which is to be done this fall.

One man gave a lot for the church and parsonage and \$500 towards their erection.

Respecting the dwelling house, the missionary says:

We shall get into our little *brick parsonage* in two or three weeks. It is twenty-three by seventeen feet—with a fine cellar and portico extending on the whole of one side. On one end of the portico is to be finished off a *study!* on the other end is the entrance to the cellar by trap doors. In the main house there are two rooms. We are extremely happy in the thought of getting into it. We shall feel an interest in having our garden—vegetable and flower, our front yard, grass plats, gravel walks and all the pleasant accompaniments of a cottage. We shall not be forced to go from house to house to live.

Our Sabbath school has re-opened; evening lectures are becoming better attended; at my county appointments we have crowded houses.

I shall start this week to Presbytery, some one hundred miles distant; and from there go to 'Synod, one hundred miles farther.

In reading the above, a good illustration is obtained of the lights and shades of missionary experience. Who can wonder that, where society is exposed to such sweeping excitements and changes, it is hard work to make religious advancement? It would seem like constructing breastworks against the ocean's surges out of the very sand which it throws upon the beach; the next wave dissolves the structure and scatters the materials of which it is reared. And yet, how decided the success granted to perseverance! These external conveniences for worship and for the comfort of the pastor show that a lodgment is made in the hearts of the people—that a permanent stake is stuck, not easily to be displaced.

Let other missionaries consider these things, thank God and take courage.

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**The Leaven at Work.**

Missouri is regarded as a hard missionary field, and some ministers who are anxious to see the reaper tread closely on the heels of the sower, can hardly believe that any good

is done, because it does not show its full grown fruits at once. But, we must be patient, and not grow weary of well doing. The following comes from a remote, interior county.

At our camp meeting, twenty of my neighbors and their children professed to obtain a hope of pardon. Christians of other denominations appeared as much interested as if it had been their own meeting. It *was* their meeting, and ours too, as it regards rejoicing in the repentance of sinful relatives and neighbors. An elder said to me this evening, "It would be hard to find better society than we have here." In about four miles square there are 47 families, and only one family where both the parents are non-professors. Twenty four of these families are Presbyterian; and in these Presbyterian families all the adults but one are professors. If we could be contented to *stay* here, we might be a happy people. East of us, in an adjoining neighborhood, there is excellent Methodist society. West of us there is good Baptist society. O that they were wise enough to feel the importance of an educated and sustained ministry!

I have attended some interesting union protracted meetings at the newly erected union meeting house, where I have had monthly appointments for years past. That neighborhood is greatly changed. I think about 30 have in a few months professed a hope of pardon. I suppose the majority of them do or will belong to another denomination.

#### **An aged Convert.**

One of those who united with the church in W. County, is 70 years old, and resides 50 miles further East. He seemed to place a high estimate upon the privilege he then enjoyed. Those Christians of — church are "the poor of this world," and I think they are rich enough in faith to esteem it a great and precious privilege to be visited as often as twice a year by Presbyterian ministers, going to them in the "fulness of the blessing of the Gospel of Christ."

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*From Rev. T. Hull, St. Charles.*

#### **Death of a Useful Man.**

JOSEPH PARKS, the senior elder of this church, died Jan. 7th, aged 68 years. He was a native of Pennsylvania, whence he removed with his parents to Ohio, in

the early settlement of the state. When about twenty years of age he united with the church, and for the last twenty years of his life held the office of ruling elder in the churches with which he was connected in Ohio, and in this town.

As a Christian, he was no ordinary man. There was an earnestness of faith, a living consciousness of the truth of the Gospel, together with a capacity for public prayer, such as is rarely to be met with. His prayers were indistinguishable, there was in them, an exactness of propriety, and a fulness of detail, united to an all pervading earnestness and reverence, that gave him the power to reach the feelings of those who listened in an unusual degree; he seemed to draw near to God in full assurance of faith and to plead for the things he needed with confidence and hope. His life was a harmless one, and his disposition full of kindness, so that his influence was favorably felt on all those who knew him.

His departure was calm and even triumphant; he retained his reason and cheerfulness to the last, remembered the church and prayer meeting, when too feeble to speak without much effort.

As he drew nearer his death, one of his sons said to him, "Father, you are going;" when he answered, "Yes, I am going the way the holy prophets went." With that beautiful thought on his lips, just as light came to his habitation, his life faded away from earth, lost in the brightness of the day that shall never cease.

We miss his earnest voice in the prayer meeting and in the Sabbath school; we miss his influence and counsel; but we love to think of him as with Christ—his contest ended, the victory won, and the crown of glory received.

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#### **Incidents.**

At our communion on the first Sabbath in January, we received into the church a colored boy, a slave, about fifteen years of age. When he made application to unite with the church he brought a note from his master, stating that he was willing he should unite, and also that he was a faithful boy, and that his walk was exemplary. I learned that for more than a year he had separated himself from those blacks who were in the habit of Sabbath breaking, and had been faithful in his attendance upon the means of grace. I trust he has been re-

deemed by the precious blood of the Saviour, and rejoices in the liberty wherewith Christ has made him free.

A few Sabbaths ago the superintendent of our Sabbath school told the pupils that he would give every scholar a book that would recite a hundred verses in a given time. A class of little boys that have not learned to read say they will each have a book. They tease their mothers to read the lesson for them till they learn it. Some of them have recited fourteen verses at one lesson.

Since my last report, death for the first time, has entered our dwelling, and a lovely daughter nearly three years old is gone to the grave, and, we trust, her sweet spirit to the arms of her Saviour. She was beautiful in her person, lovely and affectionate in her disposition, and had never been sick scarcely a day. Death marked her for his victim; disease seized upon her system, and in one short week she was carried to the grave. It was a heavy stroke; but I trust we have been enabled to say, and to feel too, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." We look forward with hope, and when a few more days of toil and suffering are spent we expect to be united to her in that pure land where there is no death nor parting of friends.

### WISCONSIN.

A settlement, somewhat on the Fourier plan, was made some years since at Ceresco, in this state, which some persons were led to suppose might furnish a remedy for social evils without having an effect adverse to revealed religion. The following is our latest intelligence from this experiment, and may serve to illustrate the tendency of all schemes for the regeneration of society which leave out of view the depravity of man as an individual, and ascribe all that is wrong among men solely to the mal-adjustment of external relations.

The Fourier Association at Ceresco village has exploded, but it has left behind infidelity and irreligion. The larger part of the members of the old association who remain, think and care but little for the Sabbath or the sanctuary. They disregard and disbelieve the word of God. They show little respect for the Lord's day, and are never found

within the enclosure of his earthly courts. Hence it is difficult to reach them.

The infidels have held meetings upon every alternate Sabbath evening through the winter; at which the school master, who is quite an intelligent man, has acted as preacher. At these meetings it has been a chief object to bring into disrepute the great doctrines of evangelical religion.

On one of these occasions the speaker rose and remarked that "these meetings were intended for the special benefit of the hard heads (Orthodox), but," said he, looking round, "I am sorry I see none of them here."

The *mysterious knockings* have set the people of Ceresco all agog. They have held frequent meetings during the winter to "get up" these knockings, and they affirm that they have met with success. They profess in a number of instances to have heard the sounds and to have received communications from departed friends.

From Rev. E. G. Bradford, Princeton, Marquette Co.

### Rapid Settlement of a New Country.

Princeton is one of the many new villages that are springing into existence on the Fox or Neenah river in consequence of the internal improvement along that stream for commercial purposes. Princeton has grown up in a little more than one year. It now contains three taverns, four dry goods stores, several groceries, several mechanics' shops, several doctors' and lawyers' offices, and in the whole about sixty families. The country in the vicinity is rapidly becoming settled. Down the river one mile, lies Hamilton, containing about one half the population of Princeton. One and a half miles below Princeton is St. Maria, a town-plat just laid out, about which there is, just now, much talk of its promise to become a city. It is expected that many buildings will be erected there in the course of this season, and among them a Catholic church. State Centre is the name of another commencement of a village one mile below St. Maria. Steamboats are beginning to run by us from Lake Winnebago to a point within a few miles of Fort Winnebago. A few months more will open the passage for them into the Wisconsin river, by which there is now steamboat communication with the Mis-

Mississippi. This is an important neighborhood of country, and destined soon to be populous. It is with this view of the place, and of the great importance of having the Gospel early planted in these settlements that I have concluded again to cast in my lot with the pioneer.

I now find myself in a place where everything is new, and where society is heterogeneous in a high degree. No religious organizations yet exist, if we except the Methodist class, which is found everywhere.

I have met with quite a favorable reception by the inhabitants. They wish for a regular stated meeting, and a resident minister of the Gospel, and have done all that could be expected in the case to encourage my settlement with them. My labors here are an experiment. The ground is strictly missionary. Everything is in the crudest state: everything is to be done; and the success of the experiment is among the uncertainties of the future. Brethren, pray for us.

During the last quarter I preached at Princeton Sabbath afternoons, and the forenoon every alternate Sabbath. The intervening Sabbaths in the forenoon I preached at Hamilton. I preach in school houses.

#### Neglect of parental instruction.

There is a painful fact, with which I meet on every hand—and the evil is, without doubt, increasing—and that is the neglect of faithful parental instruction. It is to be feared that a greater part of the religious instruction which the children of multitudes within the pale of Christ's church, and who have covenanted to walk in all the commandments and ordinances of the Lord blameless, (and one of these commands is, "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up,") is obtained in the Sabbath school or in religious meetings, but not where this command requires. No wonder, whilst this is the case, that so many children bring down the gray hairs of their parents with sorrow to the grave, and that disregard of all religion, profaneness, and Sabbath-breaking and similar sins, abound so much amongst this class, and that the children of professors of religion compose so large a share of this unhappy number. Often, I put familiar questions

to children, as for example, Who died to save sinners? or, Where is God? And frequently have had them look at me with a kind of surprise, as though they never had heard of such things before, and were unable to give any answer. At other times, when sufficiently advanced to express their views, unbelieving or skeptical opinions are drawn out with regard to the reality of religion.

I was led to these reflections by incidents which occurred during the last summer. Riding along one day I overtook a boy apparently about 14 years of age.—"Are there meetings held," I inquired, "in the settlement just past?" "Yes, preaching every Sunday." "Do you attend?" "Sometimes." "Can you employ your time on the Sabbath in a better manner than you can by going, as there you learn what shall be hereafter?" "Hereafter! we can't know anything about that beforehand. Who is there that knows anything about it?" "The Bible tells us of One who came from that world and has returned thither, and He has told us. Do you read that?" "Can't know any more by reading that than if I did not." "If you were going to a country, would you not wish to know something about it beforehand?" "Well, if I did, could't know anything certainly until I got there." "Before you came to Wisconsin, did you not inquire about it before you came?" "Yes, but did 'nt know any more than nothing about it before I got here." "Are your parents professors of religion?" "Yes, my mother belongs to a — church." "Does she ever talk to you about these things?" "Sometimes." "Did you ever feel that you was a sinner?" "Don't know as ever I did." Here we parted, and as he left, I gave him the tract "Worth of the Soul." Oh, had the mother of that boy had the faith which Eunice, the mother of Timothy, had, he could not have been a skeptic so young.

A short time previously, as I was returning from a Sabbath school, a devoted teacher said to me, "I had the son of the Revd. gentleman who preached in the morning; in my class to day. He is an intelligent lad, naturally, but I was surprised to see how ignorant he was upon the subject of religion."

Sometime after this, I met with a young man whose father, about a year before, told me he "had found that religion was priestcraft," &c. I made some inquiries of him respecting the subject of religion, when he commenced expressing his belief in a God, in a very pompous manner. "Do you believe," I inquired, "that the Bible is the Word of God?" "No; as

for as it gives us good advice, it is a good book." "How can we know anything certainly about the future except from the Word of God?" "Reason teaches us that there is a future state." "How does it happen that people in these days are wiser than the heathen philosophers respecting the immortality of the soul?" "Well, I believe we are in the hands of a just God, and that he is a good being." "Will not his justice, then, lead him to be true to his word, 'If ye die in your sins,' &c." "God foreknew all things, and I do not believe he foreknew any to be eternally damned." "But will his foreknowledge lead him to go contrary to his word?" "God has given us a conscience, and if we would follow that it is all that is necessary." "Do you do this?" "No." Finding it impossible to bring him to any point, I proposed prayer. To this he assented. After this I made a few personal remarks and left him, more deeply impressed than before, with the thoughts above expressed, and with a conviction of the strength and permanency of parental influence and instruction, whether good or evil.

Can anything be done to arrest this growing evil, wit: *Neglect of parental instruction?*

#### Extent and Variety of Home Missionary Labors.

The amount of set ministerial public labor required in this town, is two sermons on every Sabbath day, and one weekly evening sermon or lecture, with the usual amount of extra public labor in connection with lyceum lectures, educational interests, and the various benevolent local institutions. I have already learned that your missionaries are called on more than others in all these matters, because, from the very fact of their being connected with the A. H. M. S., the public take it for granted they are men duly qualified. How important then that we sustain the character thus endorsed by the Society!

My experience painfully taught me in the East, that infidels propagated their principles extensively through the lyceums. Although we are not cursed here with the same forms of infidelity, yet we have a great deal of the Abner Kneeland kind, and I feel it important to be "on hand" at our lyceum, to guard our young men from insidious attacks made on Christianity and the Bible.

#### Foreign Prejudices.

I dropped in on a Saturday evening, at the house of a German neighbor, who can talk very little English. I told him as well as I could, that I would give him some books in German, that I had a lot—that I could not read them myself, and so I would give them to those who could. I left them. Early on Sabbath morning, long before breakfast, soon after light, I heard a great shouting at my front door. On going to know the reason of the uproar, I saw my German friend in a great fury, shaking the tracts, and getting off German as fast as he could; intermixing it with broken English. All I could recognize was "*naughtee man, naughtee man*." I looked very innocently at him, and took them as politely back again as I could, and bowed him to the road, whilst he stammered German of which I did not understand a word. Well he has read the truth, and it may yet awaken reflection.

#### ILLINOIS.

From Rev. A. J. Copeland, Geneseo, Henry Co.

#### The way of the Lord preparing.

During the quarter several events have occurred in this church and society, which we regard as encouraging, by way of preparation for revival of God's work. Sometime in December last, a discourse from Isaiah lvii, 14, "Cast ye up, prepare the way," &c., was addressed especially to the church, with a view to arouse Christians to duty.

Agreeably to previous notice, a goodly number assembled early on New Year's day morning, "while it was yet dark," for the purpose of making a fresh dedication of themselves to God.

The annual concert of prayer for the conversion of the world, was observed on the first Monday in January. After some deliberation and prayer, the church felt it duty immediately to take measures to look after her wandering members and to restore them in the Gospel way.

Shortly after a committee was appointed to go out, two and two, and visit all the resident members for the purpose of encouraging them, by a kind and prayerful interview, to the faithful discharge of every known duty, and also to admonish those whom they found remiss.

In connection with this visitation, we



were blessed with the acceptable labors of a warm-hearted and judicious brother from a neighboring church, who spent nearly a week with us, going about from house to house, doing good. The church appears very much quickened, and some cases of seriousness are found among the ungodly; also some opposition is manifested.

The concert of prayer on the last Thursday in February, for revivals of religion in colleges and other seminaries of learning, was quite well attended by the church, and we trust this will prove a season in which lasting impressions for good were made on the hearts of God's people, especially of *parents*.

We are now using such means by way of weekly prayer meetings and lectures as we are able, hoping thereby under God, to advance the cause of Christ in the region around us.

There have been several accessions to the church, during this last quarter, by letter.

#### Various Means.

Next to a faithful proclamation of the divine message from the pulpit, the diligent use of such auxiliary measures as the following, tends to edify the church and prepare her for efficiency in the work assigned by her Great Head.

The community are becoming better supplied with religious periodicals. By means of these publications and our efforts in the monthly concerts, the great benevolent enterprises of the day are constantly kept before the minds of this people, both old and young.

We try to *feed the lambs* with right instruction on these things, and early to impress their tender minds, with the importance of learning to do good and to be benevolent while yet young; and that Christ wants them to *do all they can*, though it costs them self-denials and sacrifices to help furnish the destitute at home, and the poor heathen abroad, with the Gospel.

The Sabbath school has been reorganized with additional numbers and interest. An adult Bible class has been formed, composed mostly of the oldest men in the place. Our Sabbath school for the present have adopted the Assembly's Shorter Catechism with proof texts, and thus have returned to the *good old ways* of our fathers, which modern innovations have never made better.

Our plan is, to try to induce all the youth to commit the Catechism thoroughly.

The pastor meets the children once a month to hear them repeat their answers, to make some explanation, to tell them something about the heathen, and to receive their contributions to the "Youth's Education fund."

*From Rev. Paul Anderson, Chicago.*

#### Scandinavian Church.

Our pretensions to advancement in holiness are humble, for there are indeed many "spots and wrinkles" seen as yet even in those whom we hope "are passed from death unto life." Still, I thank God that many have been more thoroughly established in the truth, and the beauties of the "new creation in Christ" are being more clearly developed, and thus ripening, though slowly it may be, for the heavenly granary. The ministration of God's house has been well attended, and while we have every reason to believe it will prove "a savor of life unto life" to many, we fear, alas! for others. I trust on the whole that our numbers increase in their experience of divine things. Religious practices (such as prayer meetings, &c., which are peculiar to this country compared to our native country,) are now more and more appreciated among our people. The value of Sunday schools is also felt; and as these (so called by the formalists,) "new measures" expand the mind, the heart is enriched in experience, and the divine life in the soul is strengthened. Our prayer meetings were formerly ridiculed, but they are now well attended; our Sabbath school (in the English,) was laughed at; now it is well patronized by both parents and children. We owe, however, much of the success of Sunday schools to the self denying efforts of several members of the Presbyterian churches in this city, and especially to our valuable and esteemed superintendent. Although there is no English Evangelical Lutheran church in this city, we have nevertheless found all needful aid in the pastors and members of the N. School Presbyterian churches. Those dear brethren in the ministry have ever manifested the most friendly disposition towards us; and it has been, and I hope it will for the future be my privilege to seek their counsel in all important matters.

## NOTICE.

## Applications for Aid.

We desire to call the particular attention of those churches applying for aid that are within the limits of an agency of the Society, and of individuals who forward applications, to the following notice, which appears in various forms under the head of "Applications" in the Society's publications. A careful observance of it will often prevent delay in the

action of the Society upon the request preferred :

*Applications, after being properly certified by individual ministers or Committees of Missions, should be addressed to the care of the Agent, Agency or Auxiliary Society of the American Home Missionary Society for the region where the applicants reside.*

The address of the Society's Agents will be found on the cover of its Report and of the Home Missionary.

*Appointments by the Executive Committee of the A. H. M. S., during the month of May, 1851.*

*Not in Commission last year.*

Rev. J. B. Upton, to go to Iowa.  
 Rev. Elkanah Whitney, to go to Wisconsin.  
 Rev. John Krack, Germans, Jonesboro' and vic., Ill.  
 Rev. N. M. Adams, Destitutions in Ill.  
 Rev. H. C. Abernethy, do.  
 Rev. Wm. E. Caldwell, Cleveland, Ten.  
 Rev. G. H. Zumppe, Germans, Evansville, Ind.  
 Rev. Edmund Garland, Johnstown, O.  
 Rev. Enoch Conger, Peru and vic., O.  
 Rev. Xenophon Betts, Johnson, O.  
 Rev. E. C. Williams, Kingsville, O.  
 Rev. J. P. Brickley, Germans in Bellefontaine and Kenton, O.  
 Rev. Charles Schaum, Germans, East New York.  
 Rev. Harvey Smith, Masonville, N. Y.

*Re-appointed.*

Rev. H. Marsh, Destitutions in Sheboygan Co., Wis.  
 Rev. J. G. Kanouse, Cottage Grove, Wis.  
 Rev. C. W. Mathews, Sun Prairie and Windsor, Wis.  
 Rev. I. E. Heaton, Waterloo, Wis.  
 Rev. S. B. Eicknell, Koskonong, Wis.  
 Rev. J. M. Phillips, Hazel Green, Wis.  
 Rev. D. B. Nichols, Warren, Iowa.

Rev. E. C. Birge, Mokena, Ill.  
 Rev. C. R. Clarke, Magnolia and vic., Ill.  
 Rev. Wells Andrews, Tremont, Ill.  
 Rev. R. Stewart, Southern Ill.  
 Rev. Joseph Gordon, do.  
 Rev. N. Shapley, Bloomington, Ill.  
 Rev. W. A. McCampbell, Scottsville, Ky.  
 Rev. J. M. Sudd, Rochester, Ind.  
 Rev. H. W. Osborn, Mesopotamia, O.  
 Rev. John Williams, Palmyra and Paris, O.  
 Rev. L. Godden, Orrell and Bloomfield, O.  
 Rev. N. C. Coffin, Hebron, O.  
 Rev. Warren Swift, Baltimore, O.  
 Rev. Franklin Putnam, Greenville and Hill Grove, O.  
 Rev. F. W. Welskotten, Germans, Mansfield, O.  
 Rev. Wm. Platt, Lapeer, Mich.  
 Rev. Justin Marsh, Tecumsha and Eckford, Mich.  
 Rev. S. N. Hill, Troy and Rochester, Mich.  
 Rev. A. Gowan, Byron, Mich.  
 Rev. E. F. Waldo, Wayland and Yankee Springs, Mich.  
 Rev. J. Patch, Orland, Ind. and Gilead, Mich.  
 Rev. Asel Downs, Mount Hope, N. Y.  
 Rev. G. Cross, Canton Falls, N. Y.  
 Rev. A. D. French, Center Lisle, N. Y.  
 Rev. J. S. Lord, Scott, N. Y.  
 Rev. F. H. Ayres, Long Ridge, Ct.

*The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums during the month of May, 1851.*

**NEW HAMPSHIRE—**

Received by Rev. B. P. Stone, Brookline, 9 00  
 Mount Vernon Sab. sch., \$10; J. A. Starrett, \$10; Mrs. A. E. Starrett, \$10, 30 00  
 Winchester, Ladies' H. M. S., of which \$30 is to const. Mrs. Elijah Alexander a L. M.; \$6 is in full to const. Mrs. Calvin Barnap a L. M., and \$23 is in part to const. Wm. B. Hale a L. M., 58 00  
 Lyme, Dr. David Adams, L. M., 30 00  
 Littleton, Sylvanus Balch, 10 00  
 New Ipswich, Young Ladies' Sew. Soc., by Miss S. S. Cragin, 5 00  
 Windham, Legacy of Rev. Samuel Harris, 60 00

**VERMONT—**

Worcester, North Cong. Ch., in part, to const. Rev. E. B. Emerson a L. M., by J. Steele, 16 00  
 Springfield, Ladies' Benev. Soc., by Miss Emily W. Closeen, \$20; Legacy of Mrs. Emeline J. Noble, by H. C. Closeen, Ex'r., \$9, 29 00

West Haven, avails of ear-rings of a deceased mother, by her daughter, 75

**MASSACHUSETTS—**

Home Missionary Society, by B. Perkins, Treas., 8,000 00  
 Ashby, by C. W. Wood, 4 00  
 Conway, in part of legacy of Samuel Denham, by P. Bartlett and J. Avery, Ex'rs, 189 00  
 Cummington, Miss Clarissa Briggs, to const. James Latimer Briggs, of Lanesboro, a L. M., 30 00  
 Hadley, Ladies' H. M. S., to const. Mrs. Cynthia Smith and Mrs. Sarah Blake, Life Members, by Mrs. Elizabeth West, 66 00  
 In part of legacy of Oliver Warner, by W. P. Warner, 25 00  
 Hampshire Miss. Soc., by E. Williams, Treas.:  
 Northampton, First Parish, Gen. Benev. Soc., \$31 50; T. Pomeroy, \$5, 236 50

Patchogue, L. I., David Case,	1 00
Potsdam, legacy of Homer Foote, by Caleb Foote,	5 00
Richland, Miss B. Pride,	4 00
Schenectady, Presb. Ch., by Rev. J. T. Beckus,	42 94
Smithtown, L. I., W. P. Buffett,	10 00
Sodus, Presb. Ch., by Rev. W. W. Collins,	3 00
Southold, L. I., Mrs. Julia Hunting,	10 00
South Wales, Cong. Ch., by Rev. N. C. Robinson,	10 91
Van Buren, Mrs. E. Warner,	4 50
Williamsburgh, L. I., avails of Miss A. V. Metcalf's Missionary box,	3 00
Willsboro, Ladies' Benev. Soc. to const. Rev. Ebenezer Newhall and Rev. O. I. Squires, Life Members,	60 00
Windham, C. Camp and Miss M. Camp,	15 00
Yorktown, Cong. Ch., by Dr. H. White,	6 00

## NEW JERSEY—

Morristown, legacy of Mrs. Charlotte B. Arden, by I. N. Tuttle, Ex'r.,	1,000 00
Parshippany, Fem. Evan. Soc., in part, \$15; Rev. John Ford, \$10,	25 00

## PENNSYLVANIA—

Cherry Ridge, Miss Maria Darling,	2 00
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## MISSISSIPPI—

Louisville, L. Keese, to const. Rev. L. B. Gaston, of Oxford, and Mrs. Susan Lee Keese, of Louisville, Life Members, by J. Brewster,	60 00
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## TENNESSEE—

Lawrenceburgh, Rev. James N. Bradshaw,	5 00
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## OHIO—

Amesville, by Rev. R. Tenney,	32 50
Baltimore and Walnut Creek, O. Presb. Ch., by Rev. W. Swift,	20 00
Central College, Dr. W. T. Clark,	1 50
Edinburgh, Cong. Ch. and Soc., by E. Pearson,	8 00
Homer, Rev. E. A. Beach,	2 25
Jackson, Presb. Ch., by Rev. I. N. Ford,	5 00
Strongsville, Rev. T. Williston,	2 50
West Millgrove, Presb. Ch., by Rev. J. McCutchan,	3 11

## INDIANA—

New Albany, legacy of Wm. Jones, by Rev. J. M. Blahop,	100 00
Orland, Cong. Ch., by Rev. J. Patch,	6 00
Plymouth, by Rev. J. M. Sadd,	1 50
Shiloh, Presb. Ch., by Rev. A. Lemon,	5 00

## ILLINOIS—

Received by Rev. E. E. Wells:	
Batavia, Cong. Ch.,	7 00
Dundee, Ladies' Benev. Soc.,	6 29
Elgin, Cong. Ch.,	12 00
Naperville,	15 65
Fairfield, Cong. Ch., by Rev. E. Raymond,	3 00
Geneva, Presb. Ch., by Rev. J. Towne,	7 34
Groveland, S. Clark,	5 00
Wethersfield, Cong. Ch., by Rev. D. Gore,	15 00
Coll., by Rev. James Walker,	15 00

## MICHIGAN—

Byron, Presb. Ch., by Rev. A. Govan,	10 00
California, Presb. Ch., by Rev. D. Jones,	10 73
Dexter, First Cong. Ch., by Rev. Clark Lockwood,	34 00
Gilead, Cong. Ch., by Rev. J. Patch,	4 00
Lansing, Rev. W. W. Atterbury,	10 00
Monroe, First Presb. Ch., to const. Robt. Livingston, a L. M., by W. H. Boyd,	30 00
Palmyra, by Rev. J. Cochran,	10 67
White Lake, Presb. Ch., by Rev. H. Hyde,	7 21

## MISSOURI—

Troy, Francis Parker,	15 00
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## WISCONSIN—

Center, Cong. Ch., by Rev. J. Jameson,	1 25
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Delafield and Emmet, Welsh Cong. Ch., by Rev. R. Morris,	10 00
Delavan, in part of legacy of Miss Lydia Perkins, by Rev. L. Foote,	23 00
Milton, by Rev. S. S. Bicknell,	6 00
Somers, Presb. Ch., by Rev. D. Pinkerton,	25 00
Received by Rev. D. Lamb:	
Otto, Cong. Ch.,	7 00
Springvale and Waupus,	6 00

## IOWA—

Albia, Presb. Ch., by Rev. C. Burnham,	4 55
Colesburgh, Cong. Ch., Mon. Con. Coll., by Rev. E. B. Turner,	13 45
Danville, Iowa Cong. Ch., by Rev. Reuben Gaylord,	18 50
Davenport, Cong. Ch., Mon. Con. Coll., by Rev. E. Adams,	3 50
Dubuque, a member of Rev. J. D. Holbrook's Ch.,	15 00
Iowa City, Presb. Ch., Mon. Con. Coll., by Rev. S. S. Howe,	3 07
Old Man's Creek, by Rev. George Lewis,	25
Ottumwa, Cong. Ch., by Rev. B. A. Spaulding,	6 00
Warren, Cong. Ch., by Rev. D. B. Nichols,	8 30

## CEYLON—

Manepy, Jaffna, T. S. Burnell,	30 60
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## MISCELLANEOUS—

A Friend, \$100; do., \$5,	105 00
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\$16,626 15

J. CORNING, Treasurer.

## Donations of Clothing, &amp;c.

Ashby, Mass., a box, by C. W. Wood,	38 27
Brooklyn, Ct., Mrs. Sarah P. Williams, a box and barrel,	
Brooklyn, N.Y., Third Presb. Ch., Ladies, a box,	
Highgate, Vt., a box, by C. F. Safford,	45 00
Lenox, Mass., Ladies' Sew. Circle, by M. E. Robbins, a box,	62 12
Madison, Ct., Ladies' Miss. Soc., by Mrs. Austin Dowd, a box,	24 72
Middletown, Ct., Fem. H. M. S., by Miss Julia A. Russell, two boxes,	62 33
Moravia, N.Y., Cong. Ch., Ladies, by Mrs. Samuel Day, a box,	
New Ipswich, N. H., Young Ladies' Sew. Soc., by Miss S. B. Cragin, a bundle,	39 05
New York, O. Woodford, a bundle of books.	
A barrel, for Rev. W. F. Aphorpe.	
A box, for Rev. Charles Lord.	

Receipts of the Western Agency at Geneva, N. Y., from March 3, to May 15, 1851. Rev. JOHN A. MURRAY, Secretary.

Alfred,	47
Andover, by Rev. S. A. Rawson,	7 31
Batavia,	32 46
Branchport, by Rev. H. Fraser,	25 00
Bruckport, A. Curtis,	1 00
Buffalo:	
First Presb. Ch., Ladies, by Mrs. Jane A. Farnham, Sec.,	160 90
North Presb. Ch., Ladies' H. M. S., to const. Mrs. Elizabeth Chester, Mrs. Catherine E. Tahstor, and Mrs. W. L. Walbridge, Life Members, by Mrs. G. L. Hubbard, Sec.,	91 12
Byron,	15 50
Campbell, by Rev. R. F. Pratt,	10 54
Canandaigua, Miss Betsey Chapin, \$25; others, by Rev. O. E. Daggett, \$5,	30 00
Ontario Fem. Sem., to const. Mrs. M. C. Tyler a L. M., \$30; Miss B. Chapin, in full, to const. herself and Mrs. John Gregg, Life Directors, and J. A. Granger a Life Member, \$90; others, \$125 50,	245 50

Lenox, Ladies' Sew. Circle, by Miss M. E. Robbins,	3 00	West Woodstock, Cong. Ch., by G. Danielson,	4 00
Milbury, Legacy of Miss Lucy Morse, by I. Harris, Ex'r.,	100 00	Wilton, Cong. Ch. and Soc., by Rev. G. Hall, \$66 13; J. G. Rowland, \$5,	71 12
Shrewsbury, N. W. Williams, South Bridge, Legacy of Richard Arnold, to const. Samuel D. Arnold a L. M., by S. M. Lane,	50 00	NEW YORK—	
Warwick, Legacy of Abigail Wheaton,	100 00	Albany, Cong. Ch., by Rev. R. Palmer,	108 19
CONNECTICUT—		Baiting Hollow, L. I., Cong. Ch., by Rev. A. Downs,	11 00
Bradford, Cong. Ch. and Soc., to const. Andrew S. Page a L. M., by H. Page,	64 50	Ballston, Rev. T. S. Wickes,	50 00
Bridgeport, First Cong. Ch. and Soc., by N. S. Worden, to const. Isaac M. Conklin and Isaac Sherman, Life Members,	67 00	Beekmantown, Presb. Ch., by Rev. Z. M. P. Luther,	7 00
Brookfield, Cong. Soc., by Rev. D. C. Curtis,	17 64	Brooklyn:	
Columbia, Samuel S. Clarke, to const. Samuel M. Clarke a L. M.,	30 00	First Presb. Ch., Mrs. W. S. Packer, \$50; Fisher How, \$50; James How, \$10; J. F. Trow, \$5; Wm. Brown, \$30; S. M. Fellows, \$10; D. Pomeroy, \$5; A. A. Lewis, \$5; John T. Terry, in full, to const. himself and Mrs. Terry, Life Members, \$50,	905 00
East Haddam, Cong. Ch., to const. Rev. Wm. Brainerd a L. M., by Rev. I. Parsons,	32 00	Church of the Pilgrims, G. C. Burnap, L. D.,	100 00
Goshen, Cong. Ch. and Soc., by Rev. L. Ferris,	130 60	Third Presb. Ch., Ladies,	3 00
Greens Farms, in full, to const. Rev. Chas. Bentley, a L. D.,	71 00	South Presb. Ch., J. Boynton, \$10; Mon. Con. Coll., by H. R. Dwight, \$27 32,	37 32
Greenville, Cong. Ch. and Soc., by S. Mowrey,	27 02	Mrs. S. E. Austin,	20 00
Griswold, First Cong. Ch. and Soc., by Rev. C. Terry,	50 00	Burke, Cong. Ch., by Rev. R. R. Deming,	7 00
Darien, a Friend,	15 00	Camden, Isaac T. Miner, to constitute Mrs. Paulina H. Miner a L. M.,	30 00
Durham, First Cong. Soc., Children's Penny Subscription, \$10 45; an individual, \$5, by Rev. L. H. Pease,	15 45	Candor, J. B. Hart,	3 00
Hartford, Legacy of Misses Ruth and Mary Patten, by Francis Parsons, Ex'r.,	1,200 00	Cannonsville, Coll., by Rev. A. Phillips,	10 00
Lebanon, South Soc., Gent., by E. Huntington, \$30 20; Ladies, by Miss A. Buckingham, \$27 44; Mon. Con. Coll., by Rev. J. C. Nichols, \$26 36,	84 00	Champlain, Presb. Ch. Benev. Soc., to const. George Graves a L. M., by J. Savage,	37 49
Madison, Ladies' Missa. Soc., by Mrs. A. Dowd,	2 00	Conesville, Justin Morse,	5 00
Middletown, Fem. H. M. S., by Miss Julia A. Russell,	3 00	Cutchogue, L. I., Presb. Ch., by Rev. A. E. Lawrence,	13 53
Milford, in part of legacy of Jonas Hine, by D. Fenn and E. B. Peck, Ex'rs.,	28 33	East Nassau, Presb. Ch., by Rev. J. Hurlbut,	10 00
Monroe, Cong. Soc., by R. D. Gardner,	25 00	Freedom Plains, Presb. Ch., by Rev. S. Manderville,	8 50
New Haven:		Galway, Mrs. Abby H. Chapin, for the West,	10 00
First Cong. Ch., Mrs. H. F. Whitney, \$50; Eli Whitney, \$10, by J. Ritter,	60 00	Glenville, Sab. sch. Dist., No. 10, by Mrs. P. R. Toll,	10 00
Center Cong. Ch., Sab. sch. Miss. Assoc., to const. Miss Mary Shipman a L. M., by W. C. Macy,	30 00	Greenville, Mrs. Olive Hall, L. M.,	30 00
Ladies' Durand Soc., to const. Rev. Edward N. Kirk, of Boston, a L. M.,	30 00	Hoosick Falls, Presb. Ch., by L. Wilder,	33 25
Mrs. James Donaghe, \$10; H. E. Hodges, \$5,	15 00	Jewett, Mrs. Mary Baldwin, L. M., in full,	10 00
North Branford, Miss Abigail Linaley, L. M.,	30 00	Montgomery, First Presb. Ch., by J. Eager, Treas.,	64 78
Norwalk, First Cong. Ch., a Friend, at the request of her deceased mother,	111 18	Moravia, Cong. Ch., Ladies, by Mrs. S. Day,	3 00
Norwich:		New York, viz.:	
Second Cong. Ch., by Gen. W. Williams,	250 00	Pelatih Perit, \$50; Sarah C. Clark, L. M., \$30; John Dwight, \$30; a Friend, \$5; ditto, \$25; M. Merrill, \$2; Mrs. Amanda Parker, \$6,	148 00
Second and Fifth Cong. Chs., Ladies' H. M. S., by Mrs. Frances C. Morgan,	239 00	Allen St. Presb. Ch., Mon. Con. Coll., by A. Merwin,	5 52
A Friend,	500 00	Central Presb. Ch., Coll., by J. B. Thompson, \$118 84; Eli Goodwin, \$50; Rev. H. P. Tappan, \$10; Mrs. Tappan, \$10; Mrs. Noon, \$5; in full to const. Rev. H. P. Tappan, D. D., a L. D., \$82; Franklin st., \$1; G. Bacon, \$10; Mrs. Bacon, \$4; E. P. C., \$1; S. E. Warren, \$2; J. Tenbrook, \$10; W. P. Warren, \$3; J. Swan, \$3; Mr. Gillett, \$3; E. Bartlett, \$1; G. W. Lane, \$10; Mrs. M. H. Brown, \$2,	243 84
Portland, Ladies' Social Union, by Miss Lucy Sellow,	10 71	Eighth Avenue Presb. Ch., Mon. Con. Coll., by Rev. J. J. Ostrom,	60 00
Redding, Cong. Ch. and Soc., \$27; Rev. J. Bartlett, \$3, by Rev. D. D. Frost,	30 00	Hammond St., Mon. Con. Coll.,	5 45
Sherman, Rev. Maltby Geiston, Somers, a Friend of Home Missions, to const. Mrs. Cyrel W. Sexton, of Somers, Mrs. Henry Hunt, of Hardwick, Mass., and Miss Vashdi Walker, of Greenwich, Mass., Life Members,	100 00	Sixth St. Ch., G. Kinney, \$10; C. N. Kinney, \$1,	11 00
Stamford, First Cong. Ch., by A. R. Moon,	156 26	Tenth Presb. Ch., J. W. Benedict, to const. Rev. James Knox a L. D., \$100; J. F. Joy, to const. Henry De Witt Joy a L. M., \$30; others, \$48,	178 08
Stratford, Cong. Ch. Coll., \$66 77; Mon. Con. Coll., \$28 73, to const. Miss Hannah Booth, Mrs. Lewis Wells, and Mrs. Joseph H. Stagg, Life Members, by D. P. Judson,	115 50	Niagara Falls, Miss Lavinia E. Porter, L. D., \$100; Albert H. Porter, to const. Mrs. Julia Porter, Miss Julia Porter, and Albert A. Porter, Life Members, \$100,	200 00
Waterford, First Cong. Ch., by P. W. Carter,	206 75	Nunda, Ladies' Missa. Soc., by Jane E. King,	5 00

Candor, Capt. Abel Hart, to const. Mrs. Clarissa Leach, of Owego, a L. D., by Rev. Mr. Benedict,	100 00
Castle Creek, by O. Lilly,	6 00
Clarkson, bal., to const. Deac. Levi Smith a L. M., by Rev. R. S. Goodman,	4 00
Geneva, Perez Hastings, to const. Mrs. Harriet Taylor a L. M., \$30; Ladies' Miss. Soc., by Mrs. D. L. Lum, \$26 50; others, \$5,	61 50
Hopewell, Bal., to const. Rev. F. Y. Warren a L. M., from Mrs. Hannah Pratt's estate, by Dan Pratt,	20 00
Ira, by Rev. J. C. Morgan,	2 50
Junius, by Rev. Ezra Jones,	10 00
Napoli, by Rev. John Scott,	10 00
Newark Valley, Fem. Miss. Soc., \$15; Coll., \$21 50, to const. Deac. Ebenezer Pierce a L. M.; Rev. Mr. Ford, in full, to const. Edward Irving Ford a L. M., \$10,	46 50
Newfield, by Rev. O. Fitch,	5 00
North Bergen, by David Fancher,	8 00
North Chili, by Joshua Wells,	15 00
Olean, by Rev. S. Cowles,	25 00
Ossian, by Rev. Timothy Darling,	11 00
Perry, by Rev. J. R. Page,	25 00
Prattsburgh, Ladies' H. M. S., to const. Mrs. Hannah Phelps a L. M., by Miss M. A. L. Porter, \$30; Mrs. Anna Rice, bal. of legacy of the late Burrage Rice, \$100,	130 00
Ridgway, Mrs. Ann Spencer, by Rev. Ira Ingraham,	75
Rochester, Brick Ch., by Wm. Alling, Treas., of Rochester Presbytery,	194 00
Rushville, by Rev. M. Gelston,	12 77
Trumansburgh, Bal., by Rev. D. H. Hamilton,	8 00
	<b>\$1,244 82</b>

Rev. HENRY LITTLE acknowledges the receipt of the following sums at Cincinnati, O.:

Aurora, Ind.,	12 00
Berlin, Kingston, and Porter, O.,	30 00
Boone Co., Ind.,	8 70
Cincinnati, O., Welsh Cong., \$39 45; to const. D. W. Davies a L. M., \$30,	69 45
Columbus, O.,	140 00
Galena, O.,	8 52
Green Castle, O.,	19 00
Lane Seminary,	135 85
North Fork, O.,	5 00
Terre Haut, Ind.,	17 00
Thomaston, Ind.,	11 00
Trenton, O.,	12 00
Legacy of E. Curtis, in part,	640 00
	<b>\$1,108 52</b>

The Treasurer of the Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of April, 1851. BENJAMIN PERKINS, Treasurer.

Abington, in part of legacy of Edward Cobb,	400 00
Barre, Evan. Cong. Soc.,	39 00
Boston, viz.:	
Essex St. Church, Bal. of Contr.,	77 87
Old South Soc., Annual Contr.,	667 50
German Evng. Soc.,	30 00
Braintree, Rev. Dr. Storr's Quarterly Coll.,	17 00
Brimfield, Cong. Soc., to const. Dr. E. Knight and Newton S. Hubbard, Life Members,	71 92
Dedham, legacy of Daniel Gregg, \$250; interest, \$11 25,	261 25
Dorchester, Village Ch. and Soc., Ladies' Society,	83 00
Dudley, Cong. Ch. and Soc.,	60 00
Enfield, Benev. Soc., by Rev. R. McEwen,	550 00
Fall River, Central Ch. and Soc., for Western Missions, to const. Mrs. Delana B. Durfee a L. M.,	178 50

Foxboro, in part of legacy of Mrs. Sarah Paine,	325 00
Franklin Co., H. M. S., C. Root, Treas.:	
Ashfield, Gent. Assoc., \$21 90; East Hawley, \$15 60; Leverett, \$20 37; Shelburne Falls, \$17 25,	75 12
Harwich, Mrs. Mercy Rogers,	2 00
Hopkinton, in part of legacy of Samuel Goddard,	84 44
Leicester, M. T. E.,	5 00
Medford, Second Cong. Soc., to const. Mrs. Anna L. Angier a L. M.,	38 00
Middleboro, First Parish,	47 09
Newburyport, Ladies' H. M. S., in full, to const. Mrs. Amos Pettingill a L. M.,	7 00
Estate of Mrs. Elizabeth Stickney, dec'd.,	100 00
Newburywest, Fem. D. M. S., \$4; a Friend, \$1,	5 00
North Bridge, Cong. Ch. and Soc., to const. Deac. Joel Bachelder a L. M., \$30; a Friend, to const. Mrs. Cornelia F. L. Bates and Levi A. Fuller, Life Members, \$50,	90 00
North Chelsea, Cong. Ch. and Soc.,	15 00
North Marshfield, Evan. Ch. and Soc., \$17 67; Rev. D. D. Tappan, \$2 50,	20 17
North Reading, Deac. Addison Flint,	1 50
Plympton, Cong. Ch. and Soc., \$4 25; Mrs. Lydia Dexter, \$10 50,	14 75
Savannah, Ga., Ralph Dunning,	6 00
Southampton, Sab. sch. class in Rev. Mr. White's Soc.,	10 00
Sudbury, Evan. Union Ch., in full, to const. Thomas L. Dakin a L. M.,	4 00
Taunton, Spring St. Ch.,	16 00
Walpole, Orthodox Cong. Soc.,	7 00
Waltham, Trinitarian Cong. Soc., to const. Francis G. Barnes, John L. Perkins, Miss Joanna Bond, Mrs. Nancy Pearson, and Mrs. Lucy Putnam, of Waltham, and Miss Elizabeth Goodale, of Elmira, Ill., Life Members, \$181 12; Mrs. Susan D. Willis, \$5,	186 12
Ware, Cong. Ch. and Soc., Gent., \$261 25; Ladies, \$124 35; Sew. Soc., \$32,	417 60
First Ch. and Soc.,	50 00
Wendell, Rev. N. S. Dickinson's Soc.,	17 50
West Attleboro, Fem. H. M. S.,	16 00
Westboro, Evan. Cong. Soc. Coll., \$136 26; Mon. Con. Coll., \$61 31,	197 57
Weston, Alpheus Bigelow, to const. John N. Sherman, a L. M.,	30 00
	<b>\$4,223 88</b>

The Connecticut Missionary Society acknowledges the receipt of the following sums to May 20, 1851. E. W. PARSONS, Treasurer.

Colebrook, by S. P. Bolles,	58 00
Coventry, estate of Abigail Wright, by H. Kingsbury, Ad'mr.,	50 00
Eastbury, by Rev. Mr. Snow,	11 00
Ellington, Cong. Soc., by Rev. G. I. Wood,	81 37
Glastonbury, First Soc.,	94 48
Lyme, N. Martin,	5 00
Marlboro, Cong. Soc., of which \$30 is to const. Wm. Phelps a L. M.,	35 33
New Hartford, First Soc., by Rev. C. Yale,	12 50
New London, First Soc., of which \$30 is to const. Miss E. E. Law a L. M., by J. C. Learned,	146 11
Norwich, First Soc., by Rev. H. P. Arms,	71 88
Rainbow, by D. L. Payne,	3 77
Southington, Cong. Soc., of which \$100 is from T. Higgins, to const. J. B. Bale, of Meriden, a L. D.,	338 00
West Hartford, Coll.,	10 00
Windsor, Ladies' Sew. Soc. to const. Miss Eliza Drake and Mrs. S. B. Gillett, Life Members,	80 00
First Cong. Soc., by Rev. T. A. Leete,	69 28
Windsor Locks, by J. H. Hayden, Treas.,	37 24
Wolcottville, by S. P. Bolles,	30 00

**\$1,113 96**

# THE HOME MISSIONARY.

Go, . . . . . PREACH the GOSPEL. . . . . *Mark* xvi. 15.

How shall they preach except they be SENT? . . . . *Rom.* x. 15.

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Vol. XXIV.

AUGUST, 1851.

No. 4.

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## The Claims of the New Territories.

In illustrating the claims of our new Territories upon the enterprise and benefactions of the churches and enforcing the duties of the friends of missions involved in them, we have the pleasure of presenting to our readers the spirited and eloquent address of the Hon. JAMES MEACHAM, at the last Anniversary. Mr. Meacham is a Member of Congress, from Middlebury, Vermont, and has looked upon the field for which he pleads with the eye of a Statesman, as well as of a Christian. We need only ask for his remarks an attentive consideration.

I appear with you this evening as a representative of Vermont, the earliest field occupied by domestic missionaries in the United States. I had the honor of a personal and familiar acquaintance with the first of that number. Returning late to heaven, he had done a great work for his Master. As a travelling missionary, he preached the Gospel in the scattered settlements of New York and Vermont, and gathered into new churches the flocks that were roaming without a fold, and without a shepherd. He became stationary in the western portion of our State; and his congregation furnished, proportionately, more college graduates and ministers than any other in the Union. At home, I need not say, that I refer to Rev. Jedediah Bushnell. If from one I may learn the character of all, a nobler band of uninspired apostles were never sent out, than that detailed by the churches of Connecticut for the service of Vermont. Their names and deeds have a grateful remembrance. We shall honor, and I trust shall imitate the spirit that planted many of our flourishing churches. Perhaps for this cause, we regard your Society as one of the most important of our benevolent organizations. Without disparagement of others, all highly esteemed, we profess a warm affection for the one remaining at home,

and attending to her own domestic affairs. If Vermont were not already supplied, what hope of help could she have at the present time? What chance that her cries would be heeded, while there are actual or impending calls from a territory sufficient to make two hundred States as large as herself; calls that come up like the rushing of many waters, from every quarter of the land!

The pillars on the old Spanish coin current with us, indicated that the dominions of Castile and Leon extended to the Pillars of Hercules, or the end of the world. After the discovery by Columbus, there was a change of the device; a broad fillet encircled the pillars, and on that fillet was inscribed "*plus ultra*," there is "*more beyond*." For the last twenty years, we have heard often, and heard much of the great Valley of the Mississippi; that the dwellers in that fertile and magnificent basin, stretching from mountain range to mountain range, would mould and hold the destinies of this great nation. On the rocky ramparts of the West, were our Pillars of Hercules—that was the end of our world. Since bold adventurers have reached the mouth of the Columbia, since California and New Mexico have been added to our territory, the hum of human voices has reached us round the Cape, and across the Isthmus.

And anon, as the noise of a great army, the voice of the Saxon, the voice of the American, and the voice of every nation under the whole heaven, come roaring and thundering through the passes and gorges of the Rocky Mountains, bidding the government and bidding the church remember there is "*more beyond!*"

We have so long called ourselves a great nation, that when we have made additions large enough to swallow the strongest European powers, we have left no unchartered terms by which to indicate the extent of our augmented whole. But, much as we have talked, I doubt whether, as friends of Home Missions, we fully realize how wide a field is now before us; that, after two centuries of progressive settlement, one half of our territory is not yet organized into States. Since your last meeting, California has joined the Union. She has come into that Union with a dower of gold, such as none but the hand of her Creator could give. Long—yea, forever—may she hold her place as a bright star gilding the firmament of the West; but so far as regards the action of your Society she is in the condition of a territory, and, in many respects, has stronger claims than any other. Since your last meeting, Congress has framed State and territorial governments covering an area eleven times as large as New York, who has so long and so gracefully borne the name and banner of the Empire State. For generations to come, new additions will be discussed, and new States will present themselves at the national altar for baptism into the name of our glorious Union. Into those extended territories, now so rapidly settling, the pending resolution urges you to enter early, and work earnestly for the salvation of men. I know the field is large, and the work as important as any ever laid at the door of Missions, since the foundation of the church. I trust that we have reached our limits, and pray God to give no more additions by the conquest of arms. But, if it be true, as predicted, that our republic is destined to cover the whole North American Continent, then the church, who gave the world the first idea of a representative government, should be prepared to lengthen her cords, and strengthen her stakes, over the same extended empire. If the work be great, there has been great and long preparation for it. God saved this land from the power of the Northmen, and turned the foot of the Spanish adventurer to more fertile and tempting fields, on which to try his disastrous experiment. He held back the

Saxon, struggling like a chained eagle for freedom, till at the bidding of a tyrant's pedant, forty seven men had expended a hundred and forty one years of labor in translating the Bible. When that was printed and put into the hands of our fathers, he brought them slowly to their work, as the chosen seed was sifted from the masses of the old world. He bid the savage hold them in check, till they should coalesce in forming societies and churches. He gave them a free constitution and threescore years of unexampled prosperity under it. More to our purpose, he gave them fifty years of experience in planting churches by the agency of Domestic Missions, till there is not a doubt or doubter left, as to the power or safety of that agent. All this done, the gates are again lifted, and a new tide is heaving onward over river, and prairie, and mountain; and he calls the American churches to take it at its ebb, and follow westward the star of empire. If the work be begun in season, and prosecuted with the spirit and energy it demands, there will probably be as few obstacles as in any field yet occupied; in the old territory comparatively none. In the new acquisitions, we must expect that what has occurred in similar cases, in all human history, will occur again, the original inhabitants will very reluctantly give up the religion of their fathers, for the religion of their conquerors. The Mormons are mistaken in character, when reckoned as a religious body. Such an impression is not derived from their origin, or their creed or conduct. Candid men among them represent but few as sincere, while the great mass wear the mask loosely and carelessly. If that system ever rises above the rank of a cheat, it will not, by any devotion it inspires, or any morality it inculcates, attain the dignity of a religion. I can look on it, only as the larva laid in our richest soil, from which is hereafter to spring a race of infidels.

We should send the Gospel ministry to those territories for the same purpose it was planted on earth, *that men may be reconciled to God*, and constantly reminded that they must be born again in order to see the kingdom of heaven. For this purpose, let the minister follow the merchant to the mart of commerce, and hold before him the pearl of great price, as the first object of his search and purchase. Let him go with the laborer tilling the farm, or digging the placer, and press him to buy the field that has buried wealth of immortal value. We should give the Gospel ministry *for the moral*

influence exerted by the christian sanctuary. There can be no sound morality that does not spring from a pure religion, and nowhere else is it needed more than in laying the foundations of a State. They may have laws, good laws, but the sanctuary can accomplish what the law cannot do, in that it is weak through the flesh. In the memory of living men, two examples have been seen in contrast. In our revolution, all law was lifted up from off the American people, because all authority to enforce it was suspended. Every cord of power was snapt asunder. What did the people do? Did they rush back to a state of disbanded nature? Three millions moved on so steadily, with so little riot, and so little social misrule, that not one man of a thousand now knows that such a state of things has ever existed. In the same age, the same experience was tried by another nation. When they had crushed their government, when they had trod the crown and crozier down, they rushed upon each other to rend and devour, like a menagerie of wild beasts when the bars of their cages are lifted. The morality which held our fathers, is needed to control their sons. It may not be needed in a despotism, whose convincing and coercive logic is lead and steel. But if we are to retain this fair land of freedom, which the Lord our God hath given us, we must have a christian morality. Without it, the present government of this nation, on the neck of the stubborn and headlong Saxon race, will be lighter than the down of a linnet's wing; and the laws now so mild and so safe, will become like the dry leaves of autumn before the wrath of a whirlwind. We should send the ministry to lay and execute the plans for a system of education. There are others who are qualified to do it; but, busy with their farms and merchandise, they will neglect it. The common school is the child of the Gospel, and they will keep company together through the settlements of the West. Generous men, in and out of the church, have contributed to lay the foundations of one hundred and eighteen colleges, and thousands of academies in the United States. But ministers of the Gospel have mainly led in the enterprise; and now mainly control and instruct in those institutions. The same thing will occur again if the proper agents are in the field. If those territories are not supplied with colleges and academies, and dotted all over with the school house, they will come up a land of ignorance, and a land of guilt.

It will be a shame to Christianity, if

the Pacific shore shall give up all her treasure and get nothing in return. Cortes was thought to have gained amazing wealth, when he carried six million and three hundred thousand dollars from the halls of Montezuma, a sum scarce equal to the income of a single month of the present time. In a year, the world has sent out a hundred thousand men, with an outfit of thirty millions of dollars, for the sake of gain. Cannot the church contribute a hundredth part of as many men, and a three-hundredth part of as much money to send the word of life to all the territories? Our own brethren and kindred are there. Scarce a church or a neighborhood but has sent on a representative. Part will return; some rich, some poor. Part will remain; some as a matter of choice, and thousands as a matter of compulsion; they are too destitute ever to get home, unless led back by the hand of charity. There is another new class on those shores. Formerly, Asiatics have not emigrated, as Europeans have done, to settle on our land. Occasionally, one has been brought home for exhibition, to give Americans additional proof that life may linger and flicker in the system, after the clamp and pulley have done their worst to torture the work of God. The attraction of gold has loosened more men than any other cause, for a century. They are now on your western coast. Christianity has sent out missionaries to convert the heathen;—and heathenism, following the example of Scipio, has come to our land and bids the church to make new enlistments, or check the career of her Hannibals, and bring them to the defence of her own firesides and altars.

An eminent Briton has lately given us the friendly admonition—long since uttered by a venerated and still living leader in the churches of Vermont—to save our country for the sake of the world! Christians abroad seem to regard us as peculiarly qualified to lead in the conversion of the world to Christ, and hence the exhortation to save our own republic. There have been republics before. We have heard of that in Greece, with twenty helots to a single freeman; and of the extended power and dominion of military Rome, that at the tread of her cohorts, and at the scream of her eagle, men trembled as at the premonition of a coming earthquake. There have been republics in modern Europe. There was one on this continent, two hundred years before its discovery. That brave band of mountaineers maintained their independence against the sweeping armies of Monte-



zuma. But no republic, before ours, knowing Christianity, has been able to extend it. Cabined, cribbed, and confined, they have had no power or room to expand; while the danger with us is that we cannot stop the expansion. The vine brought out of Egypt, not clambering the walls of a narrow home, but covering the hills with its shadow and stretching its way to the river and sea, leads us to fear it may not carry in its extended branches the virtue and vigor of the parent stock.

Another source of confidence reposed in us is, that in this nation men command themselves and their resources. In Scotland, the land is in the hands of three thousand proprietors; in England, in the hands of thirty thousand. Thirty five millions of serfs labor to uphold the extended despotism of Russia. In Egypt, serfs toiled to build mausoleums for dead kings; in Mexico and Peru, to build hanging bridges and highways for the march of Incas and armies. In this nation, men own the soil they till, and garner the products for themselves; they erect the government, and make the laws, and choose the rulers for themselves; they ply the commerce, and rear the factories, and build the railroads *for themselves*. There is one railroad they will yet build; it will reach to the going down of the sun, and form a continuous and unbroken line from ocean to ocean. It will be a great work for civilization, for agriculture, for commerce, and Christianity. Your Society has a deep interest in it. Men of our age will live to see it done; and the telegraph following in its footsteps; and intelligence crossing the continent in advance of the sun; and the morning news of New York transmitted, and printed, and read, as the morning news in San Francisco. Then, truly, deep will call unto deep; the Atlantic and Pacific may join in the morning matin and evening vesper!

Let the people, having the resources of this great nation in their own hands, be called on to save their own territory for freedom and Christianity, and that call

will be answered. Let all Christians, in all parts of this land, each in their own order, act in concert for the same great end. Laying aside all sectarian rivalry and every other weight, let them imitate the brothers of our revolution, agreeing that one should take care of farms and families at home, while the other went forth to perils abroad for the salvation of the country. Let it be seen that patriots and Christians pray and act alike for the welfare of the land, by a union of all patriotic and christian hearts for the sake of the Union.

I will not renew the discussion as to the qualifications of the ministers to be sent. From all I know of their situation and character, and especially from those whom they have selected to do their business abroad—like the late honored and now lamented Thurston—I judge the people in the territories to be eminently practical. By a change of atmosphere—rarer or denser—they seem to acquire an accelerated motion. They will readily strip the mask from the hypocrite, and as quickly learn to honor the honest ambassador of Christ. This being true, send ministers of piety, of common sense, of learning, of versatility of talent, to meet new men in new situations, and under new impulses, and move them in the right direction. Send on one quack to prescribe a regimen of health, and a hundred physicians should follow to cure the diseases it will generate. There, should be young men with the ardor and energy and hope of youth; and mature men, with the judicious confidence and the judicious diffidence that springs from experience. Some good may be done by those who can create commotion only on the surface, but along with them send other men who will go down to the foundations of the great deep, and work patiently and noiselessly, till the coral reef shall lift its head above the wave and invite the extension of a continent—men who can work for the salvation of the soul, and the salvation of the state, and trust to God and posterity for a reward!

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### Anniversaries of Auxiliaries.

#### PHILADELPHIA HOME MISSIONARY SOCIETY.

The Philadelphia Home Missionary Society held its eleventh annual meeting in Philadelphia, on the afternoon of April 22d, 1851,

when the Report was presented, officers chosen, and other business transacted. Arrangements were made for a public Anniversary, on the evening of the 4th of May following.

The Anniversary was accordingly held at

the time appointed, in the Third Presbyterian Church.

After the introductory devotional exercises, the Secretary referred the congregation to the printed abstract of the Eleventh Report, which had been placed in the pews, for a general view of the operations of the Society during the past year.

He then briefly alluded to the loss the Society had experienced in the recent and sudden death of F. A. Raybold, Esq., an esteemed member of its Executive Committee. "Mr. R. participated, a few days ago, in the deliberations of the Annual Meeting, and we expected to meet with him on this occasion, but his seat is vacant. While we are mingling in these services, he sleeps in death! We condole with this church and congregation in their bereavement. You have lost a fellow-member, endeared to you by various kind offices. He was efficient as an officer in the management of the temporal concerns of the church, and beloved as a ruling elder. But while we lament his departure, we sorrow not as those who have no hope. Having finished his work on earth, he has entered into the rest prepared for the people of God. This unexpected event admonishes us to 'watch, for we know neither the day nor the hour wherein the Son of Man cometh.'"

The hymn was then sung, commencing, "Hear what the voice from heaven proclaims," &c.

The Rev. Dr. Stearns, according to previous arrangement, preached the annual sermon. His discourse was founded on Rev. xii. 2. "And the leaves of the tree were for the healing of the nations." It was an instructive and impressive discourse, well suited to commend the cause of Home Missions to the prayers and generous patronage of the christian patriot.

#### Annual Report.

The Report is rendered specially interesting by abundant extracts from the letters of the missionaries, thus introducing the reader to the interior of the several congregations, and making them acquainted with the peculiarities of missionary life in what were, till lately, the mountain solitudes of the "Key-stone State." Much hard work has been

done there already; but there is still much more to be done.

An illustration of success and of grateful acknowledgment is found in the returns from Williamsport, Pa.

"The Second Presbyterian Church of Williamsport was organized in December, 1840, with but fifteen members, most of whom possessed but little of this world's wealth. They probably would never have undertaken so bold an enterprise, had they not been encouraged to hope for assistance in the support of their pastor from your Society. But, relying on your aid, and on the blessing of God, they determined to go forward. A revival of religion commenced under the very first sermon that was preached, and the work continued with scarcely any interruption for two years; during which time ninety-five persons were received on profession of their faith. Thus, God smiled upon the little band, and caused them to grow and prosper. \* \* \* \*

"Things at first seemed disheartening. But the darkness by degrees passed away. Our heavy debt has been paid off, with a trifling exception. Our Sabbath school room has been very neatly finished and furnished. Our ground has been enclosed, and planted with evergreens. Our Sabbath school numbers about one hundred and seventy-five in regular attendance. Our Bible class, which has been kept up from the first Sabbath I preached here, varies in numbers, from thirty to fifty members, according to the season. Twice, during my ministry, has God visited us with seasons of refreshing from his presence. During the last six months twenty-seven have been added to the church—nineteen of them on profession of their faith. And there are still a number indulging the hope of acceptance with God, who will probably unite with us at our next communion. Our present number of members is one hundred and thirty-two; and a more united and harmonious congregation I have never known.

"Viewing, therefore, both our temporal and spiritual condition, we have reason to set up our Ebenezer, and say—'Hitherto hath the Lord helped us.' We now regard this church as established on a firm footing. We feel ourselves able, with the blessing of God, to take care of ourselves, without further missionary aid. Indeed, for the last two years, our burden on the Society has been light; inasmuch as we have been paying back a

large proportion of what we received.—We feel grateful for the assistance you have rendered us in our time of weakness; and henceforward we shall endeavor to evince our gratitude by aiding you to do for other infant churches what you have done for us.

"At the annual meeting of the congregation, on the first Monday of January, some resolutions were passed, which I herewith transmit to you.

"At a meeting of the congregation of the Second Presbyterian Church of Williamsport, Pa., it was unanimously

*Resolved*, That whilst we recognise that for both temporal and spiritual prosperity we are dependent on God, from whom alone prosperity can come; we are yet deeply sensible of our obligations to the Home Missionary Society, whose benevolent assistance aided and encouraged us when our number was small, and our resources limited.

*Resolved*, That in taking leave of the Home Missionary Society, the thanks of this church are due to them for their liberal and timely aid when our church was weak and embarrassed in its pecuniary resources by the pressure of necessary and burthensome expenditures.

*Resolved*, That it shall be our earnest endeavor not only to repay the debt which their christian benevolence has imposed upon us, but, so far as our means will allow, to increase our contributions to their funds, that they may be enabled to enlarge the sphere of their operations, and to extend to others that assistance so liberally bestowed on us."

#### Summary.

During the past year, *six churches* have given notice that they will need no further missionary aid, accompanying this notice with expressions of gratitude for the help afforded them during the period of their infancy; and *nine new fields* have been entered on. *Three houses of worship* were finished. Two others are nearly completed; one of them with a parsonage. Several other church buildings have been commenced; sites have been secured, and subscriptions are in progress.

#### Spiritual Growth.

The year that has closed, has been one of special spiritual prosperity in a number of the missionary churches; and some have enjoyed those delightful seasons denominated revivals of religion.—In a few cases where the reports of last

year were not only barren of interest, but expressed fears lest the churches would become extinct, because of the spiritual deadness and worldliness of the members, this year they bring cheering intelligence. The Spirit has been poured out from on high; saints have been revived; backsliders reclaimed; sinners converted from the error of their ways; and the hitherto sorrowing and desponding servants of God, inspired with joy and hope.

Two hundred persons have been hopefully converted the past year; and one hundred and eighty added to the churches. Two thousand four hundred and eighty-four Sabbath school pupils are receiving instruction in connection with our missionary churches, and have the use of 5,960 volumes, suited to their juvenile capacities. \$1,073 are reported as having been contributed to the various benevolent objects.

The cause of temperance has received a new impulse in many places. Its friends are putting forth efforts to stay the desolating evil, and Providence has smiled upon their endeavors. God alone is our hope and help in this reformation. Unless he favor the cause, all the wisdom and power of man will avail nothing.—This conviction is beginning to take a strong hold of the minds of Christians, and they are in many places laying out their energies, in reliance on God, for the suppression of this vice.

#### State of the Treasury.

Balance in the Treasury per last Report, \$410 23. Received at the Philadelphia Home Missionary Society's office from March 1, 1850, to March 1, 1851, \$8,185 40. Received at the office of the Parent Society in New York, during the same period, \$3,052 54. Total resources for the year, \$11,648 17.

Amount expended in this field during the year by the Philadelphia Home Missionary Society, \$7,747 08. Expended by the Parent Society in distant parts of the United States, (including \$100 remitted by us to New York,) \$2,152 54. Total expenditures, \$10,899 62; leaving a balance in the hands of the Treasurer of the Philadelphia Home Missionary Society, March 1, 1851, of \$748 65. Against this balance there was due, or coming due during March, more than \$400. By comparing the receipts of the past year with those of the previous one, it will be seen that our field has yielded an increase of \$652 62. This increase is owing to a greater proportion than usual being de-

rived from legacies the year that has closed.

#### The Field and the Work to be done.

The field assigned to us for cultivation is extensive, embracing four States, each in some places exceedingly destitute. In many parts of the territory of this Society, there are moral wastes as dreary as any to be found in the wide extent of our country. And in cultivating these places, we act in concert with the Presbyteries within whose bounds they lie. We have found the co-operation of these ecclesiastical bodies of great importance to the vigorous and successful prosecution of our work; and we attribute much of the success that has resulted from our labors to the aid that presbyters have rendered us, by suggesting important points within their respective bounds on which we might profitably expend our means.

Some of our missionary churches are still struggling with difficulties, which interfere with their growth. They are kept feeble, by the removal of young men and others, who seek places of more enterprise and business. In this state of things, for these churches to hold their own, is to make progress; and while they do not themselves enjoy the advantage of the seed they sow, the cause of religion in general is advanced by their efforts. Some of these little churches are feeders to larger ones more favorably located. We deem it unwise to withdraw entirely our aid from such churches, especially when we see them making all possible exertions to sustain the Gospel among them, and that God affixes the seal of his approbation, by employing them as the instruments of saving sinners. The majestic river depends, for its supply of water, upon a great many little tributary streams. Dry up these streams, insignificant as they seem, and soon the mighty river will fail. Analogous consequences might follow, from an entire neglect of these humble missionary churches.

#### Encouragement.

The cheering results of the past year's operations, show that our cause has the signal sanction of Heaven. It is gaining annually in favor with the churches, and the important openings in the providence of God, that are brought to view every year, prove that we have yet a great and important work to do on our own immediate field. Much has been accomplished for church extension, by this aux-

iliary in the last sixteen years. *More than forty churches have been raised to a position of self-support through its assistance*, and some of these are among the strong and influential churches of our denomination. At least two thirds of these churches, during their partial dependence upon our Society, erected their present houses of worship. While the Society aided them in the support of their pastors, they were encouraged to embark in the enterprise of church building, and to complete so important a work. The missionary aid received from our Society, stimulated the congregations to make sacrifices to secure the permanence of their organization, by building places of worship, where they and their children might worship God, and which they would regard with peculiar emotions as their religious home. Every year, some of the congregations, aided by us, tell us they have commenced the erection of a place of worship, and others inform us that they have completed such buildings; and generally these buildings are unencumbered with debt, or nearly so, when they are dedicated to the worship of God.

### MASSACHUSETTS HOME MISSIONARY SOCIETY.

The Public Meeting of this Auxiliary was held in the Tremont Temple, Boston, May 27th, at 7½ o'clock P. M. After the opening of the meeting with prayer, and the presentation of the Report by the Secretary, Rev. J. S. CLARK, able addresses were delivered by Rev. EDWARD BEECHER, D. D., of Boston, and Rev. R. S. STORRS, Jr., of Brooklyn, N. Y.

The following are the leading items of the Report:—

#### Accounts.

A balance of \$1,014 63 was in the Treasurer's hands at the opening of the year. He has since received, from all sources, \$31,168 61.

The disbursements for the same period are \$6,354 58 paid to missionaries in Massachusetts; \$1,046 27 in defraying incidental expenses; and \$24,000 remitted to the American Home Missionary Society, to be appropriated at their discretion on the field at large. The additional sum of \$6,410 55 has gone from different parts of the State directly to that treasury, without passing through

this; so that the entire receipts from Massachusetts are \$37,579 16; and \$30,410 55 of this sum have been expended out of the State. As compared with those of the previous year, the total receipts are \$1,984 12 *less*; while the regular and reliable collections from the churches are \$338 26 *more*,—the legacies amounting to only \$4,548 95, while the year preceding they amounted to \$6,930 33.

#### Fields of Labor.

The Society has had under its care the past year, in Massachusetts, 53 missionary fields; 4 on the list have disappeared, and 4 others have taken their places; 5 of those reported have relinquished their hold on the Society since the year began; so that the number actually receiving aid at present is only 48, while 17 of these have found themselves able to assume an *increased* proportion of their minister's support, since the last annual meeting.

#### Revivals of Religion.

The most decisive token of divine favor is found, in the outpouring of the Holy Spirit on several of the feeblest of these missionary flocks, and the hopeful conversion of 130 souls, in them all, as reported on the 1st of April. Some of these operations have indicated the presence of unusual power from above. In Pelham, after the pastor had gone away discouraged, and the Executive Committee had nearly abandoned the hope of being able to save the church from extinction, the arm of the Lord wrought salvation,—though not without the use of human agency. Besides the labors of several students from Amherst College, a neighboring pastor, while his own meeting house was undergoing repairs, took the oversight of this forsaken flock, for three weeks. At the close of his gratuitous labors he reported as follows:—"I have preached seventeen sermons there in all, and visited eighty-one families. My visit appears to have been very opportune and providential. The congregation on the last Sabbath numbered one hundred and sixty, and the Sabbath school one hundred and twenty. I found some forty hopeful conversions, and others in an inquiring state. \* \* \* I have become much interested in that field. The service which I have been enabled to perform in it, is a very humble one, but I felt, that, from its nature, it was *peculiarly pleasing to Christ*. I never before realized (and wonder that I did not) what a special sympathy the Saviour must feel with a *feeble, struggling church*.

#### Efforts of feeble Churches to sustain themselves.

The average amount of missionary aid appropriated the past year to each assisted parish, has been one hundred and twenty-five dollars. Deduct this from the average salary of their ministers, (four hundred and forty-four dollars,) and it leaves three hundred and nineteen dollars as the average sum which each has furnished for ministerial support. This amounts to just *one per cent.* of their average valuation, (thirty-two thousand dollars,) as obtained from the town assessors' books. It is to be observed, however, that among these feeble parishes, as among the members composing each, there are some that cheerfully go beyond this standard of effort, while others are hardly persuaded to make even an attempt to reach it.

The first of these classes is well represented by the *West Parish in Hawley*, which is mentioned in the table as having relinquished its hold on this Society during the year. The following extract from the pastor's final report, describes the method of effecting it:

"My report, due the first of November, would have been sent sooner, but for an effort of this congregation to rise to independency. The matter was brought before them on the last Sabbath in October. This was cordially responded to in an informal meeting of the society the next day. The result is, that an amount of funds sufficient to meet the society's expenses for the present year has been raised. But a few days previous to this effort, the congregation had raised seventy dollars to improve the singing. The amount contributed the last year, for the various benevolent societies, is sixty-seven dollars and fifty cents.

"In company with one of the assessors I have just looked at the valuation of this society on the assessors' books. We find it less than twenty-five thousand dollars. Scarcely one-third of this is in the hands of church members; while just about one-third the members of the society *own*. So that, in reality, the amount of property, real and personal, free from debt, does not exceed seventeen thousand dollars, according to valuation. Yet, with ordinary prosperity, the society hope in future to be able promptly to meet all current expenses, and to be *always on the list of donors*.

"The congregation in West Hawley, before the communion table on the first Sabbath in November, publicly expressed their *deep sense of gratitude* to the Massa-

chusetts Home Missionary Society for their paternal watch, care and aid, during the twenty years of their perilous infancy and childhood."

#### Aspect of the Field at large.

The operations here reported within the limits of our own little state, important as they are in themselves, and still more important in their relations, have absorbed but a small part of our funds. More than *four-fifths* of the receipts from Massachusetts have been appropriated to the AMERICAN HOME MISSIONARY SOCIETY, at New York, to aid in evangelizing the almost boundless field that has fallen under the care of that truly National Institution.

The history of Home Mission in this country has, from the first, been the his-

tory of great effects from little causes. Every movement has been like the silent and hidden, but resistless action of leaven—bringing out results which we can trace to no adequate cause, without supposing the unseen hand of God employed in their production. The fact that a new church can be planted and reared in an old waste, or an infant settlement, during the brief period of *seven* years, and at an annual cost to the Missionary Society of only \$165 per annum; the fact that several thousands of evangelical churches in our land have actually been brought up to a self-supporting condition at this trifling expense, and by this short process, since the Home Missionary enterprise commenced,—these facts proclaim the existence of an energy more than human. They indicate the presence of an all-powerful, though an invisible agency.

### Missionary Intelligence.

#### IOWA.

##### Christian Emigrants Welcome.

This is the season when the great tide of emigration sets westward. It has been pouring in upon us for three or four weeks. The flood brings along some valuable families. Two families are about settling here from western New York. One of them a Deacon of the Congregational Church in Collins, New York, with a large and intelligent family. It will be an invaluable addition to our society. I cannot describe to you the pleasure with which the home missionary hails such arrivals. After having fought the battle almost single handed for years, he knows how to appreciate fresh troops. But a small part of the emigration stops here. It is pouring into the new counties on the North and West of us.

##### Opening for Ministers in the Western Counties.

The facilities for settlement in these counties are good, and they are rapidly filling up. A score of faithful ministers will soon find ample opportunity for missionary labor in these counties, and I trust "the Lord of the harvest" is raising up a band of young in our colleges and seminaries, to labor for Christ in this and other portions of this new country.

##### How a Missionary feels in view of the Destitutions.

There are many points in the settlements west of us, *where a missionary could find work enough now*. Churches are already forming on the Missouri river, and calling for ministers! Settlements are forming even west of the Missouri. Who will supply the spiritual wants of these rising multitudes? I sometimes almost resolve to go west myself, and leave my present place for some one else. I cannot endure the thought that this beautiful country should be given up to Satan. I think our pious young men at the East would say, without hesitation, "Here are we, send us," if they could be impressed with a sense of the importance of this work. You may think me too sanguine; but I regard the work of elevating these western communities, socially and religiously, by planting churches and institutions of learning, as paramount to every other benevolent enterprise. Not a church nor a college can be planted here whose influence will not be felt ultimately the world over. Every such institution brings this people more and more under the power of the Gospel, and increases the moral influence of the nation upon the world. I pray that God will wake up our pious young men to this subject.

*From Rev. B. A. Spaulding, Ottumwa,  
Wappelo Co.*

**A Christian Community eight years old.**

This day closes the second quarter of my eighth year of missionary service in Iowa. Eight years ago this day, was the last day that the native Indians held possession of the region of country around and upon which this town now stands. The Des Moines River Association of Congregational churches, has recently held its annual meeting here. This Association now consists of ten churches and nine ministers. In its connection, are nearly 300 communicants. To seven of these churches, during the past year, were added 46 members. The number of scholars in Sabbath schools is 323. Since my last report, eight persons have been added to this church, six by profession and two by letter; four of these have become hopeful converts during the last winter. Our church now numbers forty one.

In February of 1846, this church was organized with eight members. Last Saturday, I was installed as its pastor. On Sabbath, Rev. Mr. Reed, Agent of the A. H. M. S. in this state, preached a sermon to the church and congregation on the subject of Home Missions. A minister, formerly from New England, remarked that it sounded very strange to hear Brother Reed saying what *we* must do for Home Missions, *we*; while we can almost see the foot prints of the savage, and hear the echo of his war whoop about us, talking about Home Missions! and why should we not? We are children of Home Missions, and may we not soon become supporters and defenders of our parent? But few years, we hope, and have strong reason to believe, will pass, before we shall cease to need your aid, and joyfully prosecute the work of refunding what has been received from your treasury.

What changes do a few short years work out in our new settlements. How soon is the Indian hunting ground turned into the fruitful field, adorned with churches and blessed with the sweet and heavenly influence of Christianity. And how speedily do those whom we nurture in their infancy, become our most efficient helpers in extending into regions, yet more remote and destitute, the Gospel of the kingdom.

**A Missionary's Estimate of the Work of the Society.**

The following estimate is not a matter of speculation drawn up in the study, but the result of observation and experience in the open field of toil and patient endurance. The presence of such missionaries in the distant West, unwearied in their own labors, unsparing in their sacrifices, and looking with an eye so intelligent upon the great enterprise with which they are associated, and with a faith so strong in the potency of the Gospel to reclaim the wandering and the lost, and make our land the glory of all lands, may well encourage the hearts of the friends of missions at the East.—May the Lord of the harvest multiply such laborers a hundred fold, and give his people the means and the hearts to sustain them, and the privilege to share with them their recompense of reward.

The three years and over, of my employment under the patronage of your Society, have not served to lessen my estimate of the wisdom and vast importance of the enterprise in which you are engaged. There are kindred societies which are, and ought to be, dear to us all; but I think if one will reflect, he will see that yours should stand second to no other. In efficiency and adaptation to accomplish the object which all these have in view—building up and extending the Redeemer's kingdom—nothing can be better than to station watchmen on the frontiers to collect men together into churches, thus uniting the scattered firebrands and kindling a flame, where else all would be darkness, that he who leaves the army at home to seek here his fortune, may be reminded of his duty and guided by its beacon light; and a powerful influence may thence go abroad to bring the surrounding desert waste under the benign and salutary power of the Gospel. When this is done, however benevolent the object may be, and however much isolated individuals may be benefited, still experience proves that, in most cases, with those persons the good effected remains, and with them it dies. It is when men are associated and worship together, that the fires of piety live, and permanently burn. This is Christ's method of promoting religion, and converting nations. Besides collecting and forming into companies the straying warriors, your Society marshals the whole army of God to such movements, that

each victory strengthens and adds to its number the forces of those conquered, and turns the guns of each stronghold which is taken against the common enemy.

I see by the Annual Reports that the number of preachers and churches under your care have doubled once in between eight and nine years. By a mathematical calculation, one may see that had this missionary movement commenced at the close of the revolutionary war with the number with which it did commence, instead of 1,000 missionaries and 1,500 churches, 60,000 missionaries and 90,000 churches, with the yearly addition of 330,000 church members, would now be under the patronage of your Society.—Include in the calculation the missionaries, churches and members that in the course of things might be expected to pass yearly from under that patronage, and the number to be connected with other churches, and we reach a result and contemplate a consummation which present us our whole country as the garden of the Lord, realizing the prediction, they shall all be taught of God and, in our country, merge all rule, authority and power in one kingdom—the reign of Christ.

This one enterprise, the churches, at the time and with the beginning of which we have spoken, might have sustained; and though, by some mishap, all that we have supposed had not been actually accomplished; still school houses and churches, the order, intelligence, and piety of the best portions of New England would now appear and prevail in every part of our land, and those of a faith and order in common with ourselves, exist in millions "rooted and grounded;" and that jargon of sects whose name is "legion," and which is now really the most serious obstacle in the way of extending Christianity in its purity, would be unknown.

Time has not been properly improved; what ought to have been, has not been, done, and the past cannot be recalled; still it may be a lesson for the future. If our population doubles once in twenty years, and your missionaries, churches and members, once in eight years, it will be seen that you are gaining ground; the ratio of increase may be expected to enlarge as the work proceeds, and the moral power of religion gain in its influence on the power of immorality and irreligion; and, if the churches and your missionaries are faithful to their trust, a consummation may be expected which will turn the whole energy—the moral

and financial power of this vast future empire to bear on one object—the regeneration of the entire earth.

## WISCONSIN.

*From Rev. J. B. Preston, Berlin, Marquette Co.*

### A good Beginning.

I am seated to report to your Society the results of my labors for the past three months. They have been, with me, months of toil, solicitude and encouragement. I arrived at this place about the middle of September with my family, and soon found that I must provide myself a house for the winter, as there were none suitable to be rented. This, necessarily, occupied much of my time for eight weeks, when we were settled in our own house.

I found, on my arrival, that the American Home Missionary Society, by its missionary, had, three months previous, visited this new and interesting field, looked up the professed people of God, and organized 6 churches of 14 members. Through the urgent solicitations of the brethren of this church, together with other circumstances, I was induced to feel that it was my duty to leave Western New York and come to their help. You can imagine better than I can express the reception your missionary received. I found, indeed, a new field. About two years ago the first settlers arrived, but now the town contains nearly 1,000 inhabitants. During the past year, more than 100 dwellings have been erected.

### How a House of Worship was built.

But for this whole community there was no house erected in which to worship God. Our only place was a storehouse on the banks of Fox river, and of this we were deprived after a few Sabbaths. We then succeeded in procuring a third loft over a store. We soon found this room too small and very uncomfortable, crowded as it uniformly was. The thought of spending the winter thus was painful to us, as many who wished to attend upon the preached Gospel would be deprived the privilege. The question arose, What can be done? On the 10th of December we met for consultation. At this meeting a plan was presented, the expense estimated for putting up a shanty meeting house, 24 ft. by 42, with shingled roof, covering it with rough boards, bat-



tening the cracks, ceiling the inside with half inch boards, and filling between with saw dust. If \$250 could be raised by subscription, we resolved to undertake the work. It devolved upon myself to raise the sum if possible. The success was beyond our most sanguine expectations. In two days, \$350 were subscribed, and some of the timber for the frame on the ground. We were not, by cold or storm, prevented from prosecuting our labor till the work was completed. The second Sabbath in January, we were permitted to worship God in our own sanctuary. The house was filled, and thanksgiving, I doubt not from hearts sincere, ascended to God for such signal manifestations of his goodness. This house, we expect, will accommodate us, until we are able to put up a permanent building, though the prospect is we shall soon need more room. The ladies, encouraged by our success, immediately undertook to raise funds sufficient to procure lamps, Bibles and curtains. This they have accomplished, and have now organized a benevolent society, that they may, at all times, be ready to aid in advancing the cause of Christ.

We have much to encourage us; such has been the success which has attended our efforts, and such the respect paid by this community to the institutions of the Gospel. Though our work thus far, as you perceive, has been principally preparatory, yet the Gospel has not been preached in vain. There is that attention, stillness and solemnity in our meetings, which indicate the presence of the Spirit of God applying the truth to the heart.

It is our prayer that the Lord will revive his work, and gather into his fold multitudes of precious souls.

*From Rev. N. C. Chapin, Watertown,  
Jefferson Co.*

#### Ground lost by the Intermission of Missionary Labor.

For the three months that I have been here, the best that can be said respecting the condition and progress of our church is, that we seem to have made a pretty good beginning—to have taken a fair start. The vantage ground which had been gained in previous years was almost entirely lost, in consequence of the long interval of almost a year and a half, during which there were no public religious services. The disastrous effects of such

an interruption, in such a place as this, no man will be likely to understand, except from immediate observation. By the efforts of two or three men, whose courage and energy deserve high praise, a church edifice was erected during the period specified. It gives us a great advantage, that we have a neat and commodious house of worship; the finishing touches will be given to it in a few days, and we hope to dedicate it to sacred uses in about a fortnight. It would be very gratifying and encouraging, if we could see our church filled on the Sabbath, a sight which it has never yet been my pleasure to witness. The inhabitants of this place were for years without regular religious services; they fell into habits of neglect, and the holy day was hardly distinguished by them at all. It is very hard to break down such habits; it is one of the most painful facts in my circumstances, that I cannot reach the many, except occasionally, with the truth of the Gospel. There has been, however, a slow increase in the number of attendants upon the Sabbath. Most of those who can properly be said to belong to our congregation, show a good degree of interest in the prosperity of the church.

#### Hope only in the Power of the Gospel.

The state of things, morally and religiously, is worse in this community than I have ever before seen it anywhere. Sin, open and outrageous, abounds; all sorts of errors are held. There are some skeptics and many Universalists, whose style of life, bad every way, is the natural and necessary growth of their principles. If there was ever a place in want of Gospel influences, here is one. Nothing, I am sure, *nothing* but that Gospel which is the power of God unto salvation, can elevate society here, restore public sentiment to a healthy tone, and allure the devotees of mammon and vicious pleasure to the peaceful paths of true wisdom. A genuine, thorough and extensive revival—that is what we want and seek—that, in spite of all inauspicious appearances, is what I venture, sometimes, when faith is strong and trust full, to expect. If by the aid of your Society, under God, this place should be recovered from the arch enemy, one of whose strongholds it now is, that one victory were enough to satisfy any man that the Home Missionary work is worth its cost a thousand times told. Such a victory, desperate as the case now looks, is possible with God; for it, we will hope and pray and toil.

*From Rev. Hiram Freeman, Oshkosh,  
Winnebago Co.*

**Church Members without Letters and without Reputation.**

The Lord is blessing this church with an increase of members and strength. Accessions have been made to it at every season of communion since its organization. Fourteen have been added since the first of last March, and the addition has been of an interesting character. Four out of the five that joined by profession had been connected with the church before coming here. But not taking letters with them, and being long absent from the churches to which they belonged before they had selected and fixed themselves in their new homes, their church relation became dissolved by time. On this account, they were under the necessity of postponing their union with the church here, until they had obtained a christian reputation among us in another way. This method of procedure is detrimental to the piety of the persons concerned, and occasions embarrassment to the churches here and to the missionaries. Were I permitted to address the pastors and the churches of the East, I would earnestly implore, that when their brethren leave for the West, they send them away, not only with their best counsels, and a fervent prayer for God's blessing to attend them, but that they also furnish them, if worthy, with the *credentials of their membership*; that when they arrive here, they may at once secure our confidence, and that we may be immediately blessed with their fellowship and co-operation. This course would prevent some of those *lamentable departures* from the way of the Lord, over which we have frequent occasion to mourn.

*From Rev. C. L. Adams, Neenah, Winnebago Co.*

**Accommodations for Worship.**

There is to be a meeting this week to devise means for erecting a house of worship. On this item your missionaries could fill out glowing reports. Six months of experience in northern Wisconsin has often made me think of the pains taken to secure the comfort of speaker and hearer in our Eastern churches. When I enjoyed them, I sometimes heard people complain of in-

conveniences. The temperature might not be exactly right. But in Wisconsin we accommodate the houses of worship with a *range of temperature*, from 10 below to 100 above zero.

In our small village, too, we have a *range of time*, almost as wide as is that regulating the temperature of our school houses. Often, one third of the congregation come in after the sermon has commenced. Every time my eye glances at Meneeley's advertisement, and I think of the annoyance of the preceding Sabbath, I could wish myself possessor of a part of Astor's estate. If, with its possession, I could unite a benevolent heart, I would be a liberal subscriber to a new *propaganda*, furnishing the poor churches at the West with *bells*, thereby greatly increasing facilities for doing good.

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**ILLINOIS.**

*From Rev. Joseph Fowler, Lacon, Marshall Co.*

When your commission came to hand, I was lying low with pneumonia. I had recently resumed my labors with invigorated health and cheering hopes. Just about this time, a fine bell was procured from Boston; and it was truly animating and encouraging to hear its solemn tones inviting the citizens to the house of God. The number of worshipers increased. More serious attention was given to the word. Our meetings for prayer were also better attended by members of the church; and brethren seemed to have more of the spirit of prayer. I began to hope that the Lord was about to revive his work, when I was suddenly prostrated by disease, and could only pray for Zion and for perishing sinners. I felt as if I could leave the world in peace, if I could but witness the effusions of the Holy Spirit, and the conversion of sinners. I have reason to bless God that one so unworthy is permitted to resume his labors, with the hope of reaping the golden harvest. My prayer is that God would sanctify this affliction to myself and family and to my people. I am still very feeble, but was able to give one discourse last Sabbath.

A few weeks before I was taken ill, I tried to perform more labor than I could endure. Besides the ordinary labors of the Sabbath and pastoral duties, I have endeavored to sustain an appointment in the eastern part of the county. There is a great demand for missionary labor in

various places in the county; and I regret that I am not able to meet this demand. All my resources of time and strength seem to be put in requisition in the village and immediate vicinity. The population of Lacon already exceeds 1000, and is rapidly increasing.

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*From Rev. C. R. Clarke, Granville, Putnam Co.*

#### **Wolves in Sheep's Clothing.**

Mr. C. is laboring in the destitutions in, and adjacent to, Putnam Co. After speaking of encouraging indications at several points in his large and destitute field of labor, he refers to some of the prevailing forms of error and opposition which he encounters.

My heart almost faints at the difficulties which I have to meet; and these are not found alone, or principally, among worldlings, but among religionists. A class of Baptists called "Ironsides" go strongly against any moral movements. This Bible distribution is "all a speculation, a money making scheme." They say men are *not moral agents*; that there is but one moral agent in the universe and that is God. The fact is, that in this vicinity, the great obstacle to the conversion of the impenitent consists in the inconsistencies of those who *profess* to be religious.

The "come-outer" spirit has also cast a blight over this fair field of promise. But the Lord reigns, and he will cause the wrath of man to praise him, and the remainder of wrath he will restrain. The promises of God are exceeding precious to me, and they hold me up when the dark clouds gather and the angry waters rise and seem ready to swallow me up. "Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed." "Lo, I am with you alway." With such assurances I cannot, nay, I will not, despond, especially when I have the evidence that my labor is not in vain in the Lord.

#### **Effect of a Funeral Service.**

A few weeks since I was called to preach at the funeral of a very dear young brother, who was hopefully brought into the kingdom through my ministry, three years since. He was studying to qualify himself for usefulness as a minister, and intended to go abroad as a

missionary, should he become qualified. But disease suddenly arrested him; but his last messages were to his young friends, and particularly to some who were in their academic course. He exhorted them to become missionaries of the cross and preachers of the Gospel to their perishing fellow men. The preaching on the occasion of this young man's funeral was used as the instrument, by the Spirit of God, of awakening another young man who is now, I trust, a new creature in Christ Jesus. He is, in his studies, far in advance of the young man who died, and of very superior talents. Should his health, which is now poor, be sufficient, I have very little doubt that he will be a bright luminary in the Zion of our God. This conversion, occurring at this time, when so little interest appears to be felt in this vicinity, greatly revived my heart and caused many to rejoice.

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*From Rev. J. H. Russ, Ewington, Effingham Co.*

#### **A Wide and Hard Field.**

The field assigned to Mr. R., comprises two of the largest counties in Southern Illinois. As in the case of other missionaries who are engaged in such pioneer service, one of the first results of his labors has been the disclosure of the deplorable destitutions of his field, and the urgent demand for additional laborers.

I find much more labor is imperiously demanded in this county than I can perform. Two efficient and faithful missionaries would find enough to occupy their whole time, and exhaust all their energies. In different parts of this county (Effingham,) and the adjacent parts of Cumberland and Jasper Counties, in a territory twenty miles in length and sixteen in width, we have a church of fourteen members, six of whom were received last Sabbath. In this field there are no less than eight important places for stated Sabbath preaching; and could they be supplied with sufficient frequency and regularity, incalculable good, I have no doubt, would result. In three neighborhoods, in the south, the east, and the north part of this territory, are three nuclei of churches, which will demand separate organizations as soon as their members will allow, as they are too far apart to meet together.

We have not the privilege of reporting

a revival, but the state of feeling has recently appeared more than usually interesting. But the enemy is coming in like a flood. The rage for horse-racing has for some weeks prevailed to an unparalleled degree. A noted professional horse-racer takes his wife with him to the races, where she mingles with the men as well as with the women, bantering them for a "bet." They are now, and have been for several days, here on this business. "A shameless woman is the worst of men." But this unsexing conduct is, in this community, by no means disreputable. The jockeys train their horses on the race ground on the Sabbath with impunity, and members of churches, claiming to be evangelical, do not, so far as I know, even remonstrate against it. And this is not surprising, for *doctrine* regulates *practice*. Their creed in general is, as taught preceptively by most of their leaders, and, as it appears, practically by all, that the observance of the fourth commandment is a great sin. I believe the Sabbath is spent more or less in every family as a day of social merriment and recreation. Hence, minds even though pensive in the sanctuary, are almost sure to be filled with levity before the congregation separates, by the trifling conversation to which they are exposed. The effects of the Gospel, though apparently powerful while it is coming from the lips of the living speaker, generally seem more evanescent than the flying cloud. In view of such influences, I am often, after preaching to an apparently serious and anxious congregation, filled with the most gloomy apprehensions that my message will prove only a "savor of death unto death."

But though I am often disheartened, I think I have, on the whole, great reason to thank God and take courage. Light seems to gleam amid the darkness which covers this field. In every moral point of view, a manifest improvement has taken place within the last ten months. And our prospects, though dark as Egypt, compared with what they are in many places, seem, on the whole, brighter now than they have appeared, for any considerable length of time, at any former period.

From Rev. E. B. Olmsted, Greenville,  
Bond Co.

#### Prospects of Southern Illinois.

The internal improvements, in progress and projected, in this portion of the State, and the

consequent development of its natural resources impart to it new importance as a field of missionary labor. The facts stated in the following communication in reference to one of the Southern Counties, which may probably be taken as a sample of the whole region, will aid in forming a correct estimate of its condition and prospects.

I have just returned from the extreme lower part of the State. The prospects of that part of our field are becoming more promising. I preached one Sabbath at Jonesboro, where Rev. Mr. Dearing labored the last year; another Sabbath at Caledonia, 14 miles above Cairo, and at Metropolis City during two days. At the latter place a church has been organized, and another might be organized at Caledonia. C. is the seat of justice for Pulaski Co., formerly a part of Alexander Co. It is a small county containing 194 square miles, has 312 farms and 2,265 inhabitants. Of that number 359, over 20 years of age, cannot read or write. Of course, among such a people error is rife. Within the last year a man who was shot and severely wounded by an indignant husband, for insulting his wife, has succeeded in building up, or associating a church of 114 members. He only asks the people to believe in Christ as the Son of God, and be baptized, which, he says, is all the Scriptures authorize him to ask. He denies the influence of the Holy Spirit and the necessity of private prayer. But the people are becoming weary of this and of kindred forms of heterodoxy, and are looking with anxiety to the establishment of such churches as are supported by your Society. Caledonia contains 194 inhabitants. There are in the county—Campbellites 114, Methodists 216, Roman Catholics 38, United Baptists 89, German Reformed 20, Evangelical Lutherans 32, Presbyterians 12. There is no Sabbath school in the county. This whole region is high and rolling, heavily timbered, and as healthy as other portions of the State, as is proved by the fact that in the last year there were but 56 deaths in a population of 2,265. Much of the sickness arises from exposure and dissipation. These remarks are equally true in regard to the whole southern portion of Illinois. I hope the time will come when the truth will be known in regard to the physical geography of southern Illinois. It is not, as many suppose, a *frog pond*. On the contrary, I think it may be affirmed, that the country from the mouth of the Ohio

to Chester on the Mississippi river, and to Shawneetown on the Ohio—not much short of 100 miles on each river—and the intermediate country, is more broken and diversified than any other portion of the State of equal area, and only needs the improvement of its society to make it one of the most desirable countries in the world. And the causes to effect this consummation so devoutly to be wished, are already in operation. Caledonia is already a distributing office for the different telegraph lines. At that point you may converse with St. Louis, Louisville, Nashville, New Orleans, &c. The construction of the central railroad, now rendered certain, will introduce a population that will revolutionize the country;—and missionaries of the cross should lead the van.

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### MICHIGAN.

*From Rev. O. W. Mather, Mackinac, Mackinac Co.*

This is one of the oldest settlements in the Western States. It was founded by Marquette in 1671. The original settlers were mostly Catholics from Canada, and a majority of the inhabitants have always been attached to the Romish Church. In 1820, this place was made the seat of an Indian Agency, and became an important depot of the fur trade, and the resort of several tribes of Indians. A mission was established among them in 1823 by the United Foreign Missionary Society, and was afterwards transferred to the A. B. C. F. M.; but in consequence of the removal of many of the Indians, it was abandoned in 1837. Since that time no regular worship has been maintained by any denomination of Protestants, except in connexion with the garrison at the Fort, till Mr. Mather commenced his labors, under commission from this Society, in August last. The practicability of gathering a permanent Protestant congregation here has heretofore been considered questionable, but the experiment thus far appears hopeful, as the following communication testifies.

This is a very mixed community. In a population variously estimated at from 800 to 1,000, not less, certainly, than "three fifths,"—very likely even a larger proportion—are professed Roman Catholics, consisting of Irish, German, French and

Half Breeds. There is a considerable portion of the remaining two fifths, who can hardly, with propriety, be ranked either as Romanists or as Protestants. They may have been born and nurtured amidst the institutions and fostering influences of Protestantism, yet here they are practically heathen, in respect to all religious principles or practices. Among them, also, are those who once made a profession of religion. A remnant there is who feel and manifest an interest in maintaining and enjoying for themselves, their children and the community, the ordinances of religious worship. You must have already inferred that it is but a "remnant," and that not very large. At the same time, I have reason to believe that the influence of the truth is not, by any means, restricted to those who are regular attendants upon my service, but others, only occasional attendants, and even some Romanists have come within the hearing and influence of divine truth.

From the time of my arrival, in August, till some time in October, my services were regularly maintained, on the Sabbath, morning and afternoon, in the "Mission church," a building originally erected and occupied by the missionaries in the service of the A. B. C. F. M. But as the season advanced, and fires became essential to comfort, the place of our service was transferred to the Court House in the village. This place is both more central and comfortable, and here we have remained till the present time. Previously to effecting this change, I had taken the necessary steps for procuring the requisites for a Sabbath school. The result was the donation of a library of 100 vols., together with question books, etc. Immediately after transferring our services to the village, preaching was attended in the morning and evening, and the afternoon was devoted to the exercises of the school. At its organization, the school embraced rather more than thirty scholars, being nearly all the children of the congregation, and some not regularly belonging to the congregation. Removals and other causes have somewhat diminished the number, but otherwise the exercises have been attended with much and uniform interest. I have personally superintended the school; and, as a means of increased usefulness and interest, I sought to enlist the children in the matter of singing, by devoting one evening, sometimes two, in the week, to their improvement and instruction therein. The result of this effort has proved exceedingly favorable and gratifying to all

concerned. It has fostered in them a taste for singing, and afforded us good music in the school.

The services for preaching in the morning and evening have been sustained with a tolerably uniform attendance, especially that in the evening, when several, not with us during the day, have been generally present. The attention has been uniformly good and respectful, and with every indication of real interest in the hearers. And here I may say that one of the most attentive and constant hearers, particularly in the evening, has been an intelligent Roman Catholic. My intercourse with the families of Romanists, has become quite considerable, and their treatment of me has been uniformly courteous and respectful. If they harbor a feeling of ill will or jealousy, they have been very successful in the effort to conceal it.

On the whole, I persuade myself that something in the way of, at least, moral improvement, has been accomplished, and, I hope, of religious improvement also.

*From Rev. Wm. P. Russell, Memphis, St. Clair Co.*

#### In Journeys often.

There is so much destitution around us that I find much to be done. Long journeys have frequently to be made through the woods, and over roads that are exceedingly bad, to attend funerals and other religious meetings. I usually, on the Sabbath, preach twice in our meeting house, and then for the third meeting, I go from four to eight miles, where I generally find a school house well filled with attentive hearers. In one of these places we have, at times, nearly or quite two hundred. The house is filled, and a good many remain outside because there is no room for them within. They recently erected in this place a school house of good size; the building is two stories high, and they are finishing the upper room for meetings exclusively. A number of those who have been connected with evangelical churches at the East, and elsewhere, have expressed a desire to have a church organized among them, but they fear the services of a minister cannot be obtained, and if a church were organized it might, in consequence, soon run down. Good shepherds are greatly needed in our newly settled towns, who may devote their time to going from house to house, gathering the scattered sheep of Christ's fold into

small churches, that may be encouraged and assisted until able to take care of themselves.

#### A Pillar fallen.

Our little church has been sorely afflicted of late in the death of one of its deacons. Father Gilbert, as he was familiarly and affectionately called, was a native of Mass. He was hopefully converted in his youth. In the early part of his life he removed with his family to the State of New York, where he remained for a number of years. He came to this state about fifteen years ago and resided in Romeo for a few years, and when a settlement was first made in this place, he with his eight sons located themselves in this wilderness. Deacon Gilbert spent most of his life in teaching, and was favorably known as a successful instructor of youth. In the different places where he has resided, both at the East and in this state, he has held the office of deacon, or ruling elder. When our little church was organized in this place, himself, wife and two of his sons were among the number. From what I can learn in reference to the past life of our departed brother, I infer that he has maintained a consistent walk since his first profession of faith in Christ. During the two and a half years in which I have been acquainted with the deceased, his influence has been very salutary over the church and others with whom he came in contact. When his health would admit he was constantly at the house of God on the Sabbath, and at the meetings for prayer during the week. When at a prayer meeting, he did not sit, like so many professors of religion, as a mere spectator, but was always ready to do his part in making the meeting interesting and profitable. He loved the Word of God, and the family altar, where his fervent petitions daily ascended for his family, for the church and the world. There was so much consistency in his general deportment that during my stay in this place, I have not heard the first whisper against his moral character. His death was sudden, but peaceful and triumphant. When we gathered around his last remains, and looked upon those silent lips from which we had so frequently heard faithful exhortations and humble prayer, I could but desire that his mantle might fall upon many who still live, and that others, who come from the East, may bring with them the same spirit, and thus lift up a standard that shall be for the glory of God, and the salvation of this Great West.

## Miscellaneous.

**What a Missionary finds "Down East."**

We often give sketches of missionary life, and of the privations and trials of the first settlers in the Far West; less frequently do we give the experience of our brethren, and the hardships of those to whom they minister in the "Far East;" as the full reports of missionary labors in that direction less frequently fall into our hands. The following extract, however, from the annual report of *Rev. S. Turner*, of Bingham, Maine, in the Northern part of the state, will show that opposite points of the compass, and thousands of miles of distance make very little difference in the condition of those who first enter the wilderness to fell its forests and bridge its streams, to encounter its frosts and its fevers, and bear all its privations—to be themselves but "stepping stones" to others who shall afterward enjoy there the comforts of good neighborhood, the blessings of education, the consolations and hopes of Christianity; and that East or West, North or South, the dwellers in our new settlements and those who minister to them should share largely in our sympathies, our benefactions and our prayers.

On twelve occasions the last year, I have officiated at funerals, once, at a distance, over a bad road, of 40 miles. Through all this extent, and onward 30 miles further to the Canada line, and I know not how much further, there is an entire destitution of religious privileges, excepting a rare instance, at two or three points, of an occasional sermon. I was more deeply impressed on the occasion just referred to than ever before, with a sense both of the religious and other privations and hardships of the people, especially of those engaged in the lumbering business. The family where I stopped, tarrying two nights with them, were separated from their nearest neighbor, in one direction, by a space of ten miles; and in the other, by a space of five miles. The oldest of the three children, a lad of fourteen, died suddenly. At the first attack of the disease, the father was apprised that he could not live till a physician could be sent for and reach him—the nearest being in this

place, and the road almost impassable. The best he could do was, to send some 15 or 20 miles for an aged Indian doctor, who came and did what he could, though to no purpose. The child died. Fifteen miles was the nearest place at which a coffin could be made; and the same distance, in another direction, was the nearest place at which help could be procured to make other preparations for the funeral. During the day I spent there, I visited, at a distance of five miles, a young man who was nearly killed by the falling of a tree. Another had badly frozen his ears and feet. A third had been knocked down by his cattle and a heavy load passed over one of his limbs, with which he limped, driving his team, some half a dozen miles. He had travelled ten hours in accomplishing a ten mile journey. Several others, I learned, had nearly perished; some for want of food; some from cold; others, by other hardships, caused by the blocking snow storm of December last. Six months of the twelve in this region annually wear away life in these exposures.

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**The strong become feeble—An historical notice of the Church in Bolton, Conn.**

The work of Home Missions is, ordinarily, to care for churches in their infancy. This being past, they no longer need our care. They provide for their own; and they return, with a large hand and a generous heart, into the treasury of beneficence many fold for all they have received. Eight hundred churches, that have been nurtured by the American Home Missionary Society, the last quarter of a century, are now independent, self-supporting. But there are exceptions to the general rule. Some churches—even of those which have been mothers of churches and contributed their thousands to lay the foundations of christian institutions in the new settlements—need to be cared for in their old age. Causes, alike unforeseen and uncontrollable, have reduced them from a state of affluence to that of dependence. Once, they could command the services of the most gifted in the land,

Now, the charitable institution which their wisdom and faith and beneficence aided in founding, must assist them in the support of the Gospel ministry, or their sanctuaries must become a desolation. Some such churches will long remain on the missionary list in our older states. And, surely, if to honor our father and our mother be the delight of our hearts, as well as the first commandment with promise, we shall not grudge the pittance requisite to keep the fires of devotion evermore burning bright upon these ancient altars of our God.

The sketch which follows is from the annual report of *Rev. Lavius Hyde*, the present Pastor of the Church in Bolton.

The time has been, when this church needed not the aid of sister churches. Here, were men of wealth, enterprise and energy, who unitedly labored in the cause of Christ, and honorably sustained divine institutions.

In the year 1722, the inhabitants unanimously assigned fifty acres of good land, conveniently situated, to their first pastor. They voted that every male inhabitant of the town, between the ages of sixteen and forty five, should labor three days each year in clearing this land, constructing fences, cultivating and securing crops, cutting and carting his wood,—besides liberal pecuniary provisions for his support. They extended a call to a young clergyman then preaching with acceptance in the city of New York. In reply he wrote as follows:

"I assure you I have a great esteem of, and affection to, the people of your town, so far as I am acquainted with them, and I should count it a smile of Providence upon me, if ever I should be settled amongst such a people as your society seems at present to me to be. I heartily wish for your prosperity in all things, especially upon spiritual accounts, that God would give you an able, faithful, pious and successful pastor, that may be a great instrument of the advancement of God's glory and the eternal interests of souls among you.

I am, your hearty friend  
and humble servant,  
JONATHAN EDWARDS."

His acceptance, on a repetition of the call, is on record among the archives of this church; but about the same time, he was invited to a tutorship in Yale College, and introduced to this people his

friend and classmate, Rev. Thomas White, who was of a spirit kindred to his own, and under whose ministry this church enjoyed many years of prosperity.

During the labors of the Rev. George Colton, the second pastor, Vermont, and the region between Utica and Rochester, were the new settlements—the great and distant fields of missionary enterprise. Then, this church contributed annually to the Connecticut Missionary Society, and the pastor bequeathed his estate to increase the permanent fund of that institution. Neither he nor any of his people had the most remote idea, that this church would be a suppliant at the door of the Home Missionary Society.

The causes of the decline in piety and enterprise are not without some interest. Bolton included the larger part of Vernon, for thirty years after President Edwards accepted a call here; but it was comparatively an unimportant part of the town. Its streams ran noiselessly through tangled forests, while Bolton Centre was a place of business, occupied by men who were princes in the land. Orford, then a waste place in East Hartford, was dependent for pasturage and bread upon this fertile mountain. Now, Vernon contains three, and Orford—bearing the name of Manchester—two, Congregational churches, and each the same number of other evangelical denominations—and they are all golden candlesticks; while Bolton church, the mother of them all, sits solitary, as a widow, dependent on charity, for there are none among her sons and daughters to guide her. They are gone, some among the leading men of several of these churches; more are scattered all the way from this to California, promoting, as we hope, the kingdom of Christ. She that hath borne seven languisheth. Our most enterprising and energetic youth go from us, every year, to swell the population of the villages around us, or to lend an impulse to the tide which is bearing the institutions and the civilization of the Puritans to the Pacific. It is not more certain that the living springs, gushing from our mountain sides, will send their contributions to drive the machinery in the lower towns, than that our youth will be there to guide the spindle and the loom. The consequence is, that real estate has been depreciating here for fifty years; and the poor who will pay small rent, or buy on lower terms than in any of the neighboring towns, can find a home among us. They who have the means to emigrate do so, and our number lessens every census, though not so fast as



our valuation; for poverty comes like an armed man. A century ago, there was but one denomination here. The Assembly's Catechism was taught in every family; and one half day each week the school teacher in every district made that wonderfully blessed manual a part of the regular lessons. Now, there are five denominations, aiding to sustain as many separate congregations—one, beside our own, regularly, within the limits of this town; and three, occasionally, here and in contiguous places. And Ephraim envies Judah, and Judah vexes Ephraim.

#### For the Home Missionary.

##### Aid for Home Missions.

MESSRS. EDITORS.—I recently called the attention of your missionaries to the aid, in *libraries*, that the MASS. S. S. SOCIETY was prepared to render to them in establishing and sustaining Sabbath schools, where such aid is *needed*. A reference was also made to the *Well-Spring*. I wish now to make a more definite statement in regard to this periodical.

The *WELL-SPRING* is a juvenile paper published *every week*, and is intended to contain nothing *unsuitable* to be read on the *Sabbath day*. It is circulated widely in our families and Sabbath schools in Massachusetts and New England, and, to a considerable extent, in different parts of the Union, *many* of the schools taking from 20 to 300 copies each. In

numerous cases, according to the testimony of ministers and superintendents, schools have been greatly increased in interest and numbers—many more than *doubled* through the influence of this little paper. Supposing its circulation in the fields of your missionaries *may* have a similar happy influence, the MASS. S. S. SOCIETY is ready, so far as our friends shall furnish the means, to make a *grant* of 20 copies, or \$5.00 worth, to any Sabbath school that may wish them and is unable to pay for them; or to furnish missionaries or missionary churches, or pastors, who *need* it, to aid them in organizing or reviving schools.

From the 1st of July, the postage will be, for any distance between 300 and 1000 miles, only 15 cents a copy for a year; between 1,000 and 2,000 miles, 20 cents; between 2,000 and 4,000 miles, 25 cents; and any distance over 4,000 miles, 30 cents a copy for a year. Or, we can put up a *quantity*, at one time, enough for six months or a year, and they can go with the libraries that are sent, or they can be sent in bundles for a small expense, and then the missionary can furnish the members of his school with a paper *every week*.

Applications for Libraries, Question Books, or the *Well-Spring*, made to the subscriber, will be promptly attended to, so far as the means of the Society will allow.

ASA BULLARD,  
Secretary of Mass. S. S. Society,  
No. 13 Cornhill, Boston.

## Notices.

#### Pre-payment of Letter Postage.

Letter Postage, if *pre-paid*, under the present Post Office arrangement, is 40 per cent. *cheaper* than if paid at the end of the route. This amount is worth saving to the Society and to its missionaries. The American Home Missionary Society will therefore *pre-pay* all letters sent from their office, and they respectfully request their missionaries and correspondents to be particular to *pre-pay* all letters addressed by them to the Society.

#### Applications for aid.

We desire to call the particular attention of those churches applying for aid, that are

within the limits of an Agency of the Society, and of individuals who forward applications, to the following notice, which appears in various forms under the head of "Applications" in the Society's publications. A careful observance of it will often prevent delay in the action of the Society upon the request preferred:

*Applications, after being properly certified by individual ministers or Committees of Missions, should in all cases be addressed to the care of the Agent, Agency or Auxiliary Society of the American Home Missionary Society for the region where the applicants reside.*

The address of the Society's Agents will be found on the cover of its Report and of the Home Missionary.

*Appointments by the Executive Committee of the A. H. M. S., during the month of June, 1851.*

*Not in Commission last year.*

Rev. John D. Strong, to go to Iowa.  
 Rev. Robert F. Kabas, Germans, Northern Indiana.  
 Rev. William G. Laitila, do.  
 Rev. J. C. White, Springfield, O.  
 Rev. John Scottford, De Witt and Victor, Mich.  
 Rev. J. C. Crane, Bedford, Mich.  
 Rev. Royal Mann, Marion, N. Y.  
 Rev. Harvey Smith, Masonville, N. Y.  
 Rev. P. Petry, Marathon, N. Y.  
 Rev. Pindar Field, North Pitcher, N. Y.  
 Rev. Charles Parker, West Hoboken, N. J.

*Re-appointed.*

Rev. W. H. Smith, Salem and vicinity, Mo.  
 Rev. A. G. Taylor, Hermon, Mo.  
 Rev. C. H. Heckmann, Germans, Brunswick, Mo.  
 Rev. Bennet Roberts, Marion, Iowa.  
 Rev. G. B. Hitchcock, Eddyville, Iowa.  
 Rev. H. W. Cobb, Le Clair, Iowa.  
 Rev. Josiah Town, Geneva, Ill.  
 Rev. Seth Smalley, Chenuing, Ill.  
 Rev. A. J. Copeland, Geneseo, Ill.  
 Rev. A. M. Dixon, Carlinville, Ill.  
 Rev. J. R. Dunn, Chesterfield and String Prairie, Ill.  
 Rev. Samuel Ordway, Northampton, Ill.

Rev. George Langdon, Crystal Lake, Ill.  
 Rev. Jacob E. Conrad, Warsaw, Ind.  
 Rev. Samuel D. Smith, Destitutions in Dayton Presb. O.  
 Rev. Thomas Griffith, do.  
 Rev. George Barnum, Medina and vic., Mich.  
 Rev. John Monteth, Blissfield and vic., Mich.  
 Rev. A. W. Bushnell, Galesburgh, Mich.  
 Rev. George Winter, Atlas, Mich.  
 Rev. Andrew Govan, Corunna and Owasso, Mich.  
 Rev. Josephus Morton, Sylvan, Mich.  
 Rev. Samuel Sessions, Concord, Mich.  
 Rev. Daniel Jones, California and Alganssee, Mich.  
 Rev. Roswell Parker, Adams and vic., Mich.  
 Rev. J. W. Baynes, Hudson, Mich.  
 Rev. Luther Shaw, Chesterfield and New Baldmore, Mich.  
 Rev. Jeremiah Woodruff, Richford, N. Y.  
 Rev. S. A. Rawson, Burns, N. Y.  
 Rev. Lyman Manley, Ontario, N. Y.  
 Rev. Ebenezer Everett, Rose, N. Y.  
 Rev. Ward Childs, Shelden and Java, N. Y.  
 Rev. John Scott, Napoli, N. Y.  
 Rev. David Powell, Eden, N. Y.  
 Rev. Andrew Phillips, Cannonsville, N. Y.  
 Rev. S. H. Williams, Bangor, N. Y.  
 Rev. Zenas Riggs, New Lisbon, N. Y.  
 Rev. D. Van Valkenburgh, Taberg, N. Y.

*The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums during the month of June, 1851.*

**NEW HAMPSHIRE—**

Gleason, a friend, 5 00  
 Harrisville, Lovell Harris, 5 00  
 Keene, Samuel Town, \$5; Dr. Dudley Smith, \$5; Mrs. Eliza P. Hastings, \$5, 15 00  
 Marlborough, Cong. Ch., \$5; legacy of Mrs. B. Thia Whitney in full, to const. Mrs. Phebe Woodbury, Mrs. Lucy W. Rice, and Mrs. Sarah Bigelow, of Windchendon, Mass., Life Members, \$75, 80 00  
 Pelham, Jeremiah Tyler, to const. Mrs. T. C. Tyler a L. M., 30 00  
 Swasey, Rev. E. Rockwood, 10 00  
 Warner, Dr. P. Widden, to const. Geo. P. Widden a L. M., 30 00  
 Ackworth, Miss Hannah Ware, by A. Kingsbury, 5 50  
 Epsum, Ladies' Sew. Circle, by Rev. R. A. Putnam, 3 00  
 Henniker, Abel Cannon, 10 00  
 Hillsboro, John Gilbert, Jr., 3 00  
 Halia, Benev. Soc., by J. A. Wheat, 74 00  
 Jeffry, a friend, by Rev. L. Tenny, 5 00  
 Lyndeborough, Israel Crane, 8 50

**VERMONT—**

Fairfield, Wm. Morse, \$1; Thos. Morse, \$2, by C. F. Esford, 3 00  
 St. Albans, Mrs. Sally Strong, by C. F. Esford, 5 00  
 Woodstock, Mrs. S. Woodward, to const. Desc. Dema, Pierce a L. M., by B. Perkins, 50 00

**MASSACHUSETTS—**

Benev. Missionary Society, by B. Perkins, Treas., 1,000 00  
 Andover, a widow's thanksgiving, 5 00  
 Andover, Ladies' Sew. Circle, by Miss Maria Capron, 4 00  
 Conway, Married Ladies' Benev. Soc., by Mrs. Maria H. Avery, 19 00  
 Enfield, by R. McEwen, 1 00  
 Franklin, North Dist. Fem. Char. Soc., by Mrs. C. B. Fisher, 30 00  
 Leos, Oliver Peck, 10 00  
 Lunenburg, Mrs. Susan Lincoln, 4 00  
 Southbridge, Ladies' Benev. Soc., by E. Carpenter, 5 00

South Dennis, Juv. Miss. Soc., by Miss O. R. Tolman, 1 00  
 South Egremont, Ladies' Miss. and Benev. Soc., by Rev. E. Clark, 20 00

**CONNECTICUT—**

Bethlem, Fem. Cent Soc., by Mrs. Abby Church, 5 00  
 Bridgeport, Second Cong. Ch., of which \$60 is to const. Charles S. Northrop and Edgar W. Hawley Life Members, by H. Higley, 261 58  
 Chester, Rev. E. G. Swift, 5 00  
 Danbury, First Cong. Ch. and Soc., by A. Seeley, 67 00  
 Fair Haven, Individuals, by Rev. B. Hart, 30 50  
 Glastenbury, Ladies' Benev. Soc., by Miss P. S. Lockwood, 33 00  
 Greenwich, a friend, 30 00  
 Meriden, First Cong. Ch., by Rev. G. W. Perkins, 65 87  
 Milford, Ct., Second Cong. Ch. Sab. sch., by F. Trowbridge, 19 56  
 New Britain, South Cong. Ch. and Soc., by Rev. S. Rockwell, Dr. Lucius Woodruff, L. M., \$30; Frederick H. North, L. M., \$30; others, \$193, 263 00  
 New Haven, West Cons., by A. Townsend, Treas., 10 00  
 Middlebury, Eli Hine, 24 00  
 Mount Carmel, in full, to const. Mrs. Lucy Ives a L. M., 68 00  
 Orange, to const. Henry M. Bradley and David Beecher Life Members, 53 77  
 West Haven, 26 36  
 Woodbridge, 15 00  
 New London, First Cong. Ch., a family, by E. Learned, 15 00  
 New London, Second Cong. Ch., by R. Coit, Gent., \$233; Ladies, \$84; a friend, \$100, to const. Hiram W. Farnsworth, Artemas G. Douglass and Simeon Smith Life Members; Dorcas Soc., by Miss F. M. Caulkins, \$5, 421 00  
 North Greenwich, Cong. Ch. and Soc., by Rev. F. Munson, 24 00

Norwich, Maine St. Ch., Gent., by W. A. Buckingham, of which \$100 is from a friend, to const. Miss Ann Beebe, Miss Louisa Jackson and Miss Nancy Ladd, Life Members, Ladies' Miss. Sew. Soc., by E. B. Woodhull,	213 50	New Providence, in part of legacy of Mrs. Margaret Riggs, by J. L. Riggs, Ex'r.,	110 00
Plymouth, Edward Langdon, Saybrook, Ladies' H. M. S., by Mrs. C. K. Dowd, of which \$30 is to const. Mrs. Anna A. Pratt a L. M.,	10 00	PENNSYLVANIA—	
Stonington, Aux. Soc., by Miss L. A. Sheffield,	67 00	Ashland, Dr. J. C. Plant,	1 00
Watertown, John De Forrest, to const. Carlos M. De Forrest, of Troy, Pa., a L. M., \$30, Coll. \$59,	18 00	Hawley, George Watson,	2 50
Westminster, Cong. Ch. and Soc., by G. Danielson,	89 00	Honesdale, First Presb. Ch., Young Ladies' Dorcas Soc., by Miss E. M. Kirtland,	10 00
Winchester, Cong. Ch. and Soc., Coll. \$18 66; Rev. J. H. Dill, \$5 34, A friend, \$10; H., \$20,	15 00	NORTH CAROLINA—	
	24 00	Concord, a friend,	1 00
	30 00	TENNESSEE—	
NEW YORK—		Farmington, Rev. T. J. Hall,	2 00
Amber, S. C. Hemenway,	5 00	Moorsburgh, Presb. Ch., by Rev. J. B. Logan,	75
Auburn, deposit for a child now deceased, by I. F. Smith,	10 00	OHIO—	
Bangor, Cong. Ch., by Rev. S. H. Williams,	13 86	Chesterfield, Cong. Ch., by Rev. G. Barnum,	2 80
Barryville, Cong. Ch., by Rev. F. Kyte, Brooklyn, viz.:	4 00	Defiance, Presb. Ch., by Rev. E. R. Tucker,	7 00
Plymouth Cong. Ch., by T. Hale,	374 75	INDIANA—	
First Presb. Ch., I. N. Judson, \$10; D. Weason, \$25; Alfred Edwards, \$50; Mrs. Alfred Edwards, \$20; Mrs. Andrew Weason, \$15,	190 00	Received by Rev. J. N. Williams:	
South Presb. Ch., Mon. Con. Coll., by J. Robinson, \$69 31; D. W. Ingersoll, \$30,	99 31	Bristol, Presb. Ch.,	8 00
Third Presb. Ch., by W. W. Harbut, Coll. \$54 62; Mon. Con. Coll., \$28 06; Sab. sch., \$6 75,	89 43	Little Elkhart, Presb. Ch.,	10 00
Curtis Noble, to const. Mrs. Anna Noble, of Unadilla, a L. M.,	30 00	Porter, Presb. Ch.,	1 00
Camden, Un. Cong. Ch., bal. of Coll., by T. Stone,	32 63	Logansport, Miss Mary Knowlton, by Rev. M. M. Post,	4 00
Canterbury, Presb. Ch., by Rev. J. Stillman,	10 64	Marion, Rev. Alfred Hawes,	7 50
Catskill, Mrs. E. Graham, \$5; a friend, \$40; do. \$40,	85 00	Spencerville, Asa Fletcher,	50
Fleshkill, legacy of Jeremiah Platt, by D. W. Platt and H. D. Platt,	250 00	Tersteegan, Ger. Ch., by Rev. L. Austman,	4 00
Flatbush, L. I., Rev. J. W. Woodward, Haverstraw, First Presb. Ch., to const. Rev. James H. Trowbridge a L. M.,	3 00	ILLINOIS—	
Jewett, Presb. Cong. by L. Andrews, Lumberland, Fem. Mis. Soc., by Rev. F. Kyte,	44 51	Albany, Cong. Ch., by Rev. J. J. Hill,	10 00
Molra, Cong. Ch., Mon. Con. Coll., by Rev. G. C. Strong,	6 00	Henry Seminary, Mon. Con. Coll., by Rev. H. G. Pendleton,	2 50
New York City, viz.:	6 00	La Harpe, Cong. Ch., by Rev. J. H. Henry,	2 00
A friend of Missions, \$50; John McComb, \$20; a friend, \$5; W. M. Pierson, \$1,	14 58	Mechanicsburgh, John Thompson, by Rev. B. Pond,	10 00
Brainerd Ch., C. Durfee,	76 00	MICHIGAN—	
Central Presb. Ch., J. C. Baldwin, \$150; T. B. Gunning, \$10; others, \$11, Church of the Puritans, Mon. Con. Coll., by W. H. Smith,	5 00	Flint, First Presb., by Rev. J. G. Atterbury,	40 00
Eastern Cong. Ch., by S. Cutter,	171 00	Hudson, Cong. Ch., by Rev. J. W. Baynes,	10 67
Hammond St. Ch., Mon. Con. Coll., Mercer St. Ch., B. F. Butler,	7 17	Lapeer, First Presb. Ch., by Rev. W. Platt,	4 46
Sixth St. Ch., W. E. Dodge, \$166; Mrs. W. E. Dodge, \$5,	2 50	Medina, Cong. Ch., by Rev. G. Barnum,	9 43
Thirteenth St. Ch., in full to const. Rev. S. D. Burchard a L. D.,	75 00	MISSOURI—	
Thirteenth Presb. Ch., by J. D. Vandenberg,	171 00	Hermion, Presb. Ch., by Rev. A. G. Taylor,	4 00
Omar, Cong. Ch., by Rev. L. S. Morgan, Sand Lake, Presb. Ch., by R. J. Knowlson,	50 78	WISCONSIN—	
Sinclairville, Cong. Ch., by Rev. N. H. Barnes,	21 25	Byron, Cong. Ch., by Rev. S. D. Darling,	1 30
	5 00	Hasle Green, Presb. Ch., by Rev. J. M. Phillips, Coll. \$6 30; Mon. Con. Coll., \$1 70,	8 00
NEW JERSEY—	20 00	Oakfield, Cong. Ch., by Rev. S. D. Darling,	7 30
Madison, H. Keep,	10 00	Richmond and Buena Vista, Presb. Chs., by Rev. S. Chaffee,	3 00
Mendham, Presb. Ch., \$20; Stephen Thompson, \$10; Rev. D. H. Johnson, \$10,	40 00	IOWA—	
		Bellevue, Cong. Ch., by Rev. W. L. Coleman,	2 00
		Burlington, Cong. Ch., Mon. Con. Coll., by B. Salter,	15 95
		Fort Madison, Presb. Ch., by Rev. T. Lyman,	7 00
		Keosauqua, Cong. Ch., by Rev. D. Lane,	10 00
		Troy and Shunem, Presb. Ch., by Rev. J. C. Ewing,	10 00
			\$5,544 11
		J. CORNING, Treasurer.	
		Donations of Clothing, &c.	
		Attleborough, Mass., Ladies' Sew. Circle, by Miss Maria Capron, a box,	70 00
		Brooklyn, Ct., Mrs. S. F. Williams, a bundle,	

Conway, Mass. Married Ladies' Benev. Soc., by Mrs. Maria H. Avery, a barrel,	53 45
Danborton, N. H., Sab. school, a box of books,	
Enfield, Mass., a box,	
Epsum, N. H., Ladies' Sew. Circle, by Rev. R. A. Putnam, a box,	28 00
Hollis, N. H., Ladies' Read and Char. Soc., by J. A. Wheat,	76 58
Leominster, Mass., Mrs. Susan Lincoln, a barrel,	
New York, a friend, a bundle,	
New London, Ct., First Cong. Ch., Ladies, by E. Learned, a box,	
Second Cong. Ch., Dorcas Soc., a box, by Miss F. M. Caulkins,	150 00
Northfield, Ct., Ladies' Benev. Soc., by Elizabeth F. Turner, a box,	36 61
Norwich, Ct., Missa. Sew. Soc., by E. B. Woodhull, a box,	100 00
Norwich Town, Ct., First Cong. Ch., Ladies, by Mrs. E. H. Strong, a box,	130 00
Nunda, N. Y., Ladies' Missa. Soc., by Jane G. King, a box,	75 00
A box for Rev. Horace Lyman.	

*The Central Agency, at Utica, N. Y., acknowledges the receipt of the following sums during the quarter ending June 1, 1851. REV. R. F. CLEVELAND, Secretary.*

Augusta, Mrs. Polly Hart,	1 00
Bainbridge and Nineveh, Cong. Chs.,	8 00
Belville,	40 00
Stoughton, Rev. P. and Mrs. M. D. Lockwood, \$10; Mrs. Susan P. Doubleday, \$10,	90 00
Presb. Ch., Coll. \$108 19; Ladies' H. M. S., \$29 56,	137 75
Cong. Ch.,	25 00
Brownville,	10 00
Center Lake, Cong. Ch.,	18 75
Custon, bal. of Coll.,	2 00
Columbus, an individual, by Rev. W. B. Tompkins,	5 00
Cocklin, Cong. Ch.,	4 82
Cortlandville, Presb. Ch.,	33 00
Coventryville, G. D. Phillips, to const. Mrs. Phoebe E. Hoyt a L. M., \$30; Mrs. Eliza M. Hoyt, \$10; Cong. Ch., to const. Matthew S. Hoyt a L. M., \$36 02,	76 02
Deerfield, Presb. Ch.,	5 00
Fairfield, Cong. Ch., by Rev. N. Hurd,	25 00
Fort Covington, Presb. Ch., \$32 50; dying bequest of Miss Julia Mann, of Westville, \$2 50, by Rev. C. Gillette,	35 00
Grove, Cong. Ch.,	13 00
Guilford, Cong. Ch., to const. Daniel Beebe a L. M.,	37 69
Hamilton, Cong. Ch., \$9; Isaac Foote, \$10,	19 00
Homer, Cong. Ch., Sisters' Soc., \$95; J. M. Schermerhorn, \$50; Rev. T. K. and Mrs. Fessenden, to const. Rufus Boies a L. M., \$30; Coll., \$90,	265 00
McGrawville, Cong. Ch.,	15 00
Madison, Mon. Con. Coll.,	12 00
Malone, Presb. Ch.,	45 21
Mansville and Sandy Creek,	12 32
Nantumburgh, bal. of Coll.,	7 00
Nassau, Second Cong. Ch., Coll., \$12 50; Ladies' Missa. Soc., \$8 50; First Cong. Ch., \$4,	25 00
Mexico, by Rev. E. Scovill, in addition,	5 00
Morrisville, Cong. Ch., in part,	3 00
New Hartford, Presb. Ch., by Rev. E. H. Payson,	70 00
New Lisbon, Cong. Ch.,	18 75
Norwich, Presb. Ch.,	21 80
Onida, Rev. C. Machin,	25 00
Paris Hill, Cong. Ch.,	20 24
Plymouth, Cong. Ch., by Rev. G. M. Smith,	6 25
Potdam, bequest of Mrs. Melinda Knowles, \$25, Liberty Knowles, L. M., \$5,	30 00
Redfield, Amos Johnson, for Minnesota,	15 00
Remsen, (Bethel), Rev. M. Roberts,	12 00
Richville, Deac. M. Allen,	1 00

Sacketts Harbor, Presb. Ch., \$33; Major M. R. Patrick, L. M., \$30,	63 00
St. Lawrence Co. H. M. S., by S. Raymond, Treas.,	18 00
Scott, Cong. Ch., by Rev. J. S. Lowe,	25 00
Sherburne, Cong. Ch., of which \$30 is from D. A. Rexford, to const. Sarah R. Havelly a L. M.,	109 00
Stockbridge, T. B. Rockwell,	1 00
Taberg, Coll., \$14; Rev. D. Van Valkenburgh, \$10,	24 00
Triangle, Presb. Ch., by Rev. J. Woodruff,	5 00
Truxton, Cong. Ch.,	8 00
Utica, Mrs. P. Gridley, \$5; Mrs. Hulburt, \$8,	13 00
Vernon, Coll., to const. Rev. I. Stryker a L. M.,	30 00
West Coventry, Cong. Ch., to const. Calvin R. Taggart a L. M.,	31 10
Whitehall, Miss A. Jones, by Rev. L. Kellogg,	10 00
Whitney's Point, Coll.,	12 50
Winfield, Cong. Ch.,	12 00
A friend, \$4; a young mechanic, 25c.,	4 25
	\$1,491 45

*Donations of Clothing, &c., received by the Central Agency.*

Exeter, Ladies, by Rev. J. Phillips, a box,	90 00
Lowville, Second Presb. Ch., Ladies' Missa. Soc., by Mary B. Wilber, sec.,	74 34
Marathon, Ladies' Benev. Soc., by I. S. Roe,	26 28

*REV. CALVIN CLARK acknowledges the receipt of the following sums in Michigan.*

Clinton, Presb. Ch., George Pomeroy,	10 00
Cold Water, Presb. Ch.,	20 35
Hillsdale, Presb. Ch.,	19 00
Jonesville, Presb. Ch., Mrs. G.,	1 00
Kalamazoo, Cong. Ch., Mr. Stebbins,	2 00
Litchfield, Cong. Ch.,	3 47
Lodi, Presb. Ch.,	1 61
Mishawaka, Ind., Presb. Ch.,	20 00
Munroe, Presb. Ch., Charles Noble, to const. Miss Ellen C. Noble a L. M.,	30 00
Olivet, Cong. Ch.,	4 86
Portland, Cong. Ch.,	1 00
Saline, Presb. Ch.,	2 00
Sandstone, an individual,	94
Springport and Tompkins,	13 71
Union City, Cong. Ch., \$12 63; Rev. H. C. Morse, \$5,	17 63
Vermontville, Cong. Ch., to const. Mrs. Caroline M. Scovell a L. M.,	30 10
	\$177 67

*The Treasurer of the Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of May, 1851. BENJAMIN PERKINS, Treasurer.*

Ablington, in part of legacy of Edward Cobb,	1,100 00
Amesbury and Salisbury Mills, Cong. Soc.,	30 00
Amherst, First Parish, Deac. J. Leland,	20 00
Andover, Rev. Joseph Emerson, to const. Miss Sally Sweetser a L. M.,	30 00
Athol, Mrs. H. Sweetser, to const. Mrs. Abby M. Wood a L. M.,	30 00
Attleboro, Second Cong. Ch. and Soc.,	35 57
Fem. Benev. Soc., to const. Mrs. Cynthia Moulton a L. M.,	43 17
Berkshire and Columbia Home Miss. Soc.,	593 00
BillERICA, Cong. Soc., Mon. Con. Coll.,	15 00
Boston, Benjamin F. Whittemore, \$20; J. Tappan, \$10; a friend, \$1; do., \$2; T. S., for the A. H. M. S., \$10,	43 00

Brookfield Assoc., S. M. Lane, Treas. :	
Holland,	8 00
Sturbridge, Cong. Ch. and Soc., of which \$30 is to const. Mrs. Laura D. Haynes a L. M.,	171 92
Cambridge, Sherrard Sew. Circle,	66 71
Cambridgeport, Rev. J. Haven,	50 00
Chilmark, J. Allen, \$1; T. S. Allen, \$1,	2 00
Dorchester, Second Parish, Ladies' Home Miss. Soc.,	161 50
Dracut, First Evan. Cong. Soc.,	30 00
Class in Rev. Mr. Emerson's Sab. sch.,	2 75
East Douglas, Rev. Mr. Rice's Soc., to const. Mrs. Eunice Balcom, and Justin B. W. Whipple Life Members,	67 00
East Falmouth, Rev. Mr. Hyde's Soc.,	10 00
East Medway, Gent. Miss. Soc., \$26 25; Ladies, \$33,	59 25
Fall River, Central Cong. Soc., Young Ladies' Social Circle,	150 00
Falmouth, North Cong. Soc.,	10 00
Fitchburgh, Miss Charlotte Cowden,	5 00
Franklin Co. H. M. S., C. Root, Treas. :	
Buckland, First Cong. Soc.,	71 34
Conway, First Cong. Soc., to const. Z. Richmond and N. T. Trow Life Members,	123 25
Deerfield, First Cong. Soc., Mon. Con. Coll.,	23 47
South Deerfield, First Cong. Soc., to const. M. K. Cross a L. M.,	52 12
Hampden Co. H. M. S., J. Brewer, Treas. :	
Chester Factories, Cong. Soc., to const. Rev. J. C. Strong a L. M.,	30 00
Ludlow, Mrs. D. Cady, to const. Hubbard Dutton a L. D.,	100 00
Springfield, South Ch., Lad. Sew. Soc.,	25 00
Other sources,	600 00
Haverhill, Rev. Mr. Lewis' Soc.,	16 00
Lawrence, G. H. Bailey,	3 00
Lowell, John St. Cong. Ch. and Soc.,	49 11
Elijah M. Reed, L. M.,	30 00
Malden, Mrs. Oaks and sister,	25 00
Manchester, Fem. Miss. Soc.,	15 00
Medway, John Clark,	3 00
Millford, Rev. Mr. Pond's Soc.,	14 00
Millbury, First Ch. and Soc.,	73 05
Norfolk, Conference Coll., at meeting,	62 65
North Chelmsford, Cong. Ch. and Soc.,	50 00
North Rochester, Rev. Isaac Briggs and wife, to const. Sarah C. Crane a L. M.,	30 00
Orange South, Ladies' Benev. Soc., to const. Rev. M. B. Angier a L. M.,	30 00
Orleans, Cong. Ch. and Soc.,	16 00
Oxford, Rev. Mr. Bardwell's Soc.,	110 00
Pembroke, Mrs. Mary C. Ford,	5 00
Phillipston, Ladies' Circle of Industry,	26 29
Prescott, Cong. Soc.,	9 50
Roxbury, Elliott Soc.,	440 48
Rutland, Cong. Ch.,	20 00
Sherburne, Evan. Soc., to const. Miss Anna Clark a L. M.,	32 62
South Abington, Rev. Mr. Haynes' Soc., Mon. Con. Coll.,	23 00
Taunton West, Fem. Benev. Soc.,	13 75
Walpole, Ladies' Sew. Circle, Rev. Mr. Newhall's Soc.,	11 00
Waltham, bal. of Coll.,	5 00
Webster, Cong. Soc.,	20 80
Westford, a friend,	5 00
West Tisbury, Rev. Mr. Chase,	1 00
Wilmington, Ladies' Social Circle,	17 39
Worcester, Salem St. Ch.,	56 09
	<hr/> \$4,972 78

*The Philadelphia Home Missionary Society acknowledges the receipt of the following sums from March 1 to June 1, 1851. REV. ROBERT ADAMS, Secretary.*

## NEW JERSEY—

Augusta, First Presb. Ch., Frankford,	20 00
Baskingridge, Mrs. C. McEwen, \$10; A. M. McEwen, \$5, by Rev. Dr. Fairchild,	15 00

Bethlehem, by Rev. J. G. Williamsod,	26 25
Fairton, by Rev. D. C. Meeker,	20 00
Newark, First Presb. Ch., Aaron Carter,	25 00
Parasippany, by Rev. John Ford,	26 26
West Milford, by Rev. D. Higbie,	18 75

## PENNSYLVANIA—

Brooklyn, by Rev. Burr Baldwin,	25 00
Catawauqua, by Rev. Hugh Carlisle,	5 17
Dauphin, by Rev. G. R. Moore,	12 50
Erie Board of Agency, by Rev. James R. Read,	12 50
Great Bend, by Rev. J. B. McCreary,	6 25
Green Hill, Mrs. Davis,	2 00
Hamiltouville, by J. Clarkson,	17 00
Hawley,	80 00
Honesdale, S. Torrey,	10 00
Montrose, by Rev. Burr Baldwin,	51 00
Philadelphia, viz. :	

First Presb. Ch., a friend, \$100; John A. Brown, \$100; James Smith, for Iowa, \$100; Alex. Fullerton, \$100; James Fassitt, \$50; A. R. Perkins, \$50; John R. Neff, \$50; Thomas Fleming, \$50; Arthur A. Burr, \$50; W. L. Hildeburn, \$50; Rev. A. Barnes, \$50; C. P. Bayard, \$30; J. S., \$30; P., \$25; Thomas Hill, \$25; J. M. Williams, \$25; Wm. Raiguel, \$25; G. W. Toland, \$30; J. S. Kneeder, \$20; Thomas Biddle, \$20; S. H. Perkins, \$20; J. R. Gemmill, \$15; J. W. Paul, \$15; Jacob Duntun, \$15; J. Lapaley, \$10; J. M. Atwood, \$10; J. S. Wheeler, \$10; J. Richardson, \$10; B. W. Richards, \$10; Q. Campbell, \$10; E. Safford, \$10; T. Roney, \$10; J. O. Ewing, \$10; J. M. McLanahan, \$10; W. McKee, \$10; J. R. Campbell, \$10; E. S. Handy, \$10; a gentleman, \$10; T. B. Sharhawk, \$10; Solomon Smith, \$10; others, \$98 50. Ladies, by Miss Caroline Brown, \$341 75; Mrs. Barnes, \$25; Mrs. Fassitt, \$50, 1,670 25

Third Presb. Ch., Mrs. M. Carswell, \$25; T. Sparks, \$25; John C. Farr, \$50; A. W., \$20; Edwin King, \$15; R. W. Davenport, \$10; Wm. Taylor, \$10; Charles Robb, \$10; Wm. Clark, \$10; Robert Clark, \$10; others, \$84 50 269 50

Clinton St. Presb. Ch., C. S. Wurts, \$25; G. W. Fobes, \$20; D. W. Prescott, \$20; James Bruen, \$15; B. W. Tingley, \$15; A. Fassitt, \$10; N. B. Thompson, \$10; L. S. Fishian, \$10; others, \$43; Mon. Con. Coll., by G. W. Fobes, \$76 70, 244 70

Logan Sq. Presb. Ch., by Rev. Chas. Brown, \$41; Sab. sch. Miss. Fund, \$14, 55 00

Western Presb. Ch., T. Potter, \$10; J. Carmichael, \$10; Miss Mackey, \$5; a lady, \$2 50, 27 50

First Presb. Ch., Southwark, Miss S. Hart, 2 00

First Presb. Ch., Northern Liberties, Infant Sab. sch., by Miss S. Patterson, 10 00

Second African Ch., 5 00

First Independent Ch., Miss. Soc., by F. Newland, 30 00

First Presb. Ch., Kensington, Coll. \$28 52; Miss. Soc., \$12, 40 52

Pleasant Mount, by Rev. S. D. Ward, Treas. of Presb., 33 39

Providence, by Rev. J. Barlow, 25 00

Wells, by Rev. J. L. Riggs, 7 50

Williamsport, by Rev. Wm. Sterling, 42 00

Rev. A. Hood, 6 00

## SOUTH CAROLINA—

Charleston, Rev. J. S. Bartlett, by Rev. Dr. Converse,	5 00
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\$2,948 04

# THE HOME MISSIONARY.

Go, . . . . . PREACH the GOSPEL, . . . . . *Mark* xvi. 15.

How shall they preach except they be SENT? . . . *Rom.* x. 15.

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No. 5.

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## God's Purpose Concerning Our Country.

God's dealings have always indicated a design that the greatness and influence of this nation should be attained by arts of peace, and that its power should lie in its character rather than in arms. Having opened to it a new continent, he has from the beginning indicated a design of securing to it a greatness, differing in kind from all preceding national greatness, and worthy of a new world. Lord Bacon has remarked, "In the youth of a state, arms do flourish; in the middle age of a state, learning; and then both of them together for a time; in the declining age of a state, mechanical arts and merchandise." This has been true of the nations of the past. But this nation, first of all, has had a youth distinguished by education, inventions, commerce and religion, rather than by arms.

This speaks volumes as to the peaceful character of the greatness and influence which Providence has marked out for this people, and by which alone they can realize glory and power. And from the beginning, he has caused the circumstances of the people unusually to favor this result. He has separated us from the old world by the ocean, and cut us loose from the entanglements of European nations. In driving our ancestors to America, he compelled them to leave behind the old feudal institutions which military age had incorporated into the very frame-work of society.

Then the whole history of the colonies made it inevitable that this nation should be a confederation of small republics, a constitution of government least compatible with a state of war. The richness of the country in resources necessarily stimulated the peaceful pursuits of agriculture, commerce and manufactures. And God has given to religion and education and their institutions, a universality and power elsewhere unknown; and by a series of revivals of religion, reaching back with some interruptions to the settlement of New England—revivals distinguished in their frequency, character and results, from any development of religion in Europe—has sustained and extended that influence. These are plain tokens of a path opened by God to greatness by arts of peace, and to power by character and example—a power, which, were it but fostered by a growing intelligence, virtue and piety in the people, and justice and moderation in the government, would give us an influence on the nations mightier than all armies can acquire.

And already is God indicating his disposition to enable us to extend this influence to other nations, not by arms and the rapacity of conquest, but by bringing to

us opportunities of peaceful influence. By an immigration, having no parallel in extent since the migration of the nations, he is bringing the world to school to us. And this migration is marked by the facility with which the immigrants become assimilated to the population. While in Hungary, for example, will be found to-day, Magyars, Sclavonians, Wallachians, who by migration were brought together eight hundred years ago, and who, living side by side under the same government, have retained their own languages and customs entirely distinct, here the grandchild of the immigrant is often undistinguishable from the descendants of the original inhabitants. Even differences of religion give way to this assimilating power. The Romanist is compelled to unlearn old prejudices, and to look with new feelings at passing events. If he does not rejoice at the flight of the Pope and the occupation of Rome by republicans, if he sympathizes not with Italians against the priesthood and with liberty and toleration everywhere against the hoary despotisms which the Pope has blessed and defended, he finds himself opposed to the sympathies of all around him. The priesthood even, cannot avow their wonted sympathy with hierarchy without the risk of estranging the members of their own church, and Romish bishops become the advocates of freedom. These influences react on the nations of Europe.

Besides, God is already attracting the attention of European nations amid the convulsions at home, to the stability of our government and the order of our people, changing the long familiar language of contempt to that of admiration, and thus giving us an illustration of the power which must result to us from a continuance of peace, justice, order and stability. And, as regards our influence on less enlightened nations, it must be added that the nation itself confronts the strongholds of heathenism, and our language, our literature and our race are extending, so that they who speak English will soon be more numerous, as already they are immeasurably more influential, than those who speak Chinese.

This, then, is the character, these the sources of influence, these the opportunities of using it which the providence of God marks out for this nation. Thus nurtured to strength she will need no martial weapons to assert her power, but will awe the nations by her nod and control them by the breath of her mouth. If she steadily pursues this path which Heaven has marked out, and by peace, justice and beneficence, by education and religion, secures prosperity, the only words which can describe her destined glory and her influence for good, are the inspired numbers in which rapt prophets have sung the consummation of man's blessedness on earth. To this end every statesman, every patriot should guide her expanding energies.

But if she forget this end and these conditions of her proffered triumph, if her statesmen lose sight of these elements of the nation's greatness in the strife of party and of personal ambition, if America turn aside from this open path to glory such as no nation ever won, to take up instead the old and faded laurels of military prowess, and by injustice, oppression, rapacity and conquest seek for greatness only to find disgrace, her ruin will be such as no words can describe, no tears adequately lament; a fall more terrible and disgraceful than earth ever witnessed in the history of nations: for no other was ever set apart on a continent by itself as a spectacle to the world; none ever had such a history; none ever had opened such a path to greatness by arts of peace, such an opportunity to conquer the world by character and example, and to control it by beneficence.

Therefore in directing our energies to spread the Gospel through the land, we are but working with the great designs of God, and contributing most effectually to the nation's true greatness and power. And every effort of ours to induce Americans to send the Gospel abroad is but working according to the great mission of the nation, by the very means which God has ever pointed out, and in some small

measure is disciplining and developing that benevolence which, if America fail not of her duty, is yet to subdue and bless the world.

It only remains to add that we have encouragement to expect God's providential aid, from the success which has already attended our missionary work. On this point we cannot enlarge. Yet in respect to Home Missions we will record our deliberate opinion that, since the primitive triumphs of Christianity, history has no record of so many hundreds of missionary churches planted in so short a time, with so small an expenditure of means, with an influence so wide and growing, and producing a change from what would otherwise have been the character of the country they occupy, so great in itself and so momentous in its results.—*Rev. S. Harris.*

## Fruits of Home Missions in Illinois.

### NORTHERN ILLINOIS.

THE religious history of Illinois for the last *twenty years*, furnishes a striking illustration of the productiveness of Home Missions. The changes effected through this agency are such as no Christian can contemplate without gratitude to him who giveth the increase. To those who view them from this distance, and through the occasional and brief notices of the missionaries, they appear surprising:—how much more to those who have been eye witnesses of them, and the chief agents in producing them!

Rev. Aratus Kent, now an Agent of the Society in northern Illinois, was for many years one of its missionaries in the same region. He commenced his labors at Galena in 1829. At that time there was no other clergyman of any denomination on the Mississippi above St. Louis, nor within 200 miles of Galena in any direction. In that year the first Presbytery in the State—the Presbytery of the Centre of Illinois—was formed, consisting of seven members. Since that time, “what hath God wrought!” The number of Presbyterian and Congregational Ministers has increased to more than 200, and the Churches to more than 350, of which about 250 belong to the denominations acting through this Society.

In his last Report Mr. Kent speaks of having reviewed his whole missionary life, and thus alludes to the contrasts it has presented to his mind:

This review brought up scenes of thrilling interest and changes, most striking of course to me, but which may bring joy to every pious heart. As the old soldier fights his battles again, so I

revisited localities which were associated in my mind with “incidents of travel” in former days. Memory carried me back to the time when with a commission in my pocket, I came by “a straight course,” i. e. the only feasible course to travel, down the Ohio and up the Mississippi to Galena. From this point, I was wont to make frequent missionary tours over the district included between the Wisconsin, Rock and Mississippi Rivers, which I used playfully to designate as my parish, though I often overleaped those boundaries without awakening any jealousy of ecclesiastical rivals, for there was no evangelical minister except brother Dew, of the Methodist Church, within a week's travel.

I wandered over the ground where I was left to journey two days on foot, because my horse broke away and left me. I thought of the scenery skirting the horizon of my vision when night overtook me, and I made the earth my pillow and “wished for the day.” I went down to the fords, where at different times I periled my life in crossing swollen streams, and I thought of the closet, 40 miles in extent, along which a man might pray all day without the fear of being overheard, except by the wild game which occasionally flitted by him. I reverted to one of my first visits to Prairie Du Chien. I had gotten over the Wisconsin not without peril and delay, and reached the settlement “after night,” and was rejoiced to find a room full of people gathered at the house of my friend to pray that God would send them a minister. And another incident came up afresh and awakened some emotion. It was on a cold and bleak wintry day, when exploring my field I had lost my road, and wandered until I reached a cabin in the margin of a grove. I called and made myself known as a missionary. I met with a welcome and



evidence that God had "directed my steps." The man stated that he was an Englishman—was converted while in the army at Calcutta, under the preaching of Ward, the Baptist Missionary—had wandered from God and from one country to another, until he reached the wilds of Wisconsin, where he had seen his heinous guilt, and was praying that God would send some minister to guide him. I know not that there was a man of prayer within 20 miles, nor an evangelical church within 200 of him.

Such was my parish then. But how changed is the aspect of things. Now there are on that small part of the same field which lies south of the Wisconsin State line, 21 villages numbering from 50 to 1,000 families, 28 churches, and 24 ministers of the Presbyterian and Congregational denominations. They have already 19 houses of worship, and there have been within the last year, or are still in progress, revivals of religion in seven churches, four of which will add some 30 each to their number. Besides all this, there have been four or five Baptist, and probably four times four Methodist churches, refreshed with the dew of Heaven. To this it should be added that many scores of Sabbath schools are in operation, Bibles are scattered without stint, and the various objects of benevolence are well sustained. Had I seen all this in vision twenty two years since, it is questionable whether my unbelief would not have said, "If the Lord would make windows in heaven, then might this thing be."

### CENTRAL ILLINOIS.

In the central part of the State the Home Missionary work was commenced at a somewhat earlier date; but the more heterogeneous character of the population—a considerable proportion being from the Southern States—opposed peculiar obstacles to the success of these efforts. Yet the fruits of missionary culture on this field for the last twenty years have been scarcely less abundant than in the more northern portions of the State. Rev. William Kirby, Agent for Central Illinois, in his last Report thus indicates some of the prominent changes effected during this period.

The Missionaries of the American Home Missionary Society are everywhere received with favor, though it must be confessed without a correspond-

ing sense of obligation to supply their wants. Twenty years ago, they were looked upon with distrust. Men could not understand *how* they could feel love enough for souls, and zeal enough for the glory of God, to deny themselves the comforts of older and more privileged communities, and to come and endure the hardships of a new country, with the prospect of nothing but a living. They suspected them of sinister motives. They were charged with aiming at a union of Church and State. Politicians, in their zeal for the people's rights, echoed the cry. Or, they were the secret agents of some wealthy corporations, to buy the land away from the poor people. But time has effected great changes. No class of ministers possesses, to a greater degree, the confidence of the people of all classes. They are known to be the friends of education. Under their labors its institutions have flourished from the common school to the college. Twenty years ago, there were not as many Sabbath schools in the State; now, there are single counties in which there are as many. Twenty years ago, but few common schools—and those not worthy of the name—were sustained even part of the year; now, we have an efficient system in operation, which will place their benefits within reach of every family in the State. Twenty years ago, the first college, which had successfully encountered the difficulties of a new country, had been in operation a little more than a year, with not a regular college student in it; now, within the field of my agency there are no less than five such institutions—most of them well patronized. Twenty years ago, there was not an academy for either sex in the State; now, within the field of my agency I count twenty four—which is probably less than the truth. The course of education in these institutions, if not equal to what it is in the older States, is in advance of what it was in them twenty years since. We can claim precedence of most of the Eastern States in the work of female education. Monticello Female Seminary has been pronounced by competent judges equal to any in the country; while in Jacksonville not far from 400 youth of both sexes have been assembled the past winter, in its different institutions, for the purpose of acquiring an education. In all that has been done for these various enterprises, the missionaries of the American Home Missionary Society have not failed to perform their full share of labor.

On the field of my agency, there are 30 churches which sustain the preaching of

the Gospel without foreign aid. Of these, seven have attained to independence the past year, while two that were unaided for several years, have, for peculiar reasons sought again the aid of the Society. A few of the churches that have determined to rely upon their own resources, enjoy preaching but a portion of the time, but the greater part are favored with it every Sabbath. In these, decisive results have followed, the truths of Christianity have entered strongly into the very organization of society, and a distinctive christian civilization has been developed. In this respect, such communities compare favorably with those in the older States. In some instances the comparison is even to the advantage of the former.

#### Prospective Improvements and Wants.

The internal improvements, provided for by the Legislature at its last session, will, when completed, produce a great change in the number, condition and wants of the population of our interior counties. There can be little doubt, but that the more important improvements contemplated will be carried into effect. The Central Railroad, with its branches, will be the most important. This will intersect or approach the borders of twenty seven counties. The Chicago branch will cut seven more; the Galena branch, four; the Alton and Springfield road, three; the St. Louis and Vincennes road, six; the Morgan and Sangamon road extended, ten; besides others chartered, which may or may not ever be worked. This will bring fifty seven counties in contact with these highways of commerce, making no allowance for such as may be cut twice in different directions. In a commercial and pecuniary point of view, the result will not be insignificant. But it becomes us to contemplate them with reference to higher objects. Every improvement of this kind sustains an intimate relation to man's spiritual interests, and the progress of the kingdom of God. The great obstacle to the temporal and religious interests of the interior counties—which will be mainly reached by this vast chain of iron roads—has been two-fold,—the sparseness of the population on account of the scarcity of timber, and their remoteness from any of the natural channels of trade.

An impulse was wanting to develop their energies and resources. They seemed, in comparison with other more favored portions of the State, to stagnate. Mind was not awake, delighting in the trial of its strength, and coping with obstacles, as if rejoicing that they were placed in the pathway of its progress to draw out its energies. These internal improvements will break up this lifeless inertia. Facilities for breaking the soil, and carrying forward all the improvements which the best stage of society requires, will be at hand. The timber and coal of the southern counties will supply the deficiency of the central and northern. And the ease of finding the best of markets, united with a rich and deep soil, will allure emigrants of every description from the older States, whilst the construction of a main road by an eastern Company, will bring multitudes westward, who will eagerly exchange their rocky and barren hills for the fertile prairies of the West.

Nor should we indulge in fears that secular enterprise will engulf the growing population in its own vortex, leaving no room for Christ and his cause. Religion is not hostile to enterprise in business. It fosters it, draws out the energies of the soul, and sanctifies them for God. Christianity never ingrafts itself upon dead and lifeless stocks. Its principles demand life and vigor. The dead stupor of slumbering hearts is more hostile to its progress than the vices which it subdues. Enterprise is both the result and harbinger of its triumphs. And though its animating spirit be worldly, those triumphs will sanctify it, and make it auxiliary to the kingdom of Christ. Hence we may expect the counties, so long destitute of the more intelligent preaching of the Gospel, to become urgent for missionary labor, and lay new responsibilities at the door of the American Home Missionary Society. Already there are fields that call for laborers where churches are not, but soon may be, organized. Invitations come to me from almost every direction, in counties and communities where no churches are organized, to come and do something for them. But I can meet these demands, only as God puts it into the hearts of young men to consecrate themselves to the work of laying foundations for Zion in the GREAT RISING WEST.

## Intelligence from Western Missions.

## CALIFORNIA.

## A Death and a Birth.

How affecting are life's realities—often more exciting than the details of romance! Contrasts of sorrow and of joy frequently stand side by side in the Missionary's experience, so that he seems to himself like one that dreams. Such contrasts were the following—the death of a pilgrim to the land of gold, and the spiritual birth of one who it is hoped, is now a pilgrim to the land of eternal blessedness. The occurrences took place on a vessel, while on her voyage to California.

A young man was taken suddenly ill, so that it soon became evident to himself and to others that he could not live long. He had left home much against the wishes of his parents and friends, and the urgent entreaties of his wife, to whom he had not long been married. He was offered every inducement to stay at home. His business was good, and increasing; but his desire to get sudden wealth was so strong that he could not be prevailed upon to stay. As he lay on his cot, he mourned very much that he had not regarded the wishes of his friends. He said he was not prepared to die, and could not prepare on such a bed of suffering. I told him of Christ—able and willing to save. "No," said he, "I cannot repent now"—shook his head, turned away, and tried to sleep; but his thoughts and words showed that his mind was too far gone for hope. To the last, however, he expected to recover, and would say when he should be well once more, he would live a better life. His end was near, and on Sabbath morning he breathed his last. I was to have preached that day, but sickness prevented. I was able, however, to attend the burial, and the corpse was laid on the table that stood on the quarter deck, and which was frequently used by some of our company for card-playing. The dead body lying on that table, wrapped in unsightly habiliments for its watery grave; the dead weight attached to the feet; the moaning winds; the surging sea; and a clouded gloomy sky, added a solemn effect to the services of the occasion.

Those who had delighted to trifle away the golden moments of their passage to eternity around that very table, in mirth, amusement, games of chance and card-playing, were present to see and hear.

They were admonished to consider what would be the message of the dead if commissioned to speak to them from the eternal world, where they all were so soon to appear? Would he advise them to throw off time from their restless minds by amusement; kill it by card-playing, or spend the hours of holy day, as some had done, by the most murderous process of novel reading?

How could they again gather together around that table, and sit for hours, without thinking that they were sporting on a bier—it might be their own? Would they not then be admonished, by prayer and holy living, to prepare to meet their God? This passage, so mournful and sad to many, was also the occasion of life to others. Two, I believe, were converted before we landed from the ship.

One was remarkably clear and hopeful in his experience of a change. He was led to think of what he owed to God, who was preserving him in perfect health, while so many were sick and dying; how ungrateful and sinful it was to live without loving one whose love to him was so great; and when he thought of the extreme wickedness and profanity of those who were returning from the very land to which he was going, he said that a sense of his danger was so great that he could not rest. He felt that without a change of heart he was running an awful risk in going to such a wicked place. To secure the salvation of his soul, he was determined to seek God without a moment's delay; and I think, in the sincerity of his soul, and under the power of the Holy Spirit, he gave up all to Christ. It was ever refreshing, after this, to hear him speak of the change he had experienced. It seemed to him like a dream. How strangely God had dealt with him! What a place, and what means, for the conversion of any one,—and for him how passing strange that he had yielded! He was sure it was all God's work, and was surprised that he had never seen, felt, and thought as he did now. I have not seen him since he landed, but I am sure that God will keep him by his mighty power through faith unto salvation.

## IOWA.

From Rev. H. N. Cobb, Le Claire, Scott Co.

## First Experience of Missionary Life.

As this report closes the first year of my labors as your missionary in Iowa, it

may be well to look briefly to the effects of the year's labor. When I relinquished a good salary at the East to come to the West as a Home Missionary, I did it not for worldly gain—for I knew that in this respect I was to be a loser—but to do good. I longed to go forth into the frontier settlements to preach Christ and him crucified, and build up the kingdom of God. I said, therefore, to your Society—"Here am I, send me." Had not the Home Missionary Society proffered its helping hand, I see not how I could have come. I came into this broad open State—fast filling up with immoral beings—with a strong desire and earnest daily prayer to God for direction; I longed to go where I could be most useful. I could tell no one to what point I designed to go, only that I desired to go whither God should direct. At length I was directed *most plainly* to this place; and here I stuck my stake, and began work. For two weeks, I could find no house of any sort that I could rent for love or money. At last we succeeded in renting part of an old log cabin quite out of town, where we tarried for two months and a half, till we could build a little house of our own. Able, or not able, necessity was laid upon us to build. We did build, became involved in debt, and have *cramped* our way through the year. Every day God has fed us and helped us beyond our fears. I would not, I do not complain; rather would I erect my "Ebenezer," for hitherto had God helped us. We have tried to trust in the Lord and do good, and the promise has been verified to us, "So shalt thou dwell in the land, and verily thou shalt be fed." I have been compelled to labor more with my hands than in future I shall be compelled to do. This has necessarily taken from the precious time that I longed to spend otherwise. However, my numerous preaching appointments have been regularly attended to, in whatever way other interests might be affected.

#### Then and Now.

But what spiritual results has the year produced? This will appear by comparing the state of things as they existed when I commenced here one year ago, with their present condition. Then, this little church had but just begun to live, or even to have a name. Now, it has a respectable standing in the community. Then, there were but twelve members; twelve more have since been added. Then, the church members knew little of each other, and consequently little attachment existed between them; now, they

are well acquainted with each other, and are a loving, happy band. Then, there was merely a church organization, no ecclesiastical society, no missionary collections, no monthly concert,—in short, all was to be begun; now, we have made a beginning in all these matters. Then, Universalism was loud in its boasts and "great swelling words," and seemed to be gaining away over a large part of the community; now, it is decidedly checked; I hear no more of its boasts, and of no more entering its ranks. Then, error seemed to be bewildering the minds of the mass;—now, there seems a turning away with disgust, and a corresponding inquiring after the right way of the Lord. Then, the region around seldom heard a gospel sermon;—now, at six different points your missionary has appointments for preaching. Then, there were in this field and the neighboring ones, in which I have felt in duty bound to labor, about one hundred souls in sin, without hope, and on the broad road to hell, who are now hopefully converted, and are giving pleasing evidence that they are on the highway of holiness, and on the road to heaven, mainly through your missionary's feeble labors. Many backsliders have been reclaimed, and the graces of God's people strengthened. While I have tried to do what I could under God, still I have often felt condemned for doing so little. May God forgive the errors of the past, and strengthen me anew for the coming year!

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From Rev. Reuben Gaylord, Danville, Des Moines Co.

At the commencement of the period under review, the church had just enjoyed a season of refreshing, and a few were born into the kingdom of God. As the result of this outpouring of the Spirit, six were added to the church on the first Sabbath in June. From that time through the summer, the church and its pastor were called to pass through a season of darkness and trial. This seemed to drive us more to a throne of grace, to awaken more brotherly love and Christian sympathy, and this enkindled hope. During the winter, there seemed to be a growing spirituality in the church. Prayer meetings were attended with interest. There was more freedom among the members. I felt that we ought to make some special effort for the salvation of souls. I made two ineffectual attempts to get a brother to assist me. In the mean time a Baptist brother came unexpectedly to labor for a few days with

the Baptist Church in this place. They tendered a cordial invitation to me and my people to come in with them and hold a union meeting. Our brethren seemed ripe for the work, and we accepted the invitation. The meeting continued for three weeks, and was one of great interest. It was well conducted, and the results thus far are good, and good only. The number of conversions is, I think, from 25 to 30. Of these, some have united with us, some with the Baptists, and some with the Methodists. The best feeling continues between the churches, and we feel that the cause of our Redeemer has been greatly advanced. It seems to me that the way is now prepared for still richer displays of God's grace among us at some future time. Yesterday with us was a day of great interest. Nine came forward and publicly dedicated themselves to God, and entered into covenant with this church. Four others expected to unite by letter, but did not receive their letters in time. There are some who have not yet professed Christ, who will soon, I trust, unite themselves with the people of God.

wonderful works to the children of men." The church which I helped to form at Exeter, Green Co., has been visited with a refreshing from on high. The prospect when the church was organized was dark. The church was formed with only four members—two males and two females. But they were good members, and God has blest them; and now the church numbers about twenty, with the prospect of still more additions. "Not unto us, O Lord, not unto us, but unto thy name give glory." Who can estimate the good that has been accomplished through the instrumentality of the Home Missionary Society. Eternity only can unfold its blessings. I always have felt, and still do feel, as though I was the most unworthy of any of its beneficiaries. But as the Lord gives me strength, I mean to devote myself to his cause. I thank your Society for their aid, and hope its patrons will remember the missionaries, especially in their prayers. They labor under many privations and discouragements; but I hope our trust is not in an army of flesh, but in the Lord of hosts. And may we ever feel that our strength is in God. May we trust in him, live near to him, and glorify him forever!

### WISCONSIN.

*From Rev. C. W. Matthews, Sun Prairie, Dane Co.*

God has graciously spared my life, and given me health, so that during the past quarter I have been enabled to perform rather more than my accustomed amount of labor, in preaching and visiting from house to house. For the most part of the time I have preached from three to five times each week. I usually preach three times on the Sabbath, and during the winter I have preached once or twice in each week on week days.

My congregations at this place have been increasing, and are usually as large as can be accommodated in the place where we are obliged to worship. Had we a suitable place to worship, our congregations would be much larger. Our log house is about eighteen feet square. At my other preaching places, we have better houses, and they are generally pretty well filled.

#### *Increase from small Beginnings.*

The winter has been refreshing, from the presence of the Lord to many churches in this State. "O, that men would praise the Lord for his goodness, and for his

*From Rev. C. C. Mason, Exeter, Green Co.*

Exeter is situated in the Sugar River Valley, a region of remarkable natural beauty and fertility, but hitherto nearly abandoned to intemperance and irreligion. The church, in their application for aid in supporting their present minister, say: "Many orders of Christians have tried in past time to gain a footing for Christianity among us—for our village is one of the oldest in the State—but all till now have failed, for sin made mad with rum was too strong for them." Mr. Mason commenced his labors there, and in several adjacent places, in January last. In a communication of a more recent date than the one above, he speaks as follows of the changes wrought under his labors.

The progress of the cause of Christ in this place, once so lost, is to me more than cheering. For years they had taverns and groceries, and all the outfit of such a state of things, but no meeting-house and no school-house; and they had resolved that they would not leave them, lest they should have religion also. Of this state of things I believe they are

heartily and honestly ashamed, so much so, that any allusion to this *dark past* is offensive to them, and every effort to clear themselves of the remains of this state of things is made with a *will*!

They have built a new school-house—said to be the best in the county—which will hold from two hundred to three hundred persons, and they are resolved to have a meeting-house also. The Sabbath school is doing well, and the church is very harmonious; the Sabbath is a day of worship, the grocery has *died*, and the taverns are the worst property in the place. The work is God's, and it is like him only. It is indeed the foolishness of preaching only, that can save the world! In the town of Mount Pleasant, the attendance is great, for a small place, and the attention to the word is close and solemn. They are Eastern people, and they appear glad to take up the habit of worship and devotion. The work in which I am engaged would be hard, but that success makes it sweet. The toil of such long riding, such coarse fare, such sleeping and preaching in rude, half-finished log cabins would be too much, but that the promise proved is here, and God is here. I never received so small a *dollar* reward, yet I never was so well paid; I never was so small a being, yet I never was so strong; I never so wondered why I was allowed to help in this ministry, yet I think that I never was so prepared to do my little with all my might.

#### Frequent Removals.

I will improve this opportunity to sketch one cause of slow progress of western society in forming regular habits, viz: *frequent removals*. If emigration produces even in a small degree "a tendency to social decline," this tendency must be increased by a periodical removal. The remark of Dr. Franklin, that "three moves are as bad as a fire," is here reversed. Men are constantly removing to increase their wealth. An improved farm will sell for an advanced price, and they can repeat the experiment of removing to the frontier. The idea of escaping from moral restraint is not, therefore, the only motive for a frontier residence. This habit produces several unfavorable results. Such persons are constantly in a new settlement. Being in some measure secluded from the influence of education, refinement and moral and religious restraints, they become insensibly, if not willingly, remiss in every duty. They also feel less interest in their own

neighborhood, and less concern for its social improvement. "My residence is merely the lodging place of a wayfaring man, I shall soon leave it."

It ought, however, to be added, that men, and women also, acquire in this way, habits of energy, patience, self-denial, and many other qualities, which, if religiously directed, might qualify them to become good soldiers of the cross. It was said of the American Revolution, that the times made the men. Circumstances greatly modify the elements of western character; it is unpolished, but potent for good or evil. The social, moral, and political influence of the West will soon be predominant in our country. May it be sanctified, and made fit for the Master's use.

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### ILLINOIS.

*From Rev. E. Jenney, Waverly, Morgan Co.*

#### A Week in Shelby County.

It was stated in the last Report of this Society, that 285 of its missionaries during the year ministered to two or three congregations each, and 140 extended their labors over still wider fields—the destitutions of a county or of several contiguous counties. This extreme diffusion of missionary labor is not, in itself, desirable. God has ordained the settled and permanent ministry of the Gospel as the means best adapted to give it its full effect. Hence the Society aims, according to its ability, to supply each congregation with the stated means of grace. But the harvest is great and the laborers are few, and this end cannot be attained without greatly increased supplies of men and funds. There are also extensive regions at the West which are yet to be explored. The scattered sheep of the wilderness are to be gathered together, and organized into churches, and thus the way prepared for the stated ministrations of the Word. The amount and value of the services of this character, performed by the missionaries of this Society, especially by those to whom the larger and more destitute fields are assigned, are not generally appreciated nor understood. They do not stay to gather, and therefore do not ordinarily report the harvest of the seed they sow; but they labor, and others enter into their labors. The utility of this kind of service is well

illustrated by the facts stated in the following communication. Mr. Jenney, the writer, and Mr. Pond, to whom he refers, are commissioned to explore and supply the destitutions within the bounds of Illinois Presbytery, comprising several counties in the central part of the State.

One week's labor, which I performed in connection with Brother Pond, will yet be seen, I trust, to have advanced the interests of religion in a very destitute portion of our State. While we were at Springfield, intending, if possible, to go forth together on an exploring tour, the Macedonian cry, feebly uttered by a young lady residing in Shelby county, reached us. Thither we repaired, as the freshet prevented our going in the direction we intended; and there we found a people very much scattered, almost destitute of religious privileges, and yet hungering after the bread of life.

#### **Sheep Scattered for Want of a Shepherd.**

On that ground a Presbyterian church was formed in 1843, of eighteen members. They were favored for a while with preaching once in five or six weeks, for a year or more. But at the expiration of that period they were left without ministerial aid, except as, at long intervals, a servant of Christ chanced to pass that way, and gave them a sermon. It was not to be expected that Christianity would flourish in such circumstances. And, in fact, the little association was soon broken up, and its members dispersed. A few died, more moved away, and the remainder, some four or five, very judiciously connected themselves with the Lutheran church existing in that neighborhood.

#### **A Forerunner.**

About two months since a young lady, belonging to Rev. Mr. Hale's church in Springfield, went into that settlement to teach. Seeing, and being affected by, the moral desolations around her, she sent a request to her pastor for ministerial aid, which we, as unexpectedly to ourselves as to her, were called to meet. Being heartily devoted to the business of doing good, in every possible way, she was not satisfied with communicating instruction during the week, but collected as many as she could in a Sabbath school,—several others coming to her assistance. Though modest and unassuming, she had also ventured to warn those with whom she associated, of their guilt and danger,

and entreat them to attend to the things that belong to their peace. Here was our forerunner. Through her instrumentality the way was prepared for us. Already two young men had come out upon the Lord's side, and others, both males and females, were known to be more or less thoughtful and anxious.

#### **Protracted Service.**

Such were the circumstances under which we entered the neighborhood. For a few moments we were at a loss to decide what course to pursue,—whether to go on our way and let the work proceed as it had begun, or remain, and endeavor, with the blessing of God, to give it an impulse. We retired beneath the shade of a tree, and deliberating on the matter, found ourselves strongly inclined to tarry, at least till we should ascertain more definitely the real state of things. The conclusion to which we came was very gratifying to the young lady, and to those who attribute their conversion to her efforts. Notice was accordingly given, through her school, that there would be preaching that night; and to our amazement,—for the announcement was made late in the day, and the entire population were busily engaged in farming,—there were not less than sixty or seventy persons present. Such was the appearance of the congregation, that we felt constrained to make an appointment also for the next evening. And thus we continued to do through the whole week. Oh! to witness what we did on those occasions, was more than a compensation for the toil we endured in reaching the place, and the fatigue to which we were subjected while there, by labors out of, as well as in, season.

#### **Descent of the Spirit.**

Instances of thoughtfulness, and of more or less anxiety, were daily coming to our knowledge, and we felt constrained to believe that the Holy Spirit was there to "convince of sin, of righteousness, and of a judgment to come." Especially was this apparent on the Sabbath, when our series of meetings closed. About 250 persons were present. So large a congregation could not be crowded into the school house. We therefore repaired to the grove, notwithstanding there had been a severe rain the preceding night, and even that morning, and the ground was consequently very wet. There we preached two sermons, at 11 and 4 o'clock.

The latter was on "the judgment." While that was being pronounced, it was evident that the Author of truth was rendering it effectual on not a few minds and hearts. Never did I before witness such an awful solemnity among so large a number. Every ear was open to the words uttered; every eye intently fixed on the speaker. Moved by what he saw, and, I trust, by an impulse from on high, he proposed that all, who were determined to aim to receive the welcome, "well done good and faithful servant, &c.," and would, even unto death, strive to enter in at the strait gate, should signify it by rising. No sooner had this request been made and explained, than four-fifths of the congregation sprang to their feet—all solemn, and many affected to tears. A scene like that, I have read of, as occurring elsewhere, and in other days; but nothing of the kind, so marked, has ever before come under my observation. It was a baptism of divine influence, and it fell with oppressive weight upon almost every heart present. It was said that some were too much affected to rise; and others, we saw, stood for a moment only, and then sunk back upon their seats, crushed by a sense of the fact that they were hastening to the final bar where their destiny will be determined forever. Oh! that it may then appear that all those who thus openly expressed a determination, God helping them, to gain heaven, have fulfilled their vows, and accomplished the great and glorious object!

We should have continued our meetings at that point, had we deemed it prudent. But we were fearful of a reaction. Most of those to whom we preached came a distance of miles, some two, others three, four, and even five. They labored hard on their farms during the day, at one of the most busy seasons of the year, and as they could not retire to rest till 11 or 12 o'clock at night, we knew they would be unable to attend much longer. We were compelled, therefore, most reluctantly on our part, and with many an expression of regret from some of them, to bring our meetings to a close. But we assured them that, Providence permitting, we would be on the ground again four weeks from that time. Next Wednesday we are to leave home for that place, and expect then to organize a church of some thirty members. May the Lord work graciously among them, and add greatly to this number of such as shall be saved.

Thus signally has God succeeded these brief labors of his servants. But, while we

praise him for the rich displays of his grace, in gathering these wanderers into his fold, the inquiry forces itself upon us,—Who is hereafter to feed and guide them? The little flock gathered there eight years ago, was scattered, and came to naught, because they had no shepherd? Shall it be so again? For how can this and other feeble churches, continue and increase if they hear not the Gospel? "And how shall they hear without a preacher? and how shall they preach except they be sent?" The greatest obstacle to the work of evangelization and "church extension" at the West, is the want of competent ministers of the Gospel. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

#### The Flood and its Lessons.

We should fail to exhibit correctly the present aspect of the missionary field, did we not notice the fact, that for several months large portions of it have been *under water*. The desolating floods with which the West has been visited, is mentioned by many missionaries as a serious hindrance to their work. In traversing deluged roads, and crossing swollen and bridgeless streams, they are exposed to many delays and dangers; and in some instances it is quite impossible to meet their appointments. Many, too, who have aided liberally in sustaining the institutions of the Gospel, have suffered severe losses; and all branches of business have been affected by this immense destruction of property. The following communication from a missionary describes the scene as it appeared in the neighborhood of Alton.

We are now witnessing, as in 1844, a striking manifestation of the majesty and might of the Almighty. The floods of great waters are pouring by us, and spreading over many of our farms, and dwellings, and places of business, with desolating power. The dark rolling tide of the Mississippi sweeps by, spreading out its turbid waters to the width of from five to fifteen miles. At this point commences, on the Illinois shore, what is termed the "American bottom," which extends two hundred miles in length to the mouth of the Ohio, and in width from ten to fifteen miles. It is unsurpassed in fertility, and many portions of it are highly



cultivated. A few weeks since its immense fields of corn, wheat, oats and vegetables of every name, were in the highest state of promise. But a noise like the noise of great waters alarmed the inhabitants, and they fled with their flocks, and herds, and households to the hills; some of them staying to care for the stuffs, till they were obliged to wade for miles—the water coming up to their waists, and often to their necks. The calamity is great, especially upon the renters, who have lost their all. But although the valleys are scenes of desolation, we trust no one will suffer from hunger in this land of bread. The footsteps of the Almighty are in the deep, yet his ways are just and right. Who shall say, what doest thou? May he not do what he will with his own? The silver, and the gold, and the cattle upon a thousand hills are his. And surely he may remind forgetful man by how slight a tenure he holds them.

It is often said the West is still poor, too poor to sustain the Gospel and her institutions of education; and let no one doubt that this is fully true of those who can say, "I love thy Kingdom, Lord," and who are willing to spend and be spent in laying the foundations of many generations. The comparatively few whose hearts sympathize with the heart of Christ in the mighty work of saving the great West from ignorance, error and sin, have not the pecuniary ability to carry on this enterprise. But the reason why we need, and must have aid, is not because the West is poor, but because the silver, and the gold, the flocks, and herds, and the countless acres of waving grain are not consecrated to Christ. The hand of God in the flood has swept away, along the banks of the Mississippi and its tributaries, in a single week, more property than has ever been given by eastern Christians and philanthropists to plant and sustain the institutions of education and religion in the valley of the West. Even some professors of religion have lost more in a day than they have given in their lives to sustain the institutions of religion.

Oh! when the surplus product and wealth of this great valley, over and above the supply of the wants of its every inhabitant, shall be consecrated to the work of doing good; they shall be more than sufficient to bless the world with the messengers of salvation and the book of God. That day will surely come, and the American Home Missionary Society will share a glorious part in hastening its coming.

*From Rev. Josiah Wood, Duquoin, Perry Co.*

#### Protracted Meeting.

I mentioned in my last report, that we contemplated a meeting at Pinckneyville, of a few days' continuance. That meeting commenced March 17th, and from the first gave promise of the happiest results. The Spirit of God was evidently present, and sinners were deeply impressed. Perhaps there were as many as twenty that manifested publicly their interest. A few came out on the Lord's side. The individuals wrought upon were the principal citizens of the place. And there was no small stir abroad, that Pinckneyville should become interested in the subject of the soul's salvation. The results of the meeting, or rather the results of all the influences of the Gospel that have there been employed, are as follows:

A small church has been organized, now numbering fifteen members. A Sabbath school has been started, which numbered last Sabbath fifty one scholars. The congregation has increased from thirty, or less, to one hundred and fifty, or more, as there were more than that number present last Sabbath. An effort has been made to finish the lower room of the Temperance Hall, which will cost us not far from one hundred dollars, and secure the house half of the time.

There seems to be around and in the place a general waking up to the great interests of the soul; and we trust that there is yet to be a rich harvest of souls gathered into the garner of the Lord. We hope that what we are now permitted to see are only the drops which betoken a plentiful shower of divine grace. These things are truly encouraging; the more so as the place has had the reputation, be it just or unjust, of being abandoned to all that is evil. There was a long and dreary night of toil ere any spiritual light was discernible. It was nearly a year and a half that your missionary spent one third of his Sabbaths in that place, under the most discouraging appearances.

#### Inferences.

These facts suggest a few practical thoughts.

1. The hardest places should not be left without the means of grace adapted to the wants of the perishing. 2. Delay in the manifestations of the divine favor should not be regarded as evidence that

there is no mercy in store. 4. Fickleness in the appliances of the Gospel cannot be expected to work out God's intended results.

The genius of the Gospel demands time—a sowing time—a germinating time—a harvest time. These may follow close upon each other, under certain favorable circumstances; but under others, delay may be far safer, and for the advancement of the greatest good of Zion.

#### Taking Timber from Unsettled Lands.

The matter referred to in this extract has long been a subject of complaint. Early in the history of the West, when there were few settlers, timber was comparatively worthless, and the habit grew up among the early squatters of taking the limited quantity which their necessities required wherever they could find it; and as it belonged to the U. S. government, and there were no private owners to dispute the rightfulness of this custom, it grew up into a kind of prescriptive right of the pioneer. But since the lands have become partially occupied and have risen greatly in value, the owners feel that the timber is an integral and important part of their property, and both the government and private owners take measures to protect themselves against this system of spoliation. It is important that western churches should purify themselves from this evil. The following action is creditable to the people who have passed the resolutions.

Among the many wicked practices in the West, is that of individuals taking timber from lands which do not belong to them, and this without permission. By the *conscientious*, this practice has long been regarded as a growing evil, and one under which the ungodly "cover their sins." Our church, feeling its duty to take up this stumbling-block out of their way, at a special meeting called for this purpose, passed the following preamble and resolutions:

Whereas, the practice of cutting and taking timber from the land of non-residents has become so common, that even some of the professed members of Christ's church are commonly reported to be guilty of this great and crying sin; and as it is an evil wide-spread and alarmingly on the increase, and very corrupting and demoralizing in its tendency; we deem it our duty as members of the christian church

in this place, to enter our solemn protest against it; therefore

*Resolved*, 1st. That we regard the prevailing practice of trespassing upon the lands of others, by cutting and converting to one's own use the timber thereon, a violation of the divine law as contained in the tenth commandment, which says, "Thou shalt not covet," and of the command of our Saviour—"As ye would that men should do unto you, do ye also unto them likewise." (Luke vi, 31. Matthew vii, 12).

*Resolved*, 2dly. That in view of this great evil, this practice, if *persisted* in, we believe to be a *disciplinable offense*.

*Resolved*, 3dly. That we will use all conscientious and rational means to discountenance the prevalent practice of taking timber by trespass, or purchasing that so obtained.

#### A Reason for Labor with Individuals.

It often happens, after I have labored very hard, and in my own view successfully, to enforce some duty, and point out the danger of some sin, that subsequently I find in private conversation, that I have failed altogether to produce the desired effect upon some minds, owing to peculiar objections, or their different previous experience or circumstances; so that all of my "strong reasons" seem to have been like shooting arrows into a sand bank. But in private interviews, these difficulties and objections come out in a light which I could not anticipate in my study; and here, face to face, more can be accomplished in a short time by familiar conversation, than by any argument which could be conceived in the study.

I would by no means discard patient and laborious investigation of religious truth, but have the two united, so that each may receive a portion adapted to his case.

In these interviews a minister will hear remarks without solicitation, or making any invidious inquiries, which may be admonitory to himself, and tend to keep him upon his guard. For example: "Such a minister comes here occasionally and talks familiarly upon almost every subject except religion; and that he has never mentioned in our house, nor has he made a prayer. But he preaches good, sound sermons on the Sabbath, and in the desk appears to be a nice man." Another says, "Well, when I want to get the news of the day I go to the post-

office—the minister's family." Severe as these remarks appear, the writer has heard them made, and respecting Presbyterians too. When speaking of the violation of the Sabbath, "Why," says one, "I have seen the ——— minister ride out to his field on the Sabbath after church and bring home vegetables." Could many who appear to be excellent brethren on the whole, be made sensible to the impression which their own example and that of their households make upon minds now receiving durable impressions, they would adopt the Psalmist's motto, Ps. 39: 1, as their own.

#### The Modern Infidel.

He soon gathered a large congregation, as he always does where he goes. But *such* a congregation!—made up of apostates from evangelical churches, Universalists, infidels, the intemperate, the profane, the Sabbath breaker, and the licentious, besides a crowd of thoughtless youth, who go there, as they say, to hear the fun. These are all exerting their utmost energies to draw off the members of our evangelical churches, and those who attend worship with us. In a very few instances they succeed. Two members of our little church have joined them, while all the rest remain firm and decided. We have a very excellent choir of singers in our church, said to be one of the best in the State. Much has been done by those above referred to, in order to induce members of the choir to leave our church and attend that meeting. Our Sabbath school has been, and is, very interesting. They are sparing no efforts to break it up, by establishing something in their own congregation, to take the place of a Sabbath school, and by which they hope to entice the children and youth away from us.

This party are very hostile to the evangelical churches and their ministers, and ridicule the doctrines they preach and the duties they enjoin. Prayer, the observance of the Sabbath, repentance, regeneration, are with them stale and by-gone matters, fit only for the dark ages.

A body of men at the East they say, (the A. H. M. S.) sends out hundreds of men into this region, to preach and teach *certain things*—their own minds are narrowed down by puritanical training, and they are laboring to bring others into the same bondage. Such will have nothing to do with the man of original ideas and liberal sentiments.

The effect of these labors is dreadfully apparent. The morals of his hearers are evidently not improving, and all vital religion is ridiculed by them.

### MICHIGAN.

*From Rev. John Scotford, De Witt, Clinton Co.*

#### Strengthening the things that Remain.

Clinton County, in which this missionary has recently commenced his labors, has hitherto been comparatively neglected and destitute. Its settlement too has been retarded by its remoteness from market,—all its surplus products being transported in wagons, 100 miles, to Detroit. The completion of a plank road which is now in process of construction to Lansing, the capital of the State, will impart a new impulse to enterprise and improvement in this region, and thus give it new importance as a field of missionary labor. From the results of his labors, thus far, Mr. S. finds much encouragement.

A small church of seven or eight members formerly existed here, but in consequence of the death of the leading man in the church, and the removal of others, only three of the original members were found remaining on my arrival; and the records of the church, (if there ever had been any) were lost. Soon after commencing my labors at this place, an ecclesiastical society was formed, preparatory to the organization of a church, and a board of trustees chosen with a view to the building of a house of worship. In my pastoral visits I have found about fourteen or more persons who have been connected with Presbyterian or Congregational churches elsewhere, and arrangements have been made to organize a church. Our friends here are much encouraged. Our congregations are gradually increasing, with an increasing seriousness and attention to the word, and the way seems to be preparing for the outpouring of the Spirit.

But we have much to contend with. Infidelity and Universalism are rampant. However, we do not despair, for the cause is God's. He blesses our efforts, and we rest upon his promise for final victory.

Mr. S. preaches also half of the time at Victor, twelve miles from De Witt. Here he

has been enabled to resuscitate an expiring church.

At the time when I first visited this church, it was composed of only eight members, and was in a languishing state. They had sought so long in vain for a minister, and could do so little towards supporting one, that they were discouraged, and had serious thoughts of disbanding. In view of their condition, and the moral wants of the county, I felt it my duty to settle here, and do what I could for the cause of Christ. Simultaneously with the commencement of my labors with this church, a revival of religion commenced in this township,—under the labors of Rev. Mr. Boynton, a Methodist minister,—which resulted in the hopeful conversion of a number of souls. The church in Victor has shared, to some extent, in the fruits of this revival. Two have united with the church upon profession of faith, and several more are designing to do so soon.

The history of the churches in this county is instructive, as showing the result of a want of an efficient and permanent ministry. Much labor has been lost because it has not been followed up by the regular ministration of the word.

#### Important Change for the Better.

For want of looking back on the past, we are in danger of not appreciating the amount of success which God is giving to the efforts of his people. A pastor in Michigan thus notices improvements which have taken place under his own observation.

It is delightful to me to see the various indications of the progress of public sentiment in favor of religion. Our county papers through this region have been generally worse than harmless as to morals and religion, but a gradual change is in progress. You may now publish almost any thing which you would deem proper on the subject of religion; and I am well persuaded that your Society, more than any other single agency, contributes to this progress. Here is the main instrumentality. Others are tributary and important, but without this, would be inefficacious. Other denominations are sometimes popular, well-received, and patronized; but your agencies inspire more confidence, concentrate more powerful influences, and produce more abundantly

those fruits which tell upon the elevation of character and the improvement of society.

From Rev. A. Govan, Byron, Shiawassee Co.

In presenting my report of missionary labor for the last quarter, I would express the most sincere gratitude to the great Head of the Church, for that measure of encouragement and success which has attended every effort I have made within the bounds of this Society during the period of my labors. Particularly, I would mention the very unexpected and pleasing effusion of the Divine Spirit, in connection with a series of meetings which I attended in this county, with some other brethren, in the months of February and March. These efforts were followed by an awakening in the church, by confessions of sin, by renewed attention to covenant obligations and religious duties, and by signal displays of the power of divine truth upon the hearts of the impenitent, especially the young, who had been scholars in the Sabbath school. In all, there are about twenty-five persons who exhibit satisfactory evidence that they have been born into the kingdom of God. The enlargement of the field of ministerial labor within the bounds of Shiawassee county, during the past twelve months, and the daily increase of calls for preaching, attest the growing interest in the subject of religion which now pervades this region. Indeed, it may be truly said that the field is white already to the harvest.

#### Abundant Labors.

Your missionary, during the past year has traveled about three thousand miles, preached two hundred sermons, visited all the Presbyterian churches in the county, being five in number, organized one new Congregational church, consisting of twenty members, and made three hundred ministerial visits; during which period he has not omitted one appointment on account of personal sickness; and, though called upon to submit to many privations, and to great fatigue, both of mind and body, he has great reason to record this instance of the goodness and faithfulness of God, both in preserving his own health and life, and that of his family, without interruption. Surely, the praise is all due to Him who hears the young ravens

when they cry, and who will not suffer his servants to labor in vain, nor spend their strength for naught.

#### Conversion and Happy Death.

We have been much cheered by an instance of supposed conversion among my people. It was that of an interesting female, a wife and mother, who, I am told, during the revival in the winter before the last, had been seriously affected, and who, it was expected, would soon connect herself with the church of Christ. Her husband, too, together with his father, had been wrought upon during that season of refreshing. The father, however, hesitated about joining the church, on the ground, as he termed it, of his exceeding unworthiness. The husband also hesitated and delayed, hoping that both his wife and parents would come with him into the church of God, all at the same time. But this father, some six or eight weeks ago, was taken sick with a lung fever, and shortly after, died. On Friday last, I preached the funeral sermon of the wife. She died, as we think, in the triumph of faith, trusting in Christ, and singing, "Come, Holy Spirit, heavenly dove," until her strength forsook her. But before she died, she wanted to make that open confession of Christ which she had neglected in health. She wanted to connect herself with Christ in baptism. I visited her for that purpose, at her request, and found her in great distress, but clear minded, intelligent, and stand-

fast in her wish to be baptized into the name of the Father, Son, and Holy Ghost. I complied with her wish, in the presence of her husband and household, and during the evening of the following day, she went into the spirit world, singing, "Holy Spirit, heavenly dove." Both father and wife, we trust, have joined the church triumphant. The husband need wait for them no more.

When I visited this female in the commencement of her last sickness, she did not think her heart had ever been changed by the Holy Ghost, and she felt no peculiar anxiety on the subject of her salvation. Before she died, religion was her chief concern, and Christ her all in all. If heaven rejoices when one sinner repents,—if it joys with joy unspeakable when the lost is found, you must not be surprised if we, too, are deeply affected by this instance of conversion.

#### The Commission has Come!

The very welcome commission arrived this week, and brought much joy to me and to my family. Even my little girl, when her brother arrived from the Post Office, ran to me to the wood pile, almost out of breath, and cried out, "The commission,—the commission has come!" Such is the estimate placed upon the Home Missionary Society even by the little children of the western missionary. They know very well that your noble institution is their best earthly friend in these western forests.

### Miscellaneous.

#### "THE MARTYR SPIRIT OF THE HOME MISSIONARIES."

Address of the Rev. James B. Shaw, of Rochester, N. Y., at the twenty fifth Anniversary.

The phrase martyr-spirit, possesses, in a modified sense, the power of the resurrection. The words cannot be spoken but a thousand fires start from their ashes—a thousand graves give up their dead. They bear us back over the intervening ages; we stand where our fathers stood, and see what our fathers saw. We are in St. Andrew's, gathering with the multitude around the spot where Patrick

Hamilton is to die. We are in London, following John Rogers, as he goes up in his chariot of fire. We are in Smyrna, listening to the last words of Polycarp, the disciple of John. We are in Jerusalem, looking on the face of Stephen, which shone like an angel's. Nay, we have left the precincts of time—we have crossed the azure fields—we have passed the celestial gate. We are standing on the sea of glass, and our eyes are fixed on the great wonder of heaven, a Lamb, as it had been slain—the martyr-Lamb. The martyr spirit has always been in the church; is now in the church. It is the life of the church: there can be no church without it. No man at the pre-

sent day, we acknowledge, can die, except indirectly, for Christ. He might covet a martyr's death, and determine to secure whatever glory it can confer. He might select his tree and fell it—might hew out his cross and stretch himself upon it, and call on every one who passed by to take the hammer and drive home the nails. But who would regard the call! Put a Christian to death! why, it would not pay. Time and strength could be turned to better account. A poor speculation to crucify a man who, like Elijah and like Christ, had nothing but his mantle to leave behind.

But if a man cannot, except indirectly, die for Christ, he can suffer for him. He can endure hunger, and thirst, and cold and nakedness. He can forego every comfort, and encounter every evil. Voluntary suffering is the essential element of the martyr spirit. Every man who for Christ's sake bears a pain or endures a privation which might have been avoided, is a martyr, and shall receive a martyr's peerless crown. Now, no men in the land, as we think—no men in the world possess so much of the martyr-spirit—no men any where are, to-day, giving up so much, and suffering so much for the Master, as our Home Missionaries. There is indeed nothing which these devoted men would not do—nothing they would not bear, if the Lord Jesus might only get glory thereby.

The celebrated Samuel Johnson, when servitor in college, was exceedingly poor. One winter, a severe winter, his shoes were in such a dilapidated condition that every body pitied the man; and a gentleman-commoner one night delicately placed a new pair at his door. Johnson arose in the morning, took up the shoes; but instead of putting them on, walked to the banks of the river Cam and threw them in. Johnson valued an education beyond all the gold above the ground or under the ground, and he was willing to do every thing but one to secure it. He could work, he could put himself on an allowance, he could go in rags, but he could not depend on another. He could not wear a gift garment, or eat charity bread. His shoes, it is true, were old and past repair; the water had free ingress, but not so free egress; they excoriated the feet, and were but a beggarly protection against the cold. But they never upbraided him with his dependence—never told him that he was a pensioner on another's bounty, or worried him with the remembrance of uncanceled obligation. So he stuck to the old shoes, and discarded the new. But

these Home Missionaries can do what Samuel Johnson could not do. For Christ's sake, they can wear a gift garment; for Christ sake they can eat charity bread; and wear the one and eat the other without envying man or reviling God. Oh! as we have already said, there is nothing which these men are not willing to do or to bear, if Christ may only get glory thereby. There is a minister of Jesus toiling in an obscure place. He has a bare living, and no provision—no patrimony, but a promise for which the worldling would scarcely give the parings of his pen. That man might have had a high place—that man might have gathered a large fortune—that man might have left his children a name that would have been a passport to any position. But possessing the true martyr spirit, he gave up all for Christ. Nor has he been deceived, nor is he disappointed, nor in any way dissatisfied. He has received all that he expected to receive. He has Christ. Continual toil, continual privation, continual anxiety, the prospect of a premature death, or a forsaken old age, cannot drive him from his post. Nor does he call himself an object of pity. He asks no man to drop a tear or utter a sigh for him. For his daily work he gets his daily compensation—not fortune or fame—not a place or a name, but Christ. Old Philip Henry said that he would beg all the week to preach on the Sabbath; and blessed be God, the Philip Henrys are not all dead yet. There are men now in the American Church who would preach the Gospel, if they had to go from the poor-house to the pulpit, and the pulpit to the poor-house. And if any man is curious to know where these men are, we point him to the West. You cannot starve these men out of the ministry. There is but one way to silence them, and that is the way which the Scribes and Pharisees took. You must revive the old order of things—must make preaching once more a capital offence, and put every man to death who tries to turn a sinner from the error of his ways.

Another thing which adds value to the voluntary suffering of our Home Missionaries, is the fact that they have perhaps less outward encouragement and support than any other class of men. The Foreign Missionary is an honored man among us, and most worthily so. His name is one of our household words, and his labors part of the common glory which constitutes the patrimony of the church. Come when he may, there are always warm hands and warm hearts ready to give him a reception.

But when a Home Missionary comes back to his native region, if he attracts any attention at all, it is not the attention which a wise man desires, or a good man deserves. A gentleman told me of a scene which he witnessed in one of our most wealthy, influential, eastern churches, and when I mention it you will perceive that it is an illustration in point. A western man entered the pulpit—he was a western man, there could be no misapprehension on that point. There was something about his gait, a something about his dress, a something about his manner, a something about the whole man, which showed clear enough to which side of the mountains he belonged. Yes, he hailed from the West, and there had endured hardness as a good soldier of Jesus Christ. He had gone whole days without food. He had slept all night on the ground. He had entered the pulpit with an ague fit upon him, and swam rivers and preached with dripping clothes. He had passed over plains where nations might have gathered their food. He had wandered through forests where armies might have lost their way. He had sailed down rivers, each one of which might have supplied a continent with water, and been a river still. And he himself had been made on the same grand scale as the plains and forests and rivers of his native West. His own great heart could have supplied a whole community of ordinary men, with noble impulses and benevolent purposes, and been a heart still. But I am to speak to-night of the congregation, and not of the man. Some of the audience came to the door, and seeing who was in the pulpit, made a precipitate wheel—some arose and left the house—some turned scornfully away—some settled down to sleep; while all seemed to say, this is a hard infiction, who can bear it? But the western man made them all heartily ashamed before he got through. When he finished his powerful, if not polished discourse, every head was up, every eye fixed, every ear open. When the never to be forgotten, the ever to be lamented Dr. Nelson, preached in my pulpit, the congregation thought that some miller of the city, not wonted to the sanctuary, had made a mistake and got into the wrong place. But that gifted man preached a sermon remembered to this day, as no other sermon preached in that house, has been remembered.

Oh! we none of us know how much we are indebted to these godly, these self-denying men. We none of us know how much they are doing for the church,

how much for the country. Elijah was worth more to Israel than all the other inhabitants of the land, and worth more because he possessed the martyr spirit and had power with God. All the priests of Baal, all the false prophets of Jezebel, all the sycophants of Ahab's court, could not have put a cloud in the sky big as a man's hand. But Elijah prayed, and every window in heaven was opened. The only green thing then in Judea was the mountain moss, which had hid away from the sun under some sheltering stone, and all the prayers of all the ungodly in the land could not have secured for that the little moisture it might need. But Elijah prayed, and the answering clouds came thick and fast, and the rain fell as if for another flood. Now these Home Missionaries are all Elijahs. They all have power with God, not that they could replenish the emptied cruse, or reproduce the consumed bread. No, they can do something better; they can avert God's anger; they can secure God's blessing. What keeps this city from destruction? The avenging elements are on every side of you, above, beneath, around; and what stays their wrath? Your municipal laws, your city authorities, your day and night police? Nay, but what kept the commissioned fire so long from Sodom? The prayers and intercessions of the righteous.

Let us then, Mr. President, sustain our Home Missionaries, for they are the men who watch over the republic—they are the men who tend the national watchfires—they are the men who infuse into the masses those virtuous principles, without which we must drift among the breakers and dash upon the rocks!

#### The Support of Pastors.

A correspondent of the Louisville Presbyterian Herald states the following facts, as specimens of the support given to ministers in that vicinity. Similar statements have likewise recently appeared in the Ohio Observer.

"Rev. Mr. A—— is a good man, with fair talents, and good theological education, and some years experience as a minister, and a very laborious worker in the vineyard. In the churches to which he ministers, there are 111 members and 51 families—many of them in good worldly circumstances. These 51 families with 111 members, paid Mr. A—— \$146

only, for ministering to them during the last year as a messenger of Christ."

"Can you employ a clerk or printer's boy for such a sum?"

"The Rev. Mr. B—— is a gentleman of finished education, having spent ten years and \$1,500 in securing it—an investment which, with his talents, would secure in any other department, a comfortable living, and a handsome profit for increasing his capital. He preaches to about 140 members in 60 families—some of these families are wealthy—adding farm to farm, and in educating their children, these parents spend several hundreds per annum. Do you suppose that this good brother receives as much from these 60 families for his faithful labors as does a second or third clerk on one of your Louisville steamboats? I trow not. Would \$400, without boarding, satisfy your clerk? And that is more than he received."

"Rev. Mr. C—— is a young man of superior mind—good education—fine address—great amenity and sweetness of temper, and especially characterized by humility and fervor in his vocation as a minister of the glorious Gospel of the blessed God. His church membership is near 90, comprising some 50 families. These 50 families paid him last year for his unremitting and earnest labors for their spiritual good, the sum of \$160."

"Rev. Mr. D——'s case is exactly parallel to C——'s. But I need not specify further—I ask whether the church can ever hope to prosper while setting such an estimate upon the ministry?"

"These churches are not poor, except in *spirit*, and that not in the Scriptural sense of the phrase. They are able to live comfortably—educate their children and increase their possessions, and pay a compensating price for all they procure—except the Gospel!"

The evil here complained of is not confined to the western country. It is a great and crying evil throughout the land. We have a letter before us from a minister in one of the eastern counties of New York, in which he says, "I received a call to this church with a salary of \$400, and hoped to receive a payment in three months; but seven months have passed and I have received not more than \$30." The salaries of ministers, even in New England, and throughout the middle States, except in a few prominent situations, not only fall very far short of a fair compensation for the services rendered, but furnish a very inadequate support. A great many pastors in our country are obliged to depend on other resources.

Some of them use up a little private patrimony which they ought to reserve for the time when they may be laid aside; some resort to literary labor; and others, by far the greatest number, who have no such means within their reach, patiently toil on, under crushing embarrassments, till compelled to seek a dismissal as the only remedy.

There are several causes which have contributed to produce this state of things in the East. In New England, the primitive custom was, to settle a minister for life, and to give him in the commencement, what they termed a "settlement," which consisted of a house and a small farm, or some portion of the means of procuring them. The demand for ministerial labor was not so great but that he could find some time to labor on his farm; and in process of time, his boys assisted him in the labor of cultivation. And, in the simple style of those times, his eighty pounds a year, with the product of his farm, furnished a good living, and enabled him to make comfortable provision for his old age.

But, with the advance of society, the style and expense of living have greatly increased; while the stirring spirit of the age requires the whole time and the undivided energies of the minister to be devoted to his appropriate work. At the same time, the views of the people, as to the support of the ministry, have not advanced in due proportion; and the variety of denominations, and the multiplication of parishes, in order to give every man a church at his own door, has made them all comparatively weak.

But, the principal cause lies back of all these, in a radical error as to the principle upon which a minister is to be paid for his services. It is supposed that he is simply and only entitled to a *support*, without any regard to the *value* of his qualifications and labors. The *value received* principle is rejected as too profane to find a place in church matters. But is this the principle of the Gospel? Christ says, "The laborer is *worthy* of his *hire*." Here, the value received is distinctly recognized as the ground of a minister's support. His salary is therefore to be estimated upon the common mercantile principle; and he should be paid what he is worth. Look, then, first at the *capital* which he has embarked. He has spent nine years of vigorous youth, in obtaining an education. It is a low estimate, to say that, in this time, he might have laid up \$1,000; and without doubt, he has expended \$2,000 besides his time. In many instances, he enters



on his profession in debt for a portion of thus sum. The interest on \$3,000 is \$180. If these nine years had been spent in mercantile business, he might, upon a low estimate, command a thousand dollars salary as a clerk. This would make \$1,180. Or, with this capital he might engage in lucrative business or purchase a valuable farm. Or, with the same time devoted to an education, he might take rank in either of the other learned professions.

There is another aspect, also, in which this may be viewed. The maintenance of public worship enhances the value of real estate in any place at the lowest calculation, twenty-five per cent. We have known it immediately to advance 100 per cent. on the building of a house of worship. And we venture to say, there is no town in the country where it would not fall more than twenty-five per cent. on the withdrawing from it the regular preaching of the Gospel. The property holders, therefore, are benefited in their secular concerns, (to say nothing of their spiritual interests,) to the full value of a minister's services.

But, instead of receiving compensation upon this principle, the inquiry is made, "How little can our minister live upon?" And the standard is set down at the *minimum*, not the *maximum*. Hence, men who, by devoting themselves to secular pursuits, might command an abundance, and grow rich, are put upon a bare subsistence, and even that is held back and not paid. A great many worthy men even in New England and New-York, are put upon an allowance of \$400 or even less; and we doubt whether the average in the West would reach that sum. The consequence is, their minds are continually worried with pecuniary embarrassment, and they are obliged to shift from place to place, with the hope of bettering their condition, and then forced to exclaim,

"And 'tis a poor relief we gain,  
To change the place but keep the pain."

There is not only downright injustice in this thing, but it is bad policy.—*New York Observer*.

#### Center of the World.

The States of North America, are to be the commercial center of the globe. This destiny seems so inevitable, that one hardly requires more than an inspection of the map to perceive it. Both sides of the globe—the two hemispheres are ours, by our position; for we are the

land of two oceans. From our hither shore we hail the European and African continents; from our thither shore we greet Oceanica and the African continent. And all between the oceans is our own; to be filled with our own people, under common institutions, speaking one language. The interior structure of this continent peculiarly fits it to be thus the mart of the globe. Its rivers open the interior, from almost every part, and give natural outlets; its lakes are embosomed oceans, giving to the northern frontier a third shore and an inland commerce, scarcely less than the Atlantic or Pacific shore. Such artificial ways as are needed, especially the great thoroughfares from ocean to ocean, the inland highway, from the Atlantic to the Pacific—are within our own bounds. We have no Prussia on our border; no Russia beyond her. Our vast interior is not grouped into national estates, blocking each other up, and wasting each other's means by monstrous armies of watch or attack. We can ask of commerce what she needs, and whether it is northward or southward, eastward or westward, her path lies among our people. Shortly the carrying trade of the globe must be in our hands! Upon our shores are the gates through which must pass the world's merchandise. But let a thousand cities spring up where one now toils and groans with the wheels of industry, and let canals and roads and rivers be increased a hundred fold, our resources, when developed, will require them all. Our mineral treasures are not a few—a little lead, a little coal—but all minerals known to science, or discovered by art are here. Every year's discovery teaches us that the few, not yet found out, will soon be added to the catalogue. Our agricultural products, in variety, surpass computation, and in quantity, defy imagination. Were all our fields in till, and the products given to commerce for distribution, we could supply the globe, though every foreign acre rested a thousand years.—*Hunt's Merchant's Magazine*.

#### Settlement of California.

We have, for fifty years, been moving upon the heathen world from the eastern shore of the continent, and have been compelled to make almost the circuit of the earth, and to cross two oceans, on our way to Asia and the islands of the Pacific. We needed some position nearer our work. We needed a country whose climate, and soil, and rivers and

harbors, should invite the establishment of a great centre of christian civilization on the shores of the Pacific. It was indispensable that the country should be unoccupied, in which we might plant the Anglo-Saxon race, remote from the regions where the Aztec, the Indian, the Negro and the Spaniard mingle their blood, vices, and superstitions. It was indispensable, too, that the country should possess extraordinary attractions for the emigrant, and yet, that these attractions should be hidden from every eye until the land should become ours. All these conditions, the co-existence of which would seem impossible, are fulfilled in California. Its climate is genial, its bay is the noblest on earth, and its wealth is the wealth of Ophir. Its treasures were strangely hidden from the searching eye of Cortez, who discovered its shores; from the Jesuit missionaries and gold hunters who followed his footsteps, and from the unerring instinct of modern rapacity. No sooner did the land become ours, than the sands began to glitter, the rivers rolled the generous tide along their courses, and the rock-bound and ice-bound vaults of the Sierra Nevada unlocked their golden gates. A nation was born in a day. It now looks forth upon the beaming brow of Asia; it feels the spicy gales of Polynesia. Commerce, the great auxiliary of the Gospel, has at last found the long sought western passage to India, and is spreading her sails for shores whose unexhausted wealth has enriched western Europe for a thousand years. Those vast dominions oceanic and continental, usurped by Satan, but long since given to the Son of God, now lie at our very doors. Our western mountains almost cover them with their shadows. The new position, far on towards the heathen world, is gained. The church may at once plant there her standard, and advance, as the sun advances, westward upon China, New Holland, and Polynesia.—*Rev. Dr. E. P. Humphrey.*

#### Relations and Claims of Our Country.

The vastness of its extent and capabilities, the peculiar character of its present and prospective population, its wide destitutions, its multiform religions, its Gorgon infidelity and blaspheming atheism, with its rampant vices, and atrocious crimes, its intimate connections with other nations, and its mighty influence for good or ill over the world, according to the spirit that pervades its bosom, through the channels of learning,

commerce, and quenchless enterprise—all distinctly announce our duty to "publish salvation," and say to every city, hamlet, and individual of the land, "Jehovah reigns."

Would you then, bless your country, and the world? Rise to labor, and lead forth the streams of salvation, and invite every man who claims a common birth-right here, to come to the waters—to come, and drink, and drink again, without money and without price. So shall our American Zion become an eternal excellency—joy shall fill her sanctuaries, glory shall cover her palaces, and her righteousness shall spring forth before all nations.—*Rev. Dr. Storrs.*

#### Our Country.

Lines suggested by seeing a large new map of the United States at a Home Missionary Meeting in Bridgeport, Ct., June 18, 1851.

My Country's Portrait! on yon canvas wide,  
Her bold, bright features, greet my raptured eyes;  
A mighty ocean rolls on either side,  
And here and there her dark-browed mountains rise.

There are her rivers! broad, and deep, and wild,  
Mild wooded banks, or mid the prairies vast.  
There gilds the stream New England's loving child  
Remembers well, where'er his lot be cast.  
At Oregon, or where the golden mine  
Allures his steps from home and kindred dear,  
His thoughts, beloved Connecticut, are thine.  
He to thy mem'ry sheds the frequent tear,  
And hears, in dreams, the music of thy waves,  
Which sigh from near his fathers' graves.

America! my country, dear thou art,  
Not only in the spot that gave me birth;  
Thou art all mine! I wear thee in my heart  
From heaven above thee, to thy lowest earth;  
From East to West; far as the eye can see  
In yonder picture, reaching wide and fair:  
From the great lakes' united family,  
To orange groves that wave in Southern air—  
Thou art all mine! thou land of liberty;  
Thy hopes, thy fame, thy power, belong to me.

But not for these I love thee, though I glow  
To call thee mine! Not for thy new-found wealth,  
Thy giant mountains and thy rivers' flow,  
Nor yet because earth's weary ones have found  
The tranquil shadow of thine eagle's wing.

*Horns of the Church!* here let her children flee,  
As they have fled, from superstition's power.  
Lo! from our blood-nursed soil a glorious tree  
Shelters the nations in earth's stormy hour.  
Watered by tears, and fanned by martyrs' sighs,  
It blooms and brightens mid the wrecks of time;  
While from its branches notes of gladness rise,  
Till distant islands catch the strain sublime;  
For o'er its tops REDEMPTION'S morning glows;  
The desert buds and blossoms as the rose! M. A. M.

[Parson Recorder.]

*Appointments by the Executive Committee of the A. H. M. S., during the month of July, 1851.*

*Not in Commission last year.*

Rev. H. H. Dixon, Johnstown, Wis.  
 Rev. Francis Leonard, Flag Creek, Ill.  
 Rev. William E. Cullin, Carhage, Ill.  
 Rev. John Wettie, Germans, Belleville, Ill.  
 Rev. Francis Lawson, Roscoe, Ill.  
 Rev. D. S. Altman, Germans, Richmond and vicinity, Ill.  
 Rev. Asa Johnson, Gosben, Ind.  
 Rev. John M. Frazer, Troy, O.  
 Rev. S. V. Blakeslee, Hampden, O.  
 Rev. James H. Speiman, St. Albans, O.  
 Rev. A. D. Brincherhoff, Chazy, N. Y.

*Re-appointed.*

Rev. Charles Burnham, Albion and Marysville, Iowa.  
 Rev. Reuben Gaylord, Danville, Iowa.  
 Rev. J. W. Windsor, Maquoketa, Iowa.  
 Rev. J. Perry, Welsh Cha., Racine and Somers, Wis.  
 Rev. Samuel H. Thompson, Salem and Wilmot, Wis.

Rev. James Jameson, Center and Magnolia, Wis.  
 Rev. W. T. Dixon, West Ely, Mo.  
 Rev. John Gibson, Plum Creek, Ill.  
 Rev. Joseph D. Baker, Bloomington, Ill.  
 Rev. Theron Loomis, Raymond, Ill.  
 Rev. I. A. Hart, Hebron Ch., Greenwood, Ill.  
 Rev. John N. Powell, Cadaryville, Ill.  
 Rev. J. M. Grout, Mechanicsburgh and Rochester, Ill.  
 Rev. Gideon C. Clark, Winchester and Manchester, Ill.  
 Rev. C. E. French, Udina, Ill.  
 Rev. Louis Austman, Germans, Therdeegan, Ind.  
 Rev. James Shaw, Newburgh, O.  
 Rev. L. E. Morrison, Lebanon and vicinity, Va.  
 Rev. Lee C. Brown, Wythe and Carroll counties, Va.  
 Rev. Israel N. Naff, destitutions in Tazewell co., Va.  
 Rev. A. O. Poloubet, Circleville, N. Y.  
 Rev. Isaac D. Cornwell, Head of Delaware, N. Y.  
 Rev. William Dewey, Pekin, N. Y.  
 Rev. N. H. Barnes, Snickersville, N. Y.  
 Rev. A. D. Barber, Peru, N. Y.

*The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums during the month of July, 1851.*

**NEW HAMPSHIRE—**

Manchester, First Cong. Ch., Ladies, by  
 Rev. C. W. Wallace, \$4 00  
 Nashua, First Cong. Ch., to const. Jesse  
 A. Crosby, Mrs. Fanny Crosby and  
 Deac. J. A. Wheat, Life Members, 90 00

**VERMONT—**

Clarendon Springs, Mrs. Polly Ewing, 2 00  
 Union Village, Individuals, by J. Lord, 20 00  
 Woodstock, Cong. Ch. and Soc., by J.  
 Steele, 23 35

**MASSACHUSETTS—**

Andover, Old South Ch., by Rev. J. L.  
 Taylor, Coll. \$171 08; a friend, 53, 174 08  
 Conway, Young Ladies' Benev. Soc., by  
 Miss E. S. Matthews, 24 78  
 Cummington, First Cong. Ch., by W.  
 Packard, 8 00  
 Dunstable, a friend, to const. Miss Amanda  
 M. Kimball a L. M., 30 00  
 East Hampton, Williston Seminary Miss.  
 So., to const. Rev. Josiah Clark a L. M.,  
 by S. H. Kelsey, 30 00  
 Northampton, Edwards Ch. Fem. Sew.  
 Society, by Ann Moody, 2 00  
 Shrewsbury, Ladies' Benev. Soc., by M.  
 P. Colton, 3 00  
 South Reading, Burrage Yale, of which  
 \$30 is to constitute Miss Sarah B. Wal-  
 ton a L. M., 60 00

**RHODE ISLAND—**

Barrington, Ladies' Benev. Assoc., by Ma-  
 ry Tiffany, 15 00

**CONNECTICUT—**

Black Rock, Cong. Ch., to const. Alanson  
 Allen a L. M., by Rev. W. J. Jennings,  
 Bridgeport, Second Cong. Ch. Sab. Sch.,  
 by Thomas Lord, 75 00  
 Bridgewater, Lucretia Treat,  
 Chester, Cong. Ch. and Soc., \$21 50; Pen-  
 ny a Week Soc., \$12 50, 34 00  
 East Hampton, Cong. Ch. and Soc., to  
 const. Warren A. Skinner a L. M., by  
 Rev. W. Russell, 41 00  
 Essex, Rev. Mr. Pettigall's Ch. and Soc.,  
 Annual Coll., Gent. \$104 30, Ladies,  
 \$65 70, 170 00  
 Fairfield, First Cong. Ch. and Soc., by S.  
 A. Nichols, 137 00  
 Gaylord's Bridge, Miss C. J. Gaylord, 1 00

Hartford, South Cong. Ch. Ladies' Sew.

Soc., by A. W. Butler, 4 00  
 Lakeville, Ladies' Sew. Circle, 5 00  
 Middletown, Ladies' H. M. S. to const.  
 Robert P. Rand a L. M., by Miss J. A.  
 Russell, 30 00  
 Millington, Cong. Ch. and Soc., by Rev.  
 N. Miner, 10 00  
 New Canaan, Cong. Ch. and Soc., by S.  
 St. John, 76 07  
 New Hartford, South Ch., in part to const.  
 George E. Adams, a L. M., by S. S.  
 Bates, 24 00  
 New London, First Cong. Ch. and Soc.,  
 in full to const. Miss Fanny Ledyard a  
 L. M., by E. Learned, 10 00  
 North Stonington, Cong. Ch. and Soc., by  
 Rev. M. N. Morris, to constitute Samuel  
 B. Wheeler and Charles Wheeler Life  
 Members, 82 90  
 Norwalk, First Cong. Ch. and Soc., by A.  
 E. Beard, Edward C. Bissel to const.  
 Mrs. Betsey H. Bissel a L. M., \$30; a  
 friend, 65; others in full to const. Geo.  
 H. Randall, Henry I. Hoyt, James Mal-  
 lory, Thomas C. Hanford and Ira Greg-  
 ory Life Members, \$41 16, 76 16  
 Norwich, Second Cong. Ch., (\$230 pre-  
 viously acknowledged) by W. Wil-  
 liams, 36 00  
 Ridgefield, Cong. Soc., by E. B. Jones, 90 00  
 Stamford, Mrs. Clara Fox,  
 Stonington, Second Cong. Ch., by Rev.  
 W. Clift, 30 00  
 Terryville, Cong. Ch. and Soc., by M.  
 Blakeslee, 61 00  
 West Chester, Cong. Ch. and Soc., by S.  
 Brown, 76 75  
 14 00

**NEW YORK—**

Albany, A. S. Kibbee, 2 00  
 Berkshire, Cong. Ch., by A. P. Johnson, 47 00  
 Bridgehampton, a friend, 50  
 Brooklyn, South Presb. Ch., \$6 50, Mon.  
 Con. Coll., \$41 04, by H. E. Dwight, 47 54  
 Cincinnati, Coll. by M. G. Lee, 6 00  
 Cuba, Presb. Ch., by Rev. J. Wynkoop, 14 15  
 Dryden, Freeman Stebbins, 4 50  
 Fayetteville, Youth's Miss. Assoc., by  
 Rev. L. H. Reid, 5 00  
 Head of Delaware, Presb. Ch., by Rev. I.  
 D. Cornwell, 18 12  
 Jefferson, Presb. Ch., bal. by H. Mer-  
 chant, 37

Livingsville, Presb. Ch. and Soc., by R. Boswick,	10 00	INDIANA— Winchester, Rev. J. G. Brice,	6 00
Lowell, legacy of Jonathan Evans, by G. Adams and N. Maltby, Ex'rs.	184 84		
Morcan, Cong. Ch., by Rev. C. W. Townsend	8 00	ILLINOIS— Bloomington, Cong. Ch., by Rev. J. D. Baker,	8 00
New Rochelle, Presb. Ch., to const. Rev. Charles E. Linsley a L. M.,	55 00	Chatham, Presb. Ch., Mon. Con. Coll., by Rev. J. Porter,	5 50
New York City, viz: A friend, \$75; legacy of Mrs. Joanna Lethrop, by Rev. W. A. Hallock, \$10; J. L. Cross, \$10; a friend, \$5; Alden Walker, \$1,	101 00	Joliet, Cong. Ch., by Rev. R. Reed, Orangeville, by Rev. C. Porter, Sycamore, Mrs. Waterman, by Rev. C. F. Hudson,	5 47 4 08 1 00
Central Presb. Ch., James M. Halsted, \$30; Rev. Wm. Belden, Jr., \$15, Hammond St. Ch. Sew. Soc., by Mary A. Halsted,	65 00	Vermillion, Cong. Ch., by Rev. R. C. Bristol,	6 00
Mercer St. Ch., Mon. Con. Coll., by R. Lockwood,	5 00	Washington, Presb. Ch., by Rev. A. Johnston,	7 80
Pearl St. Ch., by F. H. Bartholomew, Church of the Puritans, Coll. \$944 21; T. McNamara, \$100; O. E. Wood, to const. Hon. Thomas S. Williams, of Hartford, Ct., a L. M., \$50; T. Kelsey, \$25; Rev. Dr. Cheever, \$20; W. C. Gilman, \$15; J. Hunt, \$10; C. B. Hatch, \$10; Mon. Con. Coll., \$18,	43 84 25 31	MICHIGAN— Mackinac, Coll., \$5; Rev. O. W. Mather, \$11 67, Richmond, by Rev. W. P. Russell,	16 67 7 50
Union Theological Seminary Soc. of Inq. Mon. Con. Coll., by R. R. Booth, Owego, Mrs. H. A. Ballie, in part to const. G. H. Ballie a L. M., \$5; a friend, by B. C. G.,	460 31	WISCONSIN— Delavan, in part of legacy of Miss Lydia Perkins, by Rev. L. Foote, Madison, Cong. Ch., by Rev. C. Lord,	25 00 9 00
Owego, First Presb. Ch. Sab. Sch., in part to const. Mrs. Celinda Gregory a L. M., by O. Hall, Smithfield, Presb. Ch., by Rev. G. T. Todd,	7 00	IOWA— Augusta and Washington, by Rev. O. Eastman, Danville, Cong. Ch., by Rev. R. Gaylord, French Settlement, by Rev. J. B. Madoulet,	3 00 4 00 4 00
Wading River, Cong. Ch., by Rev. L. G. Ballock,	10 00	MINNESOTA— Falls of St. Anthony, Presb. Ch., by Rev. C. Scocombe,	3 96
Upper Jay, Cong. Ch., by L. Brewster, West Durham, R. P. Bascom, Wilmington, Cong. Ch., \$2 00; Rev. L. Brewster, \$1, Yonkers, Ref. Dutch Ch., to const. Wm. C. Foote a L. D., by Rev. S. D. Rockwell,	30 00 3 45 1 00 3 00 100 00	MISCELLANEOUS— A Reader of the Home Missionary,	5 00
			\$3,618 49
		J. CORNING, Treasurer.	
NEW JERSEY— Morristown, from the estate of Mrs. Silas Coedit, to const. Miss Julia A. Burnham a L. M., Newark, High St. Presb. Ch., by J. B. Pinneo, Orange, First Presb. Ch., Josiah Frost, South Orange, Presb. Ch., by Rev. D. G. Sprague, \$30; Ladies' Benev. Assoc., by Mrs. D. G. Sprague, \$10,	23 00 224 43 25 00 30 00	Donations of Clothing, &c. Conway, Mass., Young Ladies' Benev. Soc., by Miss Ellen S. Matthews, a barrel, Hartford, Ct., South Cong. Ch., Ladies Bew. Soc., by A. W. Butler, a box, Manchester, N. H., First Cong. Ch. and Soc. Ladies, by Rev. C. W. Wallace, a box, New York, Hammond St. Ch. Ladies, by Mary A. Halsted, a box, Northampton, Mass., Edward's Ch. Fem. Sew. Circle, by Ann Moody, a box, Shrewsbury, Mass., Ladies' Benev. Soc., by Marion F. Colton, a box, South Dennis, Mass., Juv. Miss. Circle, by Olivia S. Tolman, a barrel,	30 13 18 67 85 32 34 84 27 85 20 00
PENNSYLVANIA— Summersville, F. Summers, Wilkesbarre, W. C. Gildersleeve,	3 00 30 00		
DISTRICT OF COLUMBIA— Washington City, a friend,	50 00		
TENNESSEE— By Rev. J. N. Blackburn, Benton, Presb. Ch., St. John's, Presb. Ch., By Rev. H. F. Taylor, Madisonville, Presb. Ch., New Bethel, Presb. Ch., Upton, Presb. Ch., Sparta, James E. Manning,	3 15 1 00 12 45 3 00 1 55 1 00	The Western Reserve Agency acknowledges the receipt of the following sums, from April 1st to July 1st, 1851. Rev. MYRON TRACY, Secretary.	\$22 90 23 99 18 58 1 25 7 04 20 00 2 00
KENTUCKY— Frankfort, legacy of Mrs. B. Mills, to const. Rev. Benjamin Mills a L. D.,	100 00	Atwater, Cong. Ch., Aurora, Cong. Ch., Austinburg, Joseph B. Cowles, in full to const. Joseph S. Cowles a L. M., \$15; M. Whiting, \$3; B. Whiting, 50c., Bazetta, bal., Berlin, bal., Brighton, Burton, Cleveland, in part of legacy of P. M. Weddell, (\$761 63, previously acknowledged), Cuyahoga Falls, Mon. Con. Coll., Freedom, Geneva, Mrs. O. Knapp, \$5; Coll. \$11, Hudson, West. Res. College Ch. and Cong., Johnson, in part to const. Rev. O. S. Ellis a L. M., Kingsville,	23 99 18 58 1 25 7 04 20 00 2 00 125 00 15 00 13 80 16 00 16 93 8 00 12 00
OHIO— Elsworth, United Pres. and Cong. Soc., in full to const. Martin Allen, Joseph W. Edwards and Mrs. A. M. Chandler Life Members by Rev. J. Chandler, Perryburgh, Presb. Ch. Mon. Con. Coll., by Rev. J. H. Newton, Salom, Presb. Ch., by Rev. F. Muxxy, Wheelersburgh, Presb. Ch., by Rev. L. Kahny,	63 08 8 46 4 00 12 50		

Lyme,	20 00
Mesopotamia,	31 43
Monroeville,	24 00
Nelson,	31 01
Painville, First Presb. Ch.,	23 10
Peninsula,	7 25
Plymouth,	14 80
Rootstown, Cong. Ch. Coll., \$14 68; Deac. Gad Case, half for Oregon and California, and to const. Deac. Gad Case, Mrs. Tirzah Case, and Rev. Jairus Ordway Life Members, \$200,	214 08
Richfield, interest on Notes donated by H. Orvatt,	36 00
Rome, Cong. Ch.,	10 00
Solon, Rev. J. Seward,	5 00
Streetsboro',	13 88
Tallmadge, Bener. Assoc.,	53 34
Thompson, Mrs. E. Scott,	50
Twinsburgh, Cong. Ch.,	12 31
Unionville,	10 00
Windham, Coll. in part, \$42 62; Rev. H. Bingham, \$10; E. Earl, \$10,	62 62
York, Dr. A. Branch,	2 00
Home Missionary,	4 00
	<hr/> \$876 08

REV. WILLIAM KIRBY acknowledges the receipt of the following sums in Illinois.

Beardstown, Cong. Ch.,	19 33
Chicago, a Friend,	5 00
Jacksonville, Cong. Ch., to const. Rev. Edwin Johnson a L. D.,	101 00
Payson, Cong. Ch.,	12 00
Quincy, Cong. Ch.,	105 00
Spring Creek, Presb. Ch. Coll.,	3 25
Winchester, Presb. Ch.,	8 00
	<hr/> \$253 58

The Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of June, 1851. BENJAMIN PERKINS, Treas.

Ashland, Miss. Assoc. to const. Mrs. Rebecca M. Thayer a L. M.,	\$41 37
Braintree, Rev. Dr. Storrs's Soc. Quarterly Coll.,	18 50
Brookfield Assoc., S. M. Lane, Treas.:	
Coll. at meeting of Conf.,	14 16
Dana Storrsville,	12 15
Oakham, Ch. and Soc., to const. Mrs. Emily P. Kimball a L. M.,	55 00
New Braintree, Ch. and Soc.,	63 79
North Brookfield,	22 00
Spencer, Con. Ch. and Soc.,	120 00
East Claremont, Cong. Ch., for Oregon Mission,	16 00
Essex North, Aux. Soc., James Caldwell, Treas.:	
Linebrook, Ladies, \$9.25; Gent., \$7,	16 25
Newburyport, Rev. Dr. Dimmick's Soc., to const. Samuel Thurlow, James M. Hovey, Josiah French, Fanny E. Hoyt, Thomas Atwood, John Bailey, Jr., and Peter Russell, Life Members,	218 11
Rowley, Rev. Mr. Pike's Soc.,	54 25
West Newbury, a Friend,	1 00
General Association of Massachusetts, Coll. at Wrentham, \$30 08; Holden Cong. Soc., \$50 54; Legacy of Mrs. Mahalah Hubbard, in part, \$14 61,	65 15
Kingston, Evan. Cong. Soc.,	9 12
Marblehead, Rev. Mr. Lawrence's Soc., to const. Mrs. Emily A. Searle, Mrs. Mary J. Blackler, Miss Mary A. Cross, Miss Catherine F. Whidden, Miss Caroline A. Briggs, and Miss Mary E. Prentiss, Life Members,	192 00
Medway, a Friend,	30 00
Middletown, Ladies' Home Miss. Soc., to const. Mrs. Mary W. Peabody, a L. M.,	30 00

Plymouth, Third Ch. and Soc. of the Pilgrimage, Ladies' Assoc., \$41 22; Gent., \$38 48,	80 00
Royalston, First Cong. Soc.,	42 00
Saxonville, Rev. Mr. Northop's Soc.,	44 30
South Amherst, Rev. Mr. Merrick's Soc.,	30 00
Southboro', Rev. Mr. Hanson's Soc., \$6 08; Ladies' Dom. Miss. Soc., \$39 48,	36 14
Truro, First Cong. Soc.,	30 00
Webster, Ladies' Sew. Soc., in full to const. Mrs. Sophronia More and Mrs. Rachel Davis Life Members,	43 00
West Hawley, John Eastman,	10 00
West Newbury, Rev. Mr. Edgell's Soc., for Western Missions,	36 69
Wilmington, a Friend of Missions,	10 00
Winchendon, Rev. Mr. Marvin's Soc.,	31 40
	<hr/> \$1,373 99

The Connecticut Missionary Society acknowledges the receipt of the following sums, to July 20, 1851. E. W. PARSONS, Treasurer.

Andover, Cong. Soc., by A. Miller,	42 00
Canton, Deac. U. Hosford, L. M.,	30 00
Canton Center, by E. Hosford, to const. Mrs. B. C. Burt, a L. M.,	60 39
Chaplin, by Mr. Simpson,	40 77
Enfield, H. M. S., by Albert King, \$126 22; H. B. K., \$90,	146 22
Exeter, Cong. Soc.,	25 00
Farmington, First Soc. S. Hart, Treas.	126 00
Gilead, Ladies Bener. Soc., Mary L. Gilbert, Treas.	29 33
Hartford, viz.:	
First Cong. Ch. and Soc., Dr. Hawes',	1,187 91
North Cong. Ch. and Soc., Dr. Bushnell's,	533 31
Lisbon, Hanover Soc., "Harrison," for the West,	25 00
Litchfield, South Farms, by Rev. D. L. Parmelee,	45 25
Lyme, Cong. Soc., by John Hart,	15 00
Mansfield, South, by Rev. A. S. Atwood,	40 50
Middletown, J. Wilcox, \$3; Legacy of Molly Wilcox, \$25—to const. Jedediah Wilcox a L. M.,	30 00
Newington, Legacy of Mrs. Nancy S. Wells, of which \$30 is to const. Miss Jerusha Seymour a L. M.; and \$70 is in full to constitute Jeremiah Seymour a L. D.,	141 50
Newton, of which \$30 is to constitute Mrs. D. Danforth a L. M.,	48 00
North Canaan, by G. Lawrence,	24 00
Plymouth, First Soc., by J. Wiard,	86 92
Rockville, Second Soc.,	182 69
South Coventry, Coll. by Rev. H. B. Blake,	56 75
Vernon, Legacy of Mrs. A. Talcott, by Allyn Kellogg,	80 00
Westville,	61 00
A Friend,	10 00
	<hr/> 3,081 54

Receipts of the Missouri Home Missionary Society, from March 5, 1850, to July 14, 1851. G. K. BUDN, Treasurer.

Hannibal, Presb. Ch.,	\$7 50
Palmyra, Presb. Ch.,	27 00
Rock Hill, Presb. Ch.,	10 00
St. Louis:	
First Presb. Ch., \$398 90; Ladies' Sew. Soc., \$135 25; Miss Mary Darrah's Sab. Sch. Class, \$3 50,	587 65
Spruce St. Presb. Ch.,	45 65
Third Presb. Ch.,	140 50
Union Presb. Ch.,	137 00
Washington Avenue Pres. Ch.,	163 60
Presbytery of St. Louis,	8 00
Synod of Missouri, May, 1850, \$36 25; May, 1851, \$30,	66 25
	<hr/> \$1,073 15

# THE HOME MISSIONARY.

Go, . . . . . PREACH the GOSPEL, . . . . . *Mark xvi. 15.*

How shall they preach except they be SENT? . . . *Rom. x. 15.*

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Vol. XXIV.

OCTOBER, 1851.

No. 6.

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## Our Country for the Sake of the World.

A DISCOURSE on this topic was preached in behalf of the American Home Missionary Society, in the Cities of New York and Brooklyn, in May last, by Rev. D. H. Riddle, D. D., of Pittsburgh, Pa. The text is Psalm 67: 1, 2. "God be merciful unto us, and bless us, and cause his face to shine upon us; that thy way may be known upon earth, thy saving health among all nations." The duty of American Christians to labor for the establishment of religious institutions in all parts of our land, as the means of securing the evangelization of the world, is eloquently enforced. The extracts which follow, though embracing only a few of the points illustrated, will be read with interest. The Sermon has been published by the Society, and is commended to the attentive perusal of every friend of Home Missions.

### Sources of our Country's Influence.

In the sober light of facts and statistics, and the deep responsibilities they involve, we can hardly adequately measure the present, and especially the prospective greatness and consequent influence of our country. This impression is deepened by every view we can take of our country.

Look at the *extent of territory*, embraced in our present limits, immensely enlarged by recent annexations and acquisitions, requiring new editions of geography and alterations of maps every year to keep pace with our progress—stretching already from the Atlantic to the Pacific, from wintry Maine to golden California! What a country! What an immense sea coast! And then a northern boundary of glorious inland seas—God's highways of commerce and communication from one extremity to the other!

The same impression is made, if we look at the *physical resources of our country*—the almost immeasurable capacity of sustaining population, and the almost infinitely varied productions of her soil. The natural resources of the American continent, it is computed, would afford sustenance to 3,600,000,000 inhabitants—four times the estimated present population of the globe. The Western country alone, could supply the whole world with bread-stuffs! I remember to have seen at one time, years ago, on the levee at St. Louis, a pile of such, half a mile long, and nine feet high!

Again, this impression is deepened, if we think of the *prospective population of our country*. It is conjectured, that fifty years from this time, we shall have a popu-

lation of 75,000,000; and 100 years hence, of 275,000,000. In other words, where there is now one person, 50 years hence there will be 5, and 100 years from this time 16. And these will not be serfs or paupers, but American freemen, enlightened by education, conscious of their rights, and privileges, and powers, whether moulded or restrained by religion or not. Long before this latter period, our people, reinforced from the effete nations of the Old World, will have filled up the vast basin of the Mississippi, and stretched across the Rocky Mountains to the shores of the Pacific, and be occupying centers of commercial wealth and of moral power, in close proximity to China and the East; and thus, empire and civilization, completing the mystic cycle, will reach the point whence they began their march westward round the world!

Again, the same view is confirmed if we think of the *enterprise of our country*. How many hundreds of thousands of square miles of territory have we settled already; and how many tens of thousands of miles of canals and railroads have we constructed, and are now constructing and projecting! What immense primeval forests have given place, as by enchantment, to villages, and towns and cities! See how agriculture, and commerce, and manufactures, and schools, and churches spring up along the path of American enterprise! In virtue of this characteristic, the United States have already become the third, if not the second, in the rank of commercial nations. The rapidity of our growth in this respect, throws Tyre, and Venice, and Holland, and England altogether into the shade. We now compete successfully with England in furnishing ships, engines and machinery for other nations. We excel and undersell her, in almost every market of the world; and by superior diplomacy, share with her in the results of her conquests in India and China. At the wharves of Pittsburgh we fit out vessels for the trade of the Orinoco. American artisans build railroads for the Autocrat of Russia. They construct steamers for the Sultan of Turkey, and build and drive coaches across the desert for the Pacha of Egypt. We shall soon have lines of communication across the Isthmus of Darien, and a continuous communication to the Pacific, across the continent. But a few years ago, we carried on a war with one nation of the New World, and, without inconvenience, fed at the same time the starving nations of the Old. Go where you will over the globe, and you will find Americans—amidst the icebergs of the northern and southern Poles, in the ports of China, India and Japan, in the Bosphorus and the Baltic, at the foot of the Himalayas and the Caucasus, at the World's Fair in London, and in search of Sir John Franklin!

In the same connection we may notice the element of power involved in *our unity*. With this immense population, and almost measureless resources, we shall have, unless evil counsels and sectional animosities prevail—which God in his mercy forbid—the influence of a united people. There is nothing like this in Europe. The ten toes of the great image, part iron and part clay, have no common principle of cohesion. European influence is frittered, from the fact that it has had no unity since the age of Charlemagne. Europe is but a congregation of nations of different languages, habits and religions; and the traveler feels it as he passes from Britain to France, Spain, Germany and Italy. But power, as it passes into our hands, comes to one people, speaking the same language, the language of Milton, Shakspeare, and the English Bible, having one literature, and one great common soul. . . . It seems as if the great God meant of all these materials to 'make one new man'—a type of humanity embracing the separate excellencies of all other forms. The element of power, for good or evil, involved in this unity and nationality, is immense.

If we look at these elements separately, especially if we combine them together on the most obvious principles, it must be allowed that our influence will be great;

the weight of our example must be felt, the spirit of our institutions will be copied, and the type of our Christianity or Infidelity will be reproduced over the globe. We are set for the rise or the fall of many in our world. Nations unborn will rise up and call us blessed, if we become their benefactors, or load us with their heaviest curses, if we disappoint their rightful expectations.

#### Our Relations and Duties to the West.

The issues involved in this question depend very much on the character assumed and influence exerted by the West—on the fact, in other words, whether we supply its wastes, and build there in a few years 'the foundation of many generations.' Religious institutions do not rise spontaneously, or necessarily keep pace with the growth of population. The human heart naturally does not value or secure evangelical influences. Its uncounteracted tendencies, if not to barbarism, are certainly to irreligion. Men everywhere, and in all ages, love darkness rather than light; especially the men who go out from the influences of churches and pastors, to seek their fortunes and dig for golden ore, and build them towers whose top will reach unto heaven. And such is the character of much of the population crowding the West. Scorched by the revivals, and restive under the restraints of other States, they go like Cain of old to found or find a city of repose. The restless spirit of change, the feeling of Daniel Boone, drives men from New England or New York, to Illinois or Iowa, and then to Wisconsin and Minnesota, and then to Oregon and California. The outward wave is rolling onward, without regurgitation, till it meets the Pacific, where next to dash, God only knows!

No one who has not traveled in the West can conceive aright of this subject, and the momentous issues involved in it. In the absorbing cares of business, the multiplicity of outward incitements and ever-recurring pageants, the uniform flow of affairs year after year, in older States and cities, we are prone to think that all is well, and the West will take care of itself. But to be able to pray the prayer of the text aright, every Christian ought, if possible, to see the West for himself. Good old deacons from New England, staid divines from churches where order and orthodoxy are triumphant, New York merchants, retired civilians, and philanthropists, in order to realize their obligations, should go and survey the land where their children or children's children are to dwell—to be blessed or cursed, be blessings or curses, according as we do, or neglect to do our duty. This rapid transfer of population from the older settlements to the new, and the unparalleled tide of emigration from the Old World, to which recent events there will only give additional momentum, is a new development in the economy of nations, giving rise to new duties and responsibilities, and adjusting Christian obligation on a new scale of projection altogether.

"No pent up Utica contracts our powers,  
But the whole boundless continent is ours,"

to care for, and to christianize.

#### Characteristics of the West.

It need not and ought not to be concealed, that in the West there is a singular energy of error, and tendency to extremes of opinion on all subjects. Every thing there is on a large scale—rivers, forests, prairies. However philosophically accounted for, the same is true of their errors also. Errors, like weeds, grow rank in the human heart, without constant cultivation; while truth, like the valuable productions of the husbandman, requires constant, patient and diligent cultivation. The errors of the West are of gigantic proportions. Their leaders are bold, reckless



and revolutionary. One of the most striking characteristics of the West, too, is the spirit of self-reliance, not to term it self-assurance, which manifests itself in church and state, among saints and sinners. They pronounce judgment on subjects which have perplexed the wisest heads of all time, with a self-satisfaction absolutely thrilling. They have, beyond all doubt, 'the spirit of power,' whether blended or not with the elements of 'love and a sound mind.' They are like their steamboats of high pressure, which have vast propelling power, whether they have prudent captains and sober crews or not. Like one of their representatives in Congress, many of them feel themselves head and shoulders above the rest of mankind.

Every variety of human opinion, too, every heresy ever conceived in the human heart, or studied in the silent chamber in past ages, every plunge of radicalism, and every grade of infidelity is there. The errorist and revolutionist, from the older States and the other hemisphere, there find the material all plastic to their hand. The extremes of opinion, represented in our most sober communities, and trying in vain to work themselves into the religious and social structure, may there be carried out to the full extent, without regard to consequences. The mighty West seems like a great caldron, where every heterogeneous element is fermenting, foaming, and every now and then overflowing. Far off in these wilds you may meet traveling agencies for New York books, a certain kind of literature, there known as the 'Yellow Cover Literature,' the miserable trash of paid scribblers—the staple productions of some large and flourishing eastern establishments.

Whether we sleep over this subject, or wake up to a proper sense of duty and danger, while some ecclesiastics are fearing lest colportage will trench on their official prerogatives, there are bold and strong men there, 'not afraid to speak evil of dignities,' night and day sowing tares, scattering broadcast over the land their pestilent errors, loosening the bonds of morality, sapping the foundations of society, and baptizing the young with their baleful influences. What we do in this matter, we must do quickly, if at all—with our might, or the crisis is past. The preponderating political and religious influence of our country will soon be found, if it does not exist already, in the West. If we wait, if we trust these matters to chance, or please ourselves with dreamy anticipations, and do not rise and build, other hands will be found to give shape and character to this region, and seize these elements of power, and use them for their own purposes. There is a tide in human things, moments when the light dust may turn the balance of a nation's destiny one way or the other. And what but an educated, orthodox ministry, a ministry acquiring influence by intellectual superiority, and retaining it by intelligent piety and persevering efforts—just such a ministry as the Home Missionary Society proposes to send out—will meet the exigency created by these circumstances? What other conservative principles, than evangelical piety and institutions, can we trust amidst the tempests of passion and error which threaten to engulf all that is dear to us as patriots and Christians, and all that is embosomed for our world, in the purity and perpetuity of American Christianity?

#### Our Mission and the Alternative it Involves.

In the light of the idea we have endeavored to elucidate and incorporate with your heart's deepest feelings, we can best see the reason and meaning of all God's past dealings with our country. In this aspect, our country must ever appear, to all capable of apprehending her position and relations, most lovely and glorious—as the signet in the right hand of God Almighty, by which he purposes to seal upon our fallen humanity its last type of beauty and blessedness. In the light of this purpose, we read with peculiar interest the facts of our antecedent history, civil and

religious, from the beginning, hitherto. We can see why he planted these colonies; why he has preserved them; why he has interposed in answer to prayer in our darkest perils; why he has kept alive the spirit of piety, and granted us so many seasons of revivals; why he suggested the idea of voluntary associations; why he originated the Tract Society, and the glorious appendage of colportage; why, when the career of emigration first began, he put into the hearts of good men to form the Plan of Union; why, in advance of that unexampled career of expansion in recent times, which finds limits only by stretching from ocean to ocean, he originated this glorious Association of Home Missions, with its collateral blessings, to keep pace, if possible, with the march of an almost incalculable multiplication. Yes! it does seem as if God, our Heavenly Father, had prepared us, has been teaching us, for something great, and good, and glorious,—as Joseph was trained in youth, and then raised out of prison, to save much people alive in time of famine; and as David was called from tending sheep to lead the armies of the living God; and Hadassah was advanced from orphanage to the side of royalty to save her people, at an awful crisis.

O, my country! 'Who knoweth whether thou'—lone orphan, cast out from thy fatherland and cut off from a mother's kindness in thy youth, and now Queen regnant, imperial and peerless—'hast not come to the kingdom for such a time,' and for such a purpose 'as this!' And after all, wilt thou fail to understand thy mission, and fall in with God's obvious purpose, and appreciate aright thy privilege and responsibility? In schemes of self-glorification or aggrandizement, wilt thou lose the glorious opportunity of impressing thine image, as God's signet, on the rest of the earth? O, holy brethren, partakers of the heavenly calling, American Christians of this generation! 'Shall our country be the home of piety and virtue, or the mighty reservoir of irreligion and vice? Shall the voice of prayer and praise, or of cursing and blasphemy be heard throughout her borders? Shall our literature and science, and commerce and agriculture pay their tribute to the King of kings, or serve to foster to giant growth the worst passions of the human heart? Shall this great nation be rent with sectional jealousies and scarred with the judgments of the Most High, or shall its future millions, as they rise in successive generations, walk in the light of his countenance, and, appreciating themselves the value of civil and religious liberty, extend their blessings to every land illumed by the sun or laved by the sea?'

"GOD BE MERCIFUL UNTO US, AND BLESS US, AND CAUSE HIS FACE TO SHINE UPON US; THAT THY WAY MAY BE KNOWN UPON EARTH, THY SAVING HEALTH AMONG ALL NATIONS."

### Auxiliaries.

#### CONNECTICUT MISSIONARY SOCIETY.

The Connecticut Missionary Society, Auxiliary to the American Home Missionary Society, held its last Annual meeting in the North Church, Bridgeport, Wednesday evening, May 18th.

The annual Reports of the Treasurer and Directors, were presented by the Secretary,

Rev. Horace Hooker, and addresses were made by Rev. Milton Badger, D. D., one of the Secretaries of the A. H. M. S., Rev. Walter Clarke of Hartford, and Rev. B. W. Chidlaw, of Cincinnati, O.

#### Extracts from the Report.

The Receipts of the Society for the year ending June 1st, were \$7,618.56, and its expenditures, \$6,862.24. There

ployed has been ninety, (last year eighty seven,) of whom seventy seven have been ordained ministers and thirteen licentiates. Fifty nine have been in commission during the year; twelve, from six months to ten; and nineteen, from one month to five. The whole amount of service during the year has been equal to that of an individual for sixty eight years; and that portion of it, for which they have been remunerated by the Society, to twenty six years. Six missionary pastors have been dismissed, one has died, four have been settled as pastors of particular churches, one more is just about to receive installation, and another is under a call.

From forty to fifty parishes, once assisted by this Society, are now self-supporting establishments. Some of these have already given many fold the whole amount which they formerly received. During the past year Woolwich has withdrawn from the list of our beneficiaries; and no application has been made for any further assistance from the church in Gardiner.

#### State of the Treasury.

At the last annual meeting the Society was reported free from debt, and a balance in its treasury of \$499.67. The receipts during the year have amounted to \$11,811.37 (including a loan of \$1,000) of which \$9,001.34 have been donations from various sources, and \$1,322 have been the avails of legacies. Since the last annual meeting, \$12,051.46 have been paid from the treasury, including the repayment of the loan with the interest accruing, and there is now in the treasury a balance of \$259.58. In addition to this, more than \$5,000 will be needed to pay what the Society this day owes, to those who under its commission have labored in the Lord's vineyard.

Though a less amount of money will have been expended in paying for the services of the past year, than was required for the services of the year preceding, yet the number of missionaries employed and the amount of service performed by them have been greater. This fact, together with that before noticed of new fields entered, are indications of progress in the missionary work. Yet not of such progress as should be earnestly desired, and aimed at.

#### Magnitude of the Work.

Though forty four years have elapsed since this Society began its endeavors to supply the State of Maine with the min-

istrations of the Gospel, there remaineth yet very much land to be possessed. Of the nine churches, belonging to the Aroostook Conference, but one has a pastor, and the amount of congregational preaching for the past year, within the whole of that interesting region, has been lamentably small. Of the sixteen Congregational churches in Washington County, only seven have ordinarily been blessed with constant preaching. During the past year three have been almost wholly destitute. Of the thirty nine towns in that county, fourteen are reported, containing a population of 8,166, as supplied with preaching (by any denomination), not more than one fourth of the time, and ten towns, with their 4,000 inhabitants, and 23 plantations with a population of 915, as without preaching. To build up these waste places, and many others beside them in all parts of the State, is a work of great magnitude, requiring years of patient, persevering labor, and a large amount of charitable aid.

For this Missionary Society to render needed assistance, in rearing up to independence the one hundred feeble churches that are now looking to it for aid, and to do its part in supplying the numerous and widespread desolations of the State, is indeed a great work. But it must be done; and while the cry of thousands destroyed for lack of knowledge, and of God's dear children asking bread, and no man breaketh it unto them, is constantly waxing louder and louder, encouragements are not wanting to prosecute this work with cheerful zeal and with increased efficiency. The people must have some kind of religion. In the absence of sound christian instruction, they will even heap to themselves teachers after their own lusts, and will blindly follow blind guides, who need themselves to be taught the first principles of the oracles of God. Such an evil has not been unknown in Maine. But it is beginning in some quarters to work out its own cure. "Those who have occupied the ground somewhat for several years back have nearly deserted it, and the people are not sorry." "The people are seeing and feeling that if any permanent good is to come from the preaching of the Gospel among them, it must be through the continued labors of a settled ministry—of an enlightened pious ministry." Intelligence is coming to us from various quarters in which the voice of God's providence may be heard saying—*Thrust in thy sickle and reap; for the time is come. Arise and be doing, and the Lord be with thee.*

## Intelligence from Missionaries.

## OREGON.

*From Rev. Horace Lyman, Portland.*

## Another Church Edifice in Oregon.

The obstacles which the Missionaries in Oregon have encountered in their efforts to erect houses of worship, have been peculiar. Soon after their arrival, a large portion of the male population forsook their homes and families, and rushed to the mines of California. Great excitement prevailed, business was almost suspended, labor was scarce and commanded enormous prices, and the effort to build the house of God—the material or the spiritual house—seemed nearly hopeless. The attempt, however, was made, and has been crowned with success. At Oregon City, a house of worship was finished and dedicated several months since. The following letter announces the same result in Portland, and presents a view of the difficulties under which it has been achieved.

On our arrival here in the autumn of 1849, almost the first question asked was, is there any place suitable for preaching? At that time there was none, though an uncompleted school house was used. This afterwards, by a partial completion, became a better place for worship, though as the people increased, the seats were too few to accommodate all who wished to attend. Hence we saw our need of a larger house, and one appropriate for worship. A little more than a year since, the proprietors of the town being very earnest in their wishes and efforts to promote its progress, made liberal offers of aid to any Protestant denomination who should build a house of worship. We saw our need of a meeting house, but there were only three or four persons in the place who were members of Congregational or Presbyterian churches; these we could not then form into a church, owing to their circumstances at that time. We saw our weakness as well as our need. We consulted together; we looked for heavenly direction; and we finally determined to make an effort and ascertain how much we could raise in town by subscription. An effort was made; our expectations were more than realized by the amount subscribed, and we decided to build. But we decided with trembling.

The cost of materials would be great, and the price of labor was from \$10 to \$12 per day. I feared also for my own health and strength, as I was building a small house for ourselves, the labor of which I intended to perform mostly myself. And I very well knew, that the superintendence of building the meeting house, and much of the work itself, would fall on myself. We then had no church as a reserve corps, to fall back upon in case of need. But yet we felt that the work *must* go forward, and we proceeded. The contract to build was made with a carpenter, the timber and lumber for building were purchased, and the work began to progress. All was favorable thus far, and we hoped to have the house completed in October last. But sickness, unforeseen, yet feared, came. For several months Mrs. L. and myself suffered from sickness, a portion of the time severely. At one time, I seemed on the very borders of the grave.

This long protracted and severe sickness, of course kept back the completion of the house, as the onward progress depended almost entirely upon myself. During the winter the joiner and carpenter work progressed slowly, and as the spring opened, my own returning health enabled me to take steps for the completion of the edifice. Day after day I labored among lime, and sand, and mortar; for our funds were more than exhausted, and the house was not yet completed. Every day of my labor prevented the increase of our debt by the sum of \$4 or \$5. Thus laboring, the work was finally completed on the week previous to Sunday, June 15th.

The exercises of dedication were held on the morning of that day. They were well attended, and were very interesting. I trust they have produced a good effect.

In the P. M. at 4 o'clock, a church was organized, consisting of 10 members. The exercises of the P. M. were of deep and thrilling interest, especially to myself and the church. We remembered the toil, and the trying scenes we had passed through in achieving the work of building in this country a temple for God. Mrs. L. and myself especially remembered how long we had stood alone, without any in the flesh—God was with us, we believe—to stay up our hands; and our feelings were such as words cannot describe. We were thankful to God, for the work was his. We rejoiced and

wept. Others wept. The great Head of the Church was among us, we believe, by his Spirit, and it was indeed a melting season. O, may the effect of that communion season not be lost upon us, and upon our little church!

The edifice is 48 feet by 32, with a belfry and small spire. The body of the house contains 50 sips, which will accommodate from 350 to 400 persons. The expense of the building is \$6,400, of which about \$4,900 have been paid. It is supposed that such an edifice would have cost, in the States, not more than \$2,000.

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### CALIFORNIA.

*From Rev. J. H. Warren, Nevada City.*

Mr. Warren arrived in California in October last, and spent the winter in supplying the pulpit of the 1st Congregational Church in San Francisco, in the absence of the pastor, Rev. T. D. Hunt. On the return of the latter in May, Mr. Warren proceeded to Nevada City, the most important town in the northern mines. We publish the following brief communication—the first received from him since his arrival—hoping soon to present a full account of his field and labors.

I write you now from my home in the Mountain City. It is a romantic and interesting spot—encircled entirely by hills, one of which is high enough to give the beholder a fine view of the Sacramento Valley, and the noble summits of the Sierra Nevada, and the broad ridges of the interminable coast range. Here too, are lofty pines towering in majestic height, not only beautiful, but useful and necessary. Instead of being thrust in among barren, precipitous, and forbidding hills and mountains, this part of the country abounds in water courses, and the most delightful valleys any where to be seen. From this place to Sacramento City—a distance of 85 miles—there are houses, private and public, ranches and farms, in such numbers, and at such distances, that a teamster is seldom more than an hour's ride from a house.

They who think that California is contained in three or four large towns, and all the rest of the State is in a perpetual fly away motion, need only get into one of Messrs. Birch & Co.'s line of stages

at Sacramento City, or at this place, and before the eleventh hour of riding is over he will have seen enough, even riding at the rate of ten miles an hour, to convince him that California is fast becoming a *fixed* as well as a great fact. The country has the appearance of many of the older settled portions of Illinois. Those who were here a year ago, will hardly believe this; but so it is, and whether magic or something else has produced it all, it matters not. We can boast of almost as fine farms—or ranches, rather—as any country not more than a hundred years old.

I am preaching every Sabbath, morning and afternoon, in the Nevada Theatre. The Theatre goers occupy the same Sabbath evenings. From what I can learn, I judge that they have larger audiences than the preacher. I have prayer meetings every Wednesday evening at my house, and they are well attended. We are putting up a large and commodious house of worship, which will cost \$5,000 or \$6,000. The frame will be raised next week, and in four weeks from that time we shall probably meet in it. This work now occupies all my time; I have to go to the miners at their work—in their tunnels, sluices, cayole holes—to their cabins, and every where else, and solicit funds to aid in our enterprise; I meet with all kinds of success and defeat. As I am becoming better known, and people learn that I am here to preach, and for nothing else, they are more and more inclined to give me their confidence and their aid. Already they begin to suggest the duty and propriety of supporting the preacher. From present appearances, I do not expect to draw on you any more for pecuniary aid. I am also happy to state that, through my efforts, a flourishing school has been opened, of 25 or 30 scholars, with a prospect of several additions shortly. Mr. Rodgers, the teacher, is a graduate of Hamilton College, and is a valuable member of our society.

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### MISSOURI.

*From Rev. R. Winchell, Tully, Lewis Co.*

The importance of Tully, as a location for a settled minister, is regularly advancing. The population has been steadily increasing; new houses are going up, and new families coming in; and in other respects it has the marks of a thriving town. But I am sorry to have to say, that wickedness seems to flourish as

thrifly as the town. A large class of this people are of the stamp of those who first settle our frontier towns. They are in sympathy with the manners and customs of the first wave of population, and care for none of the things of religion. It is rare that such enter within the walls of the sanctuary, or hear the Gospel preached.

#### A Day of Small Things.

During the past year we have had no place of worship, except a store where the shelves were standing, and every thing gave tokens that it had been a house of merchandise.

Six months ago, with some hesitation and doubt, but by the advice of two brethren in the ministry, who came and assisted me, we organized a church of five members—four of them ladies. Only two of the five lived in town, and these were ladies. One of them was a widow, and the other the wife of an Episcopalian. We felt that it was indeed a day of small things, but we would not despise it. We were thankful even for such a token of good, while we were made to feel our entire dependence on the arm of our Heavenly Father. What could we expect? In how many years could we hope to be able to build us a church? Many, with even brighter prospects than we, have waited five, or even ten years, before they could build. Could we hope for better things?

#### Church Edifice Erected.

In two weeks we added ten more to our numbers, making fifteen; but nearly all of the ten lived at a distance of ten miles or more. In two months, our friends agitated the subject of building a house of worship. Our friends were sanguine that we could do it. A subscription paper was circulated, and 600 dollars were soon subscribed. In just three months from the organizing of the church, the foundation was completed for a church edifice, and in six months, strange to say, our house of worship was finished:—a neat, and even beautiful edifice, capable of holding 200 persons.

The dedication took place the next day, May 11th. The same two brethren who were with me in organizing the church, also aided me in the dedication. The Reformers, who were holding a meeting at the same time, thought we should have no one present, but our house was crowded to overflowing, and a number could not obtain seats. For us, it was a happy

and a solemn day. The sacrament of the Lord's Supper was administered to a large number of communicants, and baptism was administered to two children of one of the members of the church.

In all this enterprise, I have looked on with wonder and astonishment to see the Lord work. I have felt that it was he who was doing it; and I trust and pray, that the result may be for his glory, and for the good of this community.

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### WISCONSIN.

#### The Harvest Gathered.

A considerable number of the missionary churches of Wisconsin were favored, during the past winter, with powerful revivals of religion, some of which were noticed in the Home Missionary for May. It is grateful to learn, after the lapse of several months, that the permanent results of these refreshings fully realize the expectations expressed by the missionaries in their previous reports. The three churches mentioned in the following communications have received, as the fruits of these revivals, sixty eight members on profession of their faith. Such accessions of numbers and strength, to these feeble churches in the wilderness, must add to their efficiency and influence in a degree that can hardly be estimated. Let the record of these triumphs quicken and cheer us in our work!

*From Rev. C. Morgan, East Troy, Walworth Co.*

In my last communication, I gave you a brief account of what God was doing among us in the conversion of sinners and the building up of his church. Having had more time to witness the fruit, I am now able to say that it has truly been a most precious and powerful work of grace. Such a revival was never before enjoyed by this people, and seldom, I think in any place of this description, if we consider the number, character, and influence of those who are the hopeful subjects of it. It has taken hold of the strongest men in sin—those who stood most prominent in society—and made them to sit as little children at the feet of Jesus. In view of this work, it is a common remark, "how entirely changed is the whole aspect of society among us!" What hath God wrought? How far has

he gone beyond the expectations of even his own people?

We have this day united in the celebration of the Lord's Supper, and as the fruit of the revival, have received into our fellowship thirty individuals by profession, and three by letter. Of these, *twenty seven are heads of families*; and they all, so far as we can judge, give good evidence of having been born again. May they hold on their way unto the end, and to God shall be all the glory! This we feel is a large accession unto our little church, which before numbered in all only twenty eight, of whom only seven or eight were male members. The influence of this work, as might be supposed, has been most happy on the church, in elevating her standard of holiness, and in increasing her confidence in God her Redeemer.

Our house is now scarcely large enough to contain the congregation, and we begin to talk of enlarging or building anew. I omitted to mention that during the revival there was scarcely any opposition; but when the duty of uniting with some christian church was enjoined on the young converts, there was a terrible onset made on the part of some individuals against *all creeds*, and an attempt was made to prevent young Christians from uniting with the church. For a time, some were a little in doubt in regard to duty; but to-day nearly all have come forward, and some whom we little expected.

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*From Rev. M. Wells, Troy, Walworth Co.*

Eleven have united themselves with this church on profession of their faith; which, added to the number last reported, gives an accession to our church of twenty two, as the fruits of the last winter's revival. These converts all give evidence, in their walk, of a moral change, and of being decidedly on the Lord's side. A few for whom we had indulged hopes have fallen away, and give but little, if any evidence of ever having "passed from death unto life." A few others appear to hold on their way, who have not yet connected themselves with the people of God. All things considered, the influence of the revival has been most salutary and happy upon the community in general. Its effects can never be lost. And yet there is work enough for many more such revivals. All the sinners in our community are not yet converted, neither are all Christians as holy as they might be.

*From Rev. L. Clapp, Wauwatosa, Milwaukee Co.*

The special interest in religion, which I reported in my last communication, has brought forth only happy results to this community. At our last communion fourteen persons were received into the church, eleven on profession and three by letter. The number admitted to the church, since the first of January, is twenty. Of these, sixteen have been received on profession and four by letter. Of those admitted on profession, one half were heads of families.

There is now much that is encouraging in the religious aspect of this community. In the neighborhood adjoining this, the great majority, both old and young, belong to the family of Christ. The last time I preached there, the house would not hold the congregation. I counted above eighty in the Sabbath school. The young men have there commenced a prayer meeting for the benefit of the youth; and in the midst of this busy summer they turn out and fill the room. It would do you good to look in upon these meetings, and witness the spirit with which the praises of God are spoken and sung, the humility with which sin is confessed, and the advance which is made from week to week, in the knowledge of God. I am often affected by the thought, that perhaps some of these interesting youth, are, though they know it not, now being trained in the school of Christ, to be future missionaries of the cross.

#### **Fruit of Six Years' Labor.**

Six years ago there were thirty seven members in this church. Forty have since been added, fifteen by letter and twenty five on profession. Five who resided in Brookfield have been dismissed to churches that have been organized there. There are 26 heads of families (14 males and 12 females) now in connection with this church, who when they came here, were unconverted. These are some of the fruits of Home Missions in this place. The present number of the church members is 72. The average number of attendants on public worship has doubled in the last four years. No member of this church has died within these six years. There have been but two deaths of persons in the society over twenty years of age. No family connected with us has moved from town. My health, which was precarious when I came, has been such, that I have not been kept from my usual Sabbath

labors on any Sabbath for the last five years.

#### **An Errorist Reclaimed.**

A death has recently occurred in that neighborhood, which has left on the hearts of a large circle a deep impression. It was that of a man, one of the most intelligent, influential and beloved in town, who, in the midst of his days, was suddenly taken from a young and lovely family, and from neighbors, who deeply deplore his loss. Before he moved to Wisconsin, he was an active member of a church in Massachusetts. He came here about eight years ago, near which time, in reading Combe and other similar writers, he imbibed the error, that the evils of human nature are to be rectified and the earth to be made a paradise, not by "spiritual influence," but by the "observance of the laws of health and of the social and moral constitution." The doctrine is, that the Holy Spirit is not needed to help man in the discovery and observance of these laws. It is one form of the doctrine of salvation by works, without a Savior and without a Sanctifier. This man was always a supporter of and regular attendant upon preaching. He had much benevolence of disposition; but repeated and earnest endeavors by myself and others were not successful in bringing him to a right belief. He has always been one for whom the prayers of Christians ascended without ceasing.

During the past year, his belief has been gradually weakened by striking providences towards himself and family. But still he clung to this belief, till death stared him in the face,—a death occasioned by an injury, which common sense and conscience assured him nothing but divine aid could have enabled him to escape. He did not, till the last, know that his sickness would prove fatal, but he knew that it *might*; and he found that his faith would not support him in death. He needed a Savior. He needed a Sanctifier. He renounced his own righteousness and prayed for a "complete sinking into Christ." He confessed his error, and acknowledged the truth. At my last interview with him, he exclaimed, "Christ is my only hope, my only hope."

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#### **ILLINOIS.**

*From Rev. A. W. Henderson, Morris, Grundy Co.*

#### **House of Worship Built.**

I have but one event, out of the ordinary course, to notice; but that, to us, is

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an important one. We no longer worship in a hired upper room, but in a house dedicated to Almighty God. The people have exceeded their own anticipations, showing that where there is a ready mind and a beginning to do according to our ability, we may look for the blessing of God to crown our labors with abundant success. Our people felt as if they were too poor to build, and yet that they could no longer do without a house of worship. They concluded, therefore, to make the attempt to put up a small house that should serve the double purpose of a school and a church. But upon experiment they found that they had undervalued their strength. The attempt has resulted in the erection of a church, small indeed, but large enough for present wants. It is completely finished, furnished, and virtually paid for. This effort has strengthened and encouraged the church. It has drawn out their resources, and given them a fixed place for public worship. It has also exerted a happy influence upon the community. The Gospel preached in private dwellings, in school houses, in hired rooms, wherever and however an opportunity can be found, is indeed the Gospel, and may be accompanied with the influences of that Holy Spirit who alone can cause it to reach the hearts of men; but yet it is preached under great disadvantages. Both preacher and people feel the influence of these discouragements, and many are altogether prevented from attending upon the means of grace.

#### **The Dedication.**

The dedication was an interesting season. This is the first church erected in the county, and all the ministers in the county (three) were present to participate in the exercises. Upon this occasion, I could not but reflect upon the necessity and the value of the labors of your Society. When I looked upon this new edifice, the congregation that occupied it, and the brethren at my side, who are preaching the word of life in other parts of the county, I could not but exclaim, "See what the Home Missionary Society has done!" Four years ago, this was a moral waste. One minister gave only half his time to the whole county. In this village, a dozen individuals, perhaps, assembled to hear preaching once in a month. Now, not only has this church been organized,—not only is a respectable congregation gathered on every Sabbath; but we have erected a house of worship. We joyfully raise our Ebenezer, for truly "Hitherto hath the Lord helped us." Two other churches also have been



formed in the county and supplied with ministers by your Society. The sheep scattered in the wilderness are gathered together, and to them the bread of life is broken. The foundations of churches are laid, now indeed feeble and requiring constant care, but which will probably be the birth place of souls, and which may one day occupy that place in giving the bread of life to others, which many churches, that in former years were brought into life and sustained by your bounty, now occupy. May the Great Head of the church prosper you more and more in giving the bread of life to the needy and the famishing.

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*From Rev. C. A. Williams, South Otta-  
way, La Salle Co.*

#### Revival among Children.

Some addition has been made to our church since my last report. In the family of a resident minister, appeared some months since an interesting work of grace. Several of the children seemed to be under the influence of the divine Spirit. Their views of religious truth were clear and simple. Those of them who began to entertain hope, manifested a lively concern for the others, and for their school master. They had a family children's prayer meeting, at which the little ones retired together to pray. Two of the children, and a girl living in the family—aged, severally, about nine, eleven, and sixteen years—desired to confess Christ. I conversed with them, and with the parents; and the feeling of the older of our Elders, a very cautious, judicious man, was that "we had no right to refuse them." A very interesting circumstance in connection with this family revival is, that in a chamber of suffering is an aged great-grandmother of the children, formerly a member of Dr. Codman's church in Dorchester, Mass., who has for more than two years been confined to her room, and who has been pouring out her heart in prayer for these little ones. Were there more fidelity, and faith and prayer, on the part of parents, would not such events be less uncommon?

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*From Rev. J. J. Hill, Albany, Whiteside  
Co.*

#### A Time of Refreshing.

God has, during the period now reported, visited my church and congregation

with the special influences of his Holy Spirit. The last spring has been indeed the spring-time of spiritual life to this people. God has permitted us to gather many beautiful flowers, and to transplant some plants of righteousness from the kingdom of this world into the kingdom of his dear Son. In this precious work of divine grace, which has been in progress among us, about twenty, we trust, have been hopefully converted to God. Several others, who had backslidden from the ways of grace, were "begotten again unto a lively hope," and unto them were restored the joys of God's salvation.

Most of the young converts are the children of the church, and members of the Sabbath school. God has eminently verified his promise, as a prayer-hearing and covenant-keeping God. Those for whom the hearts of his children were especially drawn out in prayer, were converted. Christian mothers travailed in birth again, that their sons and their daughters might be born again to an endless life.

#### Individual Cases.

One mother said, she felt that she did not wish to live unless her son was converted. One day, during our series of meetings, he came home for his best clothes to attend a ball. His mother followed him into his room, and urged him to attend the meeting. When he expressed his preference and determination to attend the ball, she said, "*Remember, John, that while you are dancing your mother is praying for you!*" This was a word in season, and touched his heart. He decided to attend the meeting that evening, instead of the ball; and he is now rejoicing in hope.

Another dear child of the covenant, about fifteen years of age, gives delightful evidence of early piety. He told me, not long since, that he felt such great anxiety for his young companions, that he could not sleep. He has been in the habit of taking them, one by one, into his father's stable, and talking and praying with them, and then bringing them to the inquiry meeting. He says he finds Christ's yoke easier and the way of life pleasanter every day. He is willing to do anything and everything for Christ, and has a very strong desire to study for the ministry.

How rich the blessings of God's grace, which accompany personal, earnest, persevering, and prayerful efforts for the salvation of souls!

*From Rev. Robert Stewart, Greenville, Bond Co.*

#### **A Veteran's Testimony.**

I have been a constant and close observer of the workings of the A. H. M. S. in this State for twenty-five years. I well recollect when Rev. John M. Ellis, who was your first missionary here, came to this State. Most of the time for sixteen years I have been in your commission; and never have I taken my pen to report to you with so high a sense of the utility of your Society, and of the magnitude and importance of its work, as at the present time. To the increased demand for its operations there seems to be no end. I was first commissioned in 1834, to labor at Canton, in the more northern part of the State, where I continued till 1841, when I came to Greenville, in Southern Illinois. I have continued with the church in Greenville until 1851, under your commission; and now you send me afloat over a larger field. Well, I thank you for your commission and your continued confidence. The work to which you appoint me is an arduous and trying work. Faith, patience, prudence, wisdom, fidelity, skill, strength of body and mind; these, with every power and grace of the christian minister, are tried, most thoroughly tried. But I complain not, for a minister needs to be tried, and if he cannot endure trials, he is not fit for the work.

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#### **OHIO.**

*From Rev. J. G. Brice, Greenville, Darke Co.*

Mr. Brice labors among the destitutions of Dayton Presbytery, which are many and great. This Presbytery comprises within its limits 12 Counties, containing 300,000 inhabitants; yet it has but six ministers in active service. In 98 townships, in this section of the State, there are but 19 churches of the denominations acting through this Society. How great the work yet to be done, even in Ohio, before its whole population shall be under the influence of evangelical truth!

I have preached about forty sermons during the past quarter, and delivered one Sabbath school address. I have also organized two Sabbath schools, and supplied each of them with a suitable library. In order to meet my several engagements, I have traveled during that period of time,

over six hundred miles, and in no instance have I failed to meet an appointment. Although I have often been exposed to very inclement weather, exhausted with my labors, and sometimes in feeble health, yet the Lord has not only protected and sustained me in the work, but has also greatly cheered and comforted me while thus employed. I have realized the truthfulness of that declaration, "The work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever." I find such happiness and pleasure in the work and service of Christ that I am more than repaid for all the toil and suffering I endure in them. To his name be all the glory.

#### **Interesting Discovery.**

An event occurred at my last visit to Recovery, where I preached on Monday the 7th inst., which may not be out of place to relate. It awakened painful and solemn emotions in my breast. It was the discovery of the remains of St. Clair's army, slaughtered by the Indians in 1791. The place where the men slain in that conflict were interred, had passed for many years out of remembrance. No one could point out the spot where the bones of these brave soldiers reposed, until last Monday. The circumstance which led to the discovery was this; some boys, in digging for relics, which have been frequently found here, struck human bones a short distance from the surface. After removing more of the earth, a vast pile of human bones—skulls, thighs, &c.—was exhibited to view, very little injured by time. When I arrived at Fort Recovery on Monday afternoon, the remains of about forty persons had been exhumed, and as I looked into the opening made for the removal of these, I could see the bones of what appeared to be several hundred piled in confusion beneath.

As I stood upon the spot where these brave men had met a bloody death from the savage foe, and looked upon the mortal remains beneath me, I fancied that I heard the war whoop and yell of the savage, as he pressed forward on his work of carnage and death; and the expiring groans of the whites as they fell under the deadly aim of the rifle, the stroke of the tomahawk, or the scalping knife. As my imagination called up this heart rending scene, I involuntarily exclaimed, here was truly fought the "battle of the warrior with confused noise, and garments rolled in blood." There is a tradition in the neighborhood, handed down by the old settlers, that down the ravine which

runs along the base of the hill on the west side, ran a stream of blood from the slaughter of the whites. Upwards of 700 men belonging to St. Clair's army were slain.

*From Rev. L. Kelsey, Franklin Furnace, Scioto Co.*

About two weeks ago, I was called up in the night to visit a neighbor, who, they said, was dying. He was a very amiable man and kind neighbor, and had religious parents; but he had been all his days delaying his salvation. He was not a regular attendant at church, and I have been often grieved to see his store open on the Sabbath. When I entered his room, I found him with no hope of recovering, and in a state of deep conviction for his sins, and agitated with alarming apprehensions of the future. His constant and

earnest prayer was that God would forgive his many sins. His aged and pious mother had been praying with him, and then a pious sister, and again, at his request, we all joined in prayer. I have never heard a man, well or dying, pray with such apparent sincerity and penitence. He seemed to fear that he had been such a great sinner, in delaying repentance so long, that the Lord would not now have mercy upon him. And then he broke out, "O Lord, wilt thou not this night answer the prayers of my father who has been praying for my salvation for forty years?" I stayed with him while he was able to speak or listen, and endeavored to preach unto him Jesus and the resurrection. Calling his wife and infant children to his side, they covenanted together to be the Lord's, and he commended them to God in prayer. His last request of me was, that I would tell his fellow men for him, "*Not to put off preparation for eternity to a dying day, as he had done.*"

### Miscellaneous.

#### The Anglo-Saxon Race.

According to the recent census returns, the population of England and Wales is, 17,605,831; Scotland, 2,870,784; Islands in the British Seas, 142,916; Ireland, 6,515,794—Total, 27,135,325.

The population of the United States in 1850, was 23,263,498. The Anglo-Saxon population of the British Colonies is about 3,500,000, and the African population of the United States nearly the same. We have, therefore, as the total population of the two great Anglo-Saxon nations, in round numbers, 50,000,000.

In view of these results, the London Athenæum makes the following striking statements in reference to the progress and prospects of the Anglo-Saxon race.

Two centuries ago, there were not quite 3,000,000 of this race on the face of the earth. . . . Sixty years ago, it did not exceed 17,000,000 in Europe and America. . . . In 1851, it is ahead of every civilized race in the world.

#### Relative Strength of Races.

Of races lying within the zones of civilization, the Slaves alone are more

numerous, counted by heads; but comparatively few of this plastic and submissive stock have yet escaped from the barbarism of the dark ages. In wealth, energy and cultivation, they are not to be compared with the Frank, the Teuton, and the Anglo-Saxon. Number is almost their only element of strength. Of all the races which are now striving for the mastery of the world—to impress on the future of society and civilization the stamp of its own character and genius—to make its law, idiom, religion, manners, government, and opinion prevail—the Anglo-Saxon is now unquestionably the most numerous, powerful and active. The day when it might possibly have been crushed, absorbed, or trampled out, like Hungary and Poland, by stronger hordes, is gone by forever. That it was possible at one time for this people to be subdued by violence, or to fall a prey to the slower agonies of decline, there can be little doubt.

#### Progress of the English Language.

In 1650, the United Provinces seemed more likely to make a grand figure in the world's future history than England. Their wealth, activity, and maritime power were the most imposing in Europe. They had all the carrying trade of the West in

their hands. Their language was spoken in every port. In the great Orient their empire was fixed, and their influence paramount. England was then hardly known abroad. Her difficult idiom grated on foreign ears, and her stormy coasts repelled the curiosity of more cultivated travelers. Had the thought of a day arriving when any single European language would be spoken by millions of persons, scattered over the great continents of the earth from New Zealand to the Hebrides, and from the Cape of Storms to the Arctic Ocean, occurred to any speculative mind—Dutch, not English, would probably have assigned the marvellous mission. Yet, the tongue of Holland has fallen nearly as much as the Saxon has risen in the scale of nations. Her idiom is now acquired by few. Her merchants conduct their correspondence, and transact their business in French or in English. Even her writers have many of them clothed their genius in a foreign garb.

On the other hand, our literature and language have passed entirely out of this phase of danger. Dutch, like Welsh, Flemish, Erse, Basque, and other idioms, is doomed to perish as an intellectual medium; but whatever may be the future changes of the world, the tongue of Shakespeare and of Bacon is now too firmly rooted ever to be torn away. No longer content with mere preservation, it aims at universal mastery. Gradually it is taking possession of all the ports and coasts of the world; isolating all rival idioms—shutting them up from intercourse with each other—making itself the channel of every communication. At a hundred points at once it plays the aggressor. It contends with Spanish on the frontiers of Mexico—drives the French and Russian before it in Canada and in the Northern Archipelago—supersedes Dutch at the Cape and Natal—elbows Greek and Italian at Malta and in the Ionian Islands—usurps the right of Arabic at Suez and Alexandria—maintains itself supreme at Liberia, Hong Kong, Jamaica and St. Helena—fights its way against multitudinous and various dialects in the Rocky Mountains, in Central America, on the Gold Coast, in the interior of Australia, and among the countless islands of the Eastern Seas. No other language is spreading in this way. French and German find students among cultivated men; but English permanently destroys and supersedes the idioms with which it comes in contact.

#### *Relative Growth of Anglo-Saxon States.*

In 1801, the population of Great Britain was 10,942,646; in 1800, that of the

United States was 5,319,762,—or not quite half. In 1850, the population of the United States is two millions and a third more than that of Great Britain in 1851; at this moment it probably exceeds it by three millions. The rate of decennial increase in this country is less than 15 per cent., while in America it is about 35 per cent. In the great Continental States the rate is considerably lower than in England. According to the progress of the last fifty years in France and in America, the United States will have the larger population in 1870—in 1900, they will exceed those of England, France, Spain, Portugal, Denmark, Sweden and Switzerland combined. Prudent statesmen should bear these facts in mind. Many persons now alive may see the time when America will be of more importance to us, socially, commercially, and politically, than all Europe put together. Old diplomatic traditions will go for little in the face of a transatlantic power numbering 100,000,000 of free and energetic men, of our own race and blood.

#### *Jesuit Seminaries at the West.*

In these settlements there is a large proportion of Catholics, who will, by and by, attain to wealth and influence. These will send their children to the Jesuit seminaries, who will constitute an educated and accomplished class, exhibiting in its members the superiority of the Jesuit education. There is a large and still larger class of people at the West, who are of Protestant descent, but who have no religious faith from personal conviction. Many of them have suddenly risen to wealth, and bring with them all that vulgar arrogance and independent spirit which are the usual consequences. To such men, and to a state of society formed under their influence, the Jesuit teacher, and the Jesuit school is likely to be an object of profound admiration. The external accomplishments to which he forms his pupils, the dexterous logic, the learned air, and the serene self-confidence with which he claims the superiority, are certain to be attractive to those who have no training of their own, little culture, and little knowledge of arts like these. We can hardly conceive to ourselves a finer field for the successful exhibition of a splendid system of Jesuit tactics, than is presented in the unformed society of the West. The agency and the material to work upon, are admirably fitted to each other, and promise the most mag-

nificent results. Is it suggested, that the republican spirit and prejudices of western society will be offended by institutions of so rigid and severe a character? No impression can be more unfounded than this. Men admire that to which they are most unaccustomed. The order and strict regime of a seminary for youth presents no objection, from its anti-republican character, to those who have full confidence in its teachers and guardians. As to the influence of the principles that may be silently inculcated, and of the spirit which may be imparted, these will neither be suspected, nor feared. The patrons will be too ignorant to be instructed by history, or too self-confident to regard its suggestions, or too indifferent to care for the consequences. Besides, nothing is easier for the Jesuit, than to be an ardent republican. The Romish church and its religious orders will delight to assume the patronage of the people; they will be intensely solicitous for the largest political liberty, provided they can control the conscience and thus regulate the elections. A republic is a field far more inviting than a monarchy for the agency of an organization so vast, so secret, so able, and so adaptive as that of the Jesuits. A monarchy has its own organization, its own police, its own secret agents, acting upon matured and far-reaching plans, who will suspect and trace out their secret enemies. But a republic often changes its parties. Their organizations are as shifting as the sands, and their agencies are formed and broken like exhalations of a night. Then there are the interests and unscrupulousness of partisans, who in critical periods will gladly lay hold of such an organization to accomplish their ends. These parties will shelter themselves under the name of toleration and the largest religious liberty, and will reproach their adversaries with sectarian zeal and bigoted prejudice. Against the powerful influence of such an educational system, republican principles and the republican spirit are an unequal defence. The great questions then to be considered for the West, as well as for the East, are: Will these institutions root themselves in American soil: Will they obtain so strong a hold of American society at the West, as to be able to act with energy, and to attract crowds of scholars? Will the attractions which they shall be able hereafter to unfold, gain leave and room to allure, to corrupt, and to destroy? The answer to these questions, in respect to the West, is the same as for the East, only it is given with a more startling earnestness, and should be

pondered with a graver consideration. If western society is left destitute of seminaries of a decidedly Protestant character, the Jesuits will occupy the field. There is no escape from this alternative. If the West is provided with those of an inferior character, which shall be slowly furnished with the means and the men required, and these shall be inferior in kind, the Jesuit will rejoice at the competition, perhaps even more than if the field were left entirely vacant.—*Prof. N. Porter.*

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#### Some of the Elements of Success in Rearing a College.

*From the Inaugural Address of Rev. MILES P. SQUIER, Professor of Intellectual and Moral Science, in Beloit College, Wisconsin.*

*An intelligent community.* The life of a college is in the bosom of the community surrounding it, and for which it is established. If that be degraded, vulgar and earthward in its aims,—if it be stereotyped to dullness and ignorance, to selfishness and mere worldly accumulation,—if all youthful aspirations be repressed, and the sons and daughters be allowed to hold communion only with the plough and the spindle, useful as these are in their place,—if families are not intelligent, and no Samuel is consecrated to the altar, and no Patrick Henry to the State, and if the seeds of intellectual and spiritual life do not germinate there; a college will die out in its midst. It is an exotic from such a soil. Foreign funds may help its infancy, but they are not its permanent reliance. Its ultimate resources are in the people for whom it is planted, and who come within the sphere of its operations and usefulness. *They* must appreciate its object and worth. From them must be derived its yearly supply of students. It must be *their* foster child—must enlist their sympathies, their prayers, and their kind and seasonable benefactions. They must watch with a friendly eye its interests,—take, by their Board of Trust, and a healthful and judicious public sentiment, its efficient supervision and guidance. They must look with a large heart upon its wants, and give it a welcome and a home to their fireside affections. It must be enshrined on their hearthstones, by the side of the altars of piety there, and be remembered as the handmaid of virtue and religion

when they draw nigh to him who is light and in whom is no darkness at all.

*An evangelical foundation.* A college must be embalmed in the religious affections. It must be the offspring of prayer, and the christian sagacity of the best minds in the community. It must grow out of the most comprehensive wisdom of the lights in Zion, and have in its base, and its superstructure, the element of devotion to God and benevolence to man. The college, no more than the family, can be well trained without the services of religion. It looks to the good of the Church, as well as to that of society and the State—to man as a creature of God and a candidate for immortality. Sanctified intelligence is the principle of its growth, and usefulness. This was the foundation of the New England colleges, and they are to this day the glory of the land. We would have transplants from them, at proper distances, all along this great Western valley, whose commingling light and hallowed influence shall help to elevate and sanctify the masses of mind clustering here, and those millions on millions who shall inherit its destiny.

*A high purpose.* It is too late for secondary institutions—for third and fourth rate colleges, begotten in the excitement of a rampant radicalism, to float in the pabulum of some excrecence from truth—to dance their crazy antics in the mirage of some false philosophy, that may for the time rise to the surface,—be it Mormonism, or Millerism, or socialism of any grade. The basis of a college is in the abiding elements of all science—in the enduring economy of mind, and the laws of its development and growth. Its necessity is that of man and the race for all time; and it should not, like the parson's wig, be subject to the clipping of every tyro pretension that passes by. It should be built of granite thought, and embody in the "curriculum" of its studies the selectest wisdom of all ages and nations. It is a high design. It stands for the rise or fall of many. It helps to shape the mind, and thought and destinies of the world. Its bearing is on the future. Posterity should hail it as a blessing—as the legacy of honored sires, whose enlarged vision saw the wants of the future in the past—as a goodly ship sent down to them on the current of time, freighted with the riches of every clime and country.

The founding of a college is like the founding of an empire; it should be "*Christo et ecclesie*,"—for God and his redeeming providence—for man and the

race. It is intended to live, and be the evergreen in the forest—the oasis in the desert—the birth-place of genius, scholarship and truth—to be a perennial fountain whose streams shall be "for the healing of the nations."

This thought is especially apposite now. All the sciences are improving—all professions rising—scholarship is advancing in every direction. The masses are waking to thought; and the demand is every where put forth for the best efforts, and the noblest minds that can be produced.

We are anticipating a millennium of the arts—that perfection of the earthly and spiritual condition of man, which lies in the chart of prophecy. Promises and providence look that way. The day-star is up, and the morning dawns; and every college or university founded, should greet these ensigns of gladness and hasten their approach. Boards of trust—faculties of instruction—the successive ranges of students who grace their halls, and share their advantages—may well feel the kindlings of this coming inspiration, and be baptized with the fervors of this divine fellowship.

*Steady and well-directed effort.* All cannot be done at once. Such an institution will not come up like the mushroom of the night. Decades of years are well spent in nurturing its infancy and youth, and ripening it into robust and vigorous manhood. Its needed structures are to be erected, and its grounds wrought into artistic beauty and perfection. Its libraries are to be collected, and all its helps for the investigation of truth—classes are to be filled up—instructors perfected in the sciences they have undertaken, and in all affiliated branches of study—the country is to mature on its hands—preparatory institutions to be reared, as handmaids to the college and the more immediate elements of its growth and prosperity—character is to be gained for instruction and scholarship—needful funds must be secured, and the public be fully apprised of its existence and usefulness; and it will need judicious plans, wise counsels, steady aims and well directed and persevering effort. But under God, these will do it; with his favor, they will not fail—and his favor and blessing they will have. All lies in the wake of his redeeming providence—it is just the work he would have us do. Not a finger shall be lifted for it, or a prayer offered without effect. The world is getting under intellectual sway: it tires of the prescriptions of mere authority. Enlightened, sanctified mind, is God's vicegerent on earth, for its re-

demption from sin and its introduction to the millennium he has promised. And his hand is in the work of which we speak—his eye is on it for good, and the watchword of his providence is to the conspiring bands of its friends and helpers—"Go on and prosper, for the Lord your God is with you, and will help you."

#### Beloit College.

This college has had an evangelical foundation. The heart of piety has loved to trace the steps of its origin and incipient history—its birth in the prayers and counsels of the wise and good in this region, and from other portions of the land—the consent which directed its location, and the steady and enlightened aims which have attended it hitherto, and the high purpose, as we trust, of those to whom its guardianship and instruction have been committed.

Above all, a Divine hand has been with it from the first. The Spirit of God has baptized its infancy, and cemented its growth. It has a home in the hearts of his people here, and over this "lovely land." It is young, and may need help now; but will, in the end, be no charity. Like the beneficiary student within its walls, who devotes his life to Christ and humanity, it gives more than it receives. Beneficence to it now, will be repaid seven fold in the forth-goings of its kind and constant ministry. I speak to the intelligence of this, and the surrounding neighborhoods. It will elevate the cast of social life—beget refinement and thought, and contribute a healthful energy in behalf of the cause of truth and religion.

To the community at large it will, we trust, be a conspicuous and attractive headland—a radiating centre of enlightening and sanctifying influences. It will facilitate the means of education to your sons and families, and give character and vigor to preparatory institutions in all your borders. It will multiply the number of educated men among you for every position of eminence and responsibility; and be a legacy which will do you honor as it passes, with ever-increasing usefulness, down the vista of coming time.—*Inaugural of Prof. Squier.*

#### Missionary Boxes.

Those benevolent individuals who have, from time to time, furnished the missionary

families with things needful for the body, have doubtless received from those families the expressions of thanks. With the hope of exciting others to similar acts of beneficence, we give below a few extracts from the letters of missionaries, designed to show with what gratitude these donations are received, and what pressing wants they often relieve.

I need hardly say, that the "box of clothing" sent us by the "Sewing Circle of ———," through your society, was gratefully received, and contributed largely to cheer our hearts and strengthen our hands. On receiving it, we placed it before the fire in our cabin, and after reading the sixth of Matthew, and engaging in prayer, in which we did not forget our benefactors and their children—we proceeded to open it. We found it stored with such a supply of our "needs" as christian benevolence and thoughtfulness alone could bring together—articles the more useful because prepared from information previously sought and obtained, as to the components, wants, &c., of my family; and the more timely from the sickness with which we had been visited during the summer. But as we took out these articles and came to those designed for our dear departed little Wisner, whose measure had been sent to the "sewing circle," our feelings were such as they only who have had a similar trial can understand. I trust, however, we found substantial comfort in the assurance, that he was clad with nobler, richer garments, from a higher "circle;" and that, possessed of a body, spiritual, incorruptible, and glorious, he was forever lifted above the wants of "this vile body," which these "meaner things" were intended to supply.

The "Missionary Box," of which you advised me, has safely arrived. It was indeed a valuable box, and filled our hearts with gratitude and joy.

I do not suppose that you, or any of our eastern friends, can be made to understand fully, by what I can write, how we, Home Missionaries, feel on receiving such a box from the landing, opening and unpacking it; how we feel, as wife and children stand around and look on with eager expectation; how we feel, as one article after another comes forth, which we have wanted and talked about, but could not buy, for want of the means. We tell you, and we tell our benefactors, that we are glad and grateful, but you

cannot know *how great* are our gratitude and joy. These tokens of sympathy and kindness from our eastern friends, give us courage and strength to endure hardness as good soldiers of Christ.

At the urgent request of a church fifty miles from here, I went a few weeks ago and held a meeting for them. I had no assistance, the weather was very warm, and I was quite worn down. When I was about to leave for my distant home, over a very bad road, they wished to know "when I could visit them again, they were so well pleased, I must come back again." No inquiry as to what I had paid for ferrriage or my night's lodging in going; or whether the patched coat, and almost crownless hat were the best I could afford. Such trials as these are common to us here. The great scarceness, and consequent highness of provisions, forced me to contract some debts; which, together with the wants of my family, I did not see how I could meet. But while I was thinking what I must do, whether I must try to get a school, some kind friends sent us a good supply of clothing, and many other useful articles. I feel that the best I can wish these very kind friends is, that they may have the greater blessing of the giver; for truly the blessedness of receiving was so great, that if the blessedness of giving was greater, it is enough.

I have the pleasure of acknowledging the receipt of the "Barrel of Sundries," for which we felt thankful, first of all to our Heavenly Father, who knew that we had "need of all these things." Then we felt thankful to our kind friends at —, to whom we sent promptly an acknowledgment of our gratitude, and much, very much, we felt obliged to you for thinking of us and directing it to our door. Otherwise it would have gone some other way, to be sure, and would have gladdened other hearts; yet without disparagement to any brother, I hesitate not to say that it could not have gone where it was more needed, or would have been more welcome.

We duly received the box you sent us from the Young Ladies' Society in —. Those ladies, wise to do good, sent for the measurement of our family, and when

the box came, every one had something made to measure, and labelled with the name of the child for whom it was made. This made it appear as though it came from acquaintances, and there was nothing that was not of immediate use. Such articles as we can spare, we shall distribute among our brother missionaries and their families in this region. Mrs. P—, the Secretary of that Society, has been taken to her rest during the season, and we can "show many garments that Dorcas made," which will be a sweet memorial of her and her associates.

#### The Christian Minister on his way to the Sanctuary.

I am going to the sanctuary—going to meet God—going to engage in his worship—going to preach his word, that word by which both myself and my hearers must finally be judged. I shall soon be surrounded by a number of beings whose existence is never to terminate; but who, after millions of ages, will still be immortal. Either the Bible is untrue, or every man, woman, and child among them will dwell in everlasting misery or joy. As soon as they have passed the narrow boundary of life, they must rise to the companionship of the highest order of beings, or sink to the doom of the lowest. Providence has appointed me to declare to them the misery of their condition as sinners, and to direct their attention to that blessed way which infinite wisdom has opened for their complete restoration to happiness. I am to represent to them the character of the Savior, who is waiting to be gracious. I am to show them the utter impossibility of their being saved by any other means. I am to watch for their souls; to labor, that I may be instrumental in their everlasting welfare, and when I have finished the short period allotted for me on earth, I am to appear before the tribunal of my Creator, to give up my account—to say how I have improved my talents; what exertions I have made in the office I sustain, and what effects have resulted from them. Perhaps, before another Sabbath day, some that hear me this day will have removed to their long home—they may have given in their account. What if it should be said of any, that I have been accessory to their damnation—that I had not entreated—that I had not instructed them. What if they should, to eternity, be heaping curses upon my head, because of my lukewarmness and inattention?



Or, perhaps, before the arrival of another Sabbath, I may have finished my course on earth; I may now be going to preach my last sermon; the opportunities I now enjoy of winning souls to Christ, may be the last I shall ever have. Oh! that I may be enabled to keep my own accountability and the immortality of my hearers in view. May they annihilate all fear of the creature, and make me solicitous to please God; may I enter the sanctuary under the deep impression of his presence; may I remember that he is acquainted with all my thoughts, and with all my intentions; may I be kept from the folly of striving merely to gratify the outward ear; may I be animated with ardent zeal—zeal according to knowledge—may I be in a spiritual and heavenly frame of mind!—may I strive to cherish this disposition in those that hear me—may I be very serious and very much in earnest for my own salvation, and that of all those that hear me; and above all may I be in-

dulged with thy smiles, O, thou infinitely blessed God, and when my work on earth is done, rise to noble communion with Thee and thy Son forever. Amen, Amen.  
—N. Y. Evangelist.

#### Obituary.

Died, of Cholera, at Savanna, Ill., July 10th, Rev. JAMES HILDRETH, one of the missionaries of this Society. His sickness was of less than twenty hours' duration. At the time of his death, his wife was dangerously ill in the adjoining room, and his two youngest children had died an hour previously of the same disease. Mr. Hildreth was formerly for several years pastor of the 1st Presbyterian Church in Haverstraw, N. Y., but for two years past has been laboring in Illinois.

#### *Appointments by the Executive Committee of the A. H. M. S., during the month of August, 1851.*

##### *Not in Commission last year.*

Rev. Charles H. Gates, to go to Iowa.  
Rev. S. W. Phelps, North Western Illinois.  
Rev. L. H. Loss, Joliet, Ill.  
Rev. John Hawks, Newport and vicinity, Ind.  
Rev. Christopher Youngs, Baling Hollow, L. I.

##### *Re-appointed.*

Rev. Oliver Eastman, Washington Township, Iowa.  
Rev. James Hodges, Elida and Lysander, Ill.  
Rev. B. F. Stuart, Tabor, Bethel and Beulah, Ind.  
Rev. Moody Chase, Parkersburgh, Ind.

Rev. James Boggs, Corydon and Jay co., Ind.  
Rev. Clark Lockwood, Dexter, Mich.  
Rev. Benjamin Marvin, Unadilla and Pinckney, Mich.  
Rev. Hart E. Waring, Lyons, Mich.  
Rev. James McLaurin, Birmingham, Mich.  
Rev. A. T. Wood, West Unity and Bryan, O.  
Rev. J. N. Blackburn, Benton, St. Johns and Calhoun, Tenn.  
Rev. Samuel Sawyer, Rogersville, Tenn.  
Rev. P. Barbour, North Pittstown, N. Y.  
Rev. William Frazer, Hamden, N. Y.  
Rev. O. W. Norton, Ashville, N. Y.

#### *The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums during the month of August, 1851.*

<b>MAINE—</b>					
Bethel, Peter Twitchell,	50	Hebron, Ladies' Sew. Circle, by D. J. Con-			
Calais, First Cong. Ch. Ladies, by Rev.		nant,			3 00
S. H. Keeler,	1 00	Henniker, Western H. M. S., by Rebecca			
Fryeburg, Joseph Colby, by B. Perkins,	21 00	Ramsdell,			1 00
<b>NEW HAMPSHIRE—</b>		Jaffrey, First Cong. Ch., by Rev. L. Ten-			
Received by Rev. B. P. Stone,		ney,			5 00
Hopkinton, Cong. Ch. and Soc., to		Meriden, Juv. H. M. S., by Miss M. E.			
const. Rev. C. M. Corday a L. M.,	62 00	Morrell,			3 00
Keene, legacy of Mrs. M. Lamson,	50 00	Rindge, Ladies' Sew. Circle, by Miss E.			
Portsmouth, Cong. Ch., Ladies,	104 62	N. Wilder,			3 00
Bristol, Ladies' Benev. Soc., by L. P.		Temple, Ladies' Sew. Soc., by Rev. W.			
Moreton,	3 00	Follett,			4 00
Dunbarton, John Buntou, \$5; S. Kimball,		<b>VERMONT—</b>			
\$5; D. H. Parker, \$5; J. M. Putnam,		Castleton, Rev. U. Maynard,			50
\$5; J. Ireland, \$6; Olive Ireland, 5;		North Underhill, Cong. Ch., by M. A.			
Mrs. Jane Harris, \$5; others, \$25, by J.		Seymour,			20 00
Ireland,	61 00	<b>MASSACHUSETTS—</b>			
Haverhill, Ladies' Benev. Soc., by C. A.		Home Missionary Society, by B. Perkins,			1,000 00
Spalding,	4 00				

Andover, Old South Ch., Coll. in addition, by Rev. J. L. Taylor,	2 00	Deposit, Juv. H. M. S. \$5; Sab. Sch. girls, avails of a bed quilt, \$2; Coll., \$3,	10 00
Boston, legacy of Miss Lucy Goodrich, by E. Appleton,	100 00	Hancock, Cong. Ch. Mon. Con. Coll., by Rev. W. B. Christopher,	5 00
Feeding Hills, Ladies' Benev. Circle, by Mrs. E. C. Bell,	1 00	Lake Ridge, v. E. Todd, L. M. in part,	10 00
Georgetown, Fem. Benev. Soc., by H. C. Dolan,	4 00	Middletown Center, N. Y., James Tait, New York City, via;	1 00
Holden, to const. Mrs. Mehitabel Allen, of Princeton, a L. M., by Rev. W. P. Faine,	30 00	A friend, \$50; anonymous, \$15; Miss C. A. Duxton, \$10; M. Merrill, \$6;	89 00
South Danvers, a friend, by B. Perkins,	1 00	Mrs. S. P. W., \$1,	63 37
Stockbridge, legacy of Miss Frances Wells, to const. Thomas Wells a L. M.,	50 00	Carmus St. Ch., by A. Boynton,	
West Brookfield, Ragged Hill Sew. Soc., by A. K. Packard, \$3; Lad. Sew. Circle, by Mrs. C. P. P. Bliss, \$5,	8 00	Central Presb. Ch., Rev. Wm. Holden, Jun., in full to const. Mrs. Maria Holden a L. M.,	15 00
<b>CONNECTICUT—</b>		Church of the Puritans, G. D. Phelps, \$75; H. O. Pinneo, to const. Mrs. H. O. Pinneo a L. M., \$50,	125 00
Canaan, A. A. Wright,	7 00	Schenectady, Mrs. Cobb, to const. Charles K. Cobb a L. M.,	30 00
Central Village, Cong. Ch. and Soc., of which \$30 is to const. Denison C. Fry a L. M., Ladies \$98, Gent. \$24, by W. A. Lester,	52 00	Sherman, Cong. Ch., by Rev. O. N. Chapin,	17 58
Clinton, Mrs. Giles Buckingham, to const. Rev. W. H. Wilcox, of Providence, R. I., a L. M.,	30 00	Spencertown, Mary Smith, Tarrytown, S. Cobb, L. D.,	5 00
Cornwall, Ladies' Sew. Soc., by J. Stevens,	28 63	West Durham Cong. Ch. and Soc., to const. Deac. E. Day a L. M., by S. H. Fellows,	30 00
Danbury, Cong. Ch. Sab. Sch., by J. F. Beard,	50 00	Westfield, anon.,	37
Deep River, First Cong. Ch., by Rev. J. A. Clark,	17 00	Yorke town, Cong. Ch., by Rev. J. H. Thomas,	10 00
Greenfield, Ladies, by L. A. Bentley,	3 00	<b>NEW JERSEY—</b>	
Greenwich, Rev. Mark Mead,	10 00	Jersey City, S. S.,	3 00
Guilford, First Cong. Ch. and Soc., by H. W. Chittenden,	73 00	<b>PENNSYLVANIA—</b>	
Lisbon, Mrs. Potter,	10 00	Bethlehem, A. Welle,	1 00
Madison, Gent. H. M. S., of which \$30 is to const. E. C. Scranton a L. M., and \$20 is in part to const. A. O. Wilcox a L. M.,	50 31	<b>INDIANA—</b>	
New Canaan, legacy of Hannah Smith, by Watts Comstock, Ex'r,	61 33	Concord, Presb. Ch., by Rev. J. Gordon,	1 25
New Haven, College St. Ch., by E. Benjamin,	303 06	Evanaville, Old Presb. Ch., by C. Baker,	30 25
North Branford, Cong. Ch. and Soc., Coll. \$45; Un. Soc. \$5; of which \$30 is to const. Rev. Wm. Peck a L. M.,	50 00	Fort Wayne, Presb. Ch., by Rev. J. Hamilton,	90 00
Plainfield, Cong. Ch. and Soc., by Rev. H. Robinson,	24 00	Hartford and Lake Branch, by Rev. Asa Martin,	10 00
Plainville, Second Cong. Ch., by C. Morse,	25 00	Marion, Rev. Alfred Hawes,	7 50
Plymouth Hollow, Cong. Ch. and Soc.,	57 00	Terre Haute, A. H. Johnson,	10 00
Rockville, First Cong. Ch. and Soc., in full to const. Rev. Horace Winslow a L. D.,	4 62	<b>ILLINOIS—</b>	
Stafford First Cong. Ch. and Soc., to const. Rev. Allen Clarke a L. M., by Rev. J. Porter,	30 00	Received by Rev. E. E. Wells,	
Stonington, Fem. H. M. S., to const. Mrs. George Hubbard a L. M., by Miss Mary S. Stanton,	30 00	Batavia,	3 00
Terryville, Eli Terry, of which \$30 is to const. Mrs. Eli Terry a L. M., by Rev. M. Richardson,	100 00	Campden,	2 35
Wallingford, Cong. Soc., by L. W. Bates,	50 00	Chicago, First Presb. Ch.,	10 00
Westbrook, First Cong. Ch. and Soc., Coll. \$32.50, Rev. W. A. Hyde, \$5, to const. Wm. Henry Lay a L. M.,	37 50	Elgin, Cong. Ch.,	15 00
West Killingly, Young Ladies' Benev. Soc., by Miss Mary Dexter,	4 00	Received by Rev. J. V. Downs,	
Williamantic, Cong. Soc., to const. J. Ellsworth Cushman a L. M., by S. Lee,	33 00	Richmond, Cong. Ch.,	9 22
Vernon, Fem. Char. Soc., by N. O. Kellogg,	3 00	Ringwood, Cong. Ch.,	7 78
Cash,	5 00	Chatham, Mon. Con. Co'l., \$1; Miss H. A. Thayer, \$0.50, by Rev. J. Porter,	1 50
<b>NEW YORK—</b>		New Providence, Presb. Ch., by Rev. J. Wilson,	6 10
Alden, a friend,	5 00	Wethersfield, Cong. Ch., by Rev. D. Gore,	5 50
Baldwin, Rev. T. S. Wickes,	75 60	<b>MICHIGAN—</b>	
Brooklyn:		Received by Rev. J. Nall,	
First Presb. Ch., A. Fisher, \$10; J. W. Spencer, \$10,	20 00	Dearborn, Presb. Ch.,	10 08
Second Presb. Ch., cash, \$10; a friend, \$5,	13 00	Flat Rock, Presb. Ch.,	9 00
Cairo, Louisa Prout,	5 60	Grand Blanc, First Cong. Ch., \$10; Rev. C. Osborn, \$10,	20 00
Canaan, in part of legacy of Walter Hubbell, by W. S. Hubbell,	40 00	Lodi, Mrs. Aurilia Scott, L. M. in part,	20 00
Catskill, Mrs. Griffin,	25 00	Palmyra, by Rev. J. Cochran,	1 10
Crown Point, Miss Adeline McDonald, to const. John W. B. Reynolds, of Bergen, Ala., a L. M.,	30 00	<b>WISCONSIN—</b>	
		Janesville, Cong. Ch., by Rev. H. Foote, in full to const. Mrs. Eliza M. Foote a L. M.,	25 00
		Paris, Cong. Ch., by Rev. C. Boynton,	10 65
		Ripon, by Rev. F. G. Sherrill,	2 44
		<b>IOWA—</b>	
		Columbus City, Cong. Ch., by Rev. D. Knowles,	4 50
		Garnaville, by Rev. C. F. Hess,	8 00
		Ottumwa Cong. Ch. Mon. Con. Coll., by Rev. B. A. Spaulding,	4 00
		<b>OREGON—</b>	
		Oregon City, First Con. Ch., Mon. Con. Coll., by Rev. G. H. Atkinson,	22 00
		<b>SWITZERLAND—</b>	
		Basel, Rev. P. Fleury, by Rev. J. C. Holbrook,	25 00

CEYLON—	
Pandeleripo, Rev. J. C. Smith,	5 00
SANDWICH ISLANDS—	
Kohala Ch. Coll. to const. Mrs. Eleanor	
Howell, of Windham, Me. a L. M., by	
Rev. E. Bond,	30 00
MISCELLANEOUS—	
Mrs. Sarah L. Roy,	50 00
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	\$3,573 61

J. CORNING, Treasurer.

*Donations of Clothing, &c.*

Bristol, N. H., Ladies' Social Benev. Soc., by	
L. P. Morton, a barrel,	25 00
Calais, Me., by Rev. S. Keeler, a barrel,	60 00
Danielsonville, Ct., Young Ladies' Sew.	
Soc., a barrel,	
Feeding Hills, Mass., Ladies' Benev. Soc.,	
by Mrs. Emma C. Bell,	22 58
Georgetown, Mass., Fem. Benev. Soc., by H.	
C. Dole, a barrel,	47 23
Greensfarms, Ct., Ladies, by L. A. Bently,	
a barrel,	55 00
Haverhill, N. H., Ladies' Benev. Soc., by	
C. A. Spanning, a barrel,	30 00
Hebron, N. H., Ladies' Sew. Circle, by	
Mrs. D. J. Conant, a barrel,	39 94
Henniker, N. H., Western H. M. S., by	
Rebecca Ramsdell, a box,	38 50
Lakeville, Ct., Ladies' Sew. Circle, by Mrs.	
Laura D. Pettie, a barrel,	70 00
Moriden, N. H., Juv. H. M. S., by Mary E.	
Morrell, a barrel,	.
Rindge, N. H., Ladies' Sew. Circle, by E.	
N. Wilder, a box,	
Temple, N. H., Ladies' Sew. Circle, by	
Rev. W. Follett, a box,	29 00
Vernon, Ct., Fem. Char. Soc., a barrel, by	
N. O. Kellogg,	50 30
West Brookfield, Mass., Ragged Hill Sew.	
Soc., by A. K. Packard, a barrel,	
Ladies' Sew. Soc., by Mrs. C. P. F. Bliss, a	
barrel,	35 00
Two boxes, source unknown.	

*Receipts of the Western Agency at Geneva, N. Y.,  
from May 16 to August 4, 1851. REV. J. A. MUR-*  
RAY, Secretary.

Albion Ladies' Miss. Soc., by Mrs. A. S.	
Noble, 50; a friend, by Rev. A. L.	
Brooks, 7,	57 00
Allen Center, by Rev. W. L. Andrews,	3 00
Aurora, L. Himrod, to const. Mrs. Susan	
Newton a L. M. (paid in December last)	30 00
Bennington, by Rev. I. Olchester,	17 50
Buffalo, viz:	
First Presb. Ch., Coll. in part, \$185 56;	
Ladies' Soc., by Mrs. T. S. Farnham,	
\$33 76; Mrs. Kibbe, \$5; Jesse Ketch-	
um, \$15 to const. Rev. J. Porter a L. M.	
Rev. J. Porter, \$1,	239 32
North Ch., G. B. Rich, to const. Edward	
S. Rich a L. M., \$50; Benjamin Hodges,	
\$20; A. H. Howard, \$10; G. B. Wal-	
bridge, \$10; Andrew Rich, \$10; Mor-	
ris Butler, \$10; others in part, \$72 32,	182 32
La Fayette St. Ch., in part to const. George	
Howard and Mrs. Nancy B. Heacock	
Life Members,	48 88
Byron by Rev. J. Parlington,	12 00
Castleton, by Mrs. Hart, Ladies' Soc. in full	
to const. Mrs. Henry W. Jones a L. M.	20 87
Centerville, by Rev. L. B. Waldo,	10 00
Dunkirk, by Rev. Lewis Hamilton, bal.	
\$2 85; Coll. in part, \$10,	12 85
Genoa, Five Corners, by Rev. W. S. Frank-	
lin,	9 00
Glenwood, by Rev. Charles Crocker,	5 00
Groton, by S. De Lana,	17 00
Holly, Presb. Ch., by Wm. Alling,	10 00

Ithica, I. B. Williams in full to const. Henry	
S. Williams and Roger S. Williams Life	
Members, \$50; Rev. W. McHarg, \$2;	
Mrs. T. S. Williams, \$5; Harriet N. Wil-	
liams, \$1; others, \$68 07; G. McChain,	
by H. M. O., \$50; G. D. Beers to const.	
Edwin C. Beers a L. M., \$30,	156 57
Lancaster, Mass., for freight, by Rev. C.	
Packard,	2 00
Ludlowville, J. Jennings, \$5; others, \$12,	17 00
Lyons, Deac. Taft, \$30; M. Harrington, \$4;	
others, \$35 31; Ladies' H. M. S., by Mrs.	
C. Hubbell, \$21 05,	80 36
Marion, a friend,	2 00
Newark, A. F. Cressay, in part to const.	
Mrs. Ann H. Cressay a L. M., \$20; J. G.	
Granger, \$1 50; others \$22 32; Mrs. C.	
Curtis, for H. M., \$0 50,	44 32
Newark Valley, Ebenezer Pierce, by Rev.	
M. Ford,	5 00
Niagara Falls, A. Porter, \$5; Mrs. A. Por-	
ter, \$4; others, \$38 18,	47 18
Perry Center, Ladies' Benev. Soc. 1st Cong.	
Ch., \$19; Mrs. Norman White in full to	
const. Mrs. Jane B. Turner of Colony,	
Iowa, a L. M., \$5,	24 00
Pittsford, bal., by Rev. J. Pierson,	5 00
Prattsburgh, Ladies' Miss. Soc. bal., by Miss	
M. A. L. Porter,	8 00
Pultney, First Presb. Ch., by E. B. Jones,	24 00
Rushville, by Rev. Mr. Gelston,	15 30
Springville, by B. Cochran,	11 00
Sweden, Presb. Ch., in full to const. John H.	
Staples, a L. M., by W. Alling,	24 25
Trumansburgh, H. Camp, \$25; others, \$14,	39 00
Woodhull, by J. Smith,	6 00
Cash,	1 00
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	\$1,186 62

*The Massachusetts Home Missionary Society ac-*  
*knowledges the receipt of the following sums in the*  
*month of July 1851. BENJAMIN PERKINS, Treas-*  
*urer.*

Abington, in part of legacy of Edward Cobb,	250 00
Ashburnham, Union Church,	5 00
Ashby, Cent. Soc. to const. Mrs. Betsy Hay-	
ward a L. M.	38 70
Bedford, Trin. Cong. Soc.	7 60
Belchertown, Legacy of Mrs. Mary C. Mar-	
shall,	20 00
Braintree, First Cong. Soc. Ladies' H. M. S.	
to const. Mrs. Anna M. Hayden and Mrs.	
Catharine L. French, Life Members,	80 00
Chelsea, a friend,	45 00
Essex North, Aux. Soc., James Caldwell	
Treas., Newbury, Mrs. Mary Greenleaf,	
\$100; Newburyport, Fem. H. M. S., in	
Rev. Mr. Campbell's Ch., to const. Mrs.	
Margaret B. Cross and Mrs. Margaret A.	
Dow, Life Members, \$60; Fem. Christian	
Knowledge Soc., \$15 33,	175 33
Georgetown, Rev. Mr. Prince's Soc., R.	
Tenny, Treas.,	75 00
Gloucester Harbor, Ladies' H. M. Soc.	30 00
Hardwick, Calv. Soc., \$28 80; Mrs. Mary	
March, \$5; Rev. Mr. Mann, \$10, to const.	
Miss Clara Thompson a L. M.,	43 80
Haverhill, Central Ch. and Soc. to const.	
Alfred Kittridge, Phineas Carlton, Moses	
Howe, and Kendall Flint, Life Members,	130 90
Holliston, Ladies' Benev. Sew. Soc., \$15;	
Rev. Mr. Tucker's Soc., \$23 31,	98 31
Lawrence, Lawrence St. Cong. Soc.,	16 00
Marlboro, Union Ch. to const. Rev. George	
Denham a L. M.,	42 65
Newburyport, Whitfield Ch. and Soc. to	
const. Rev. S. J. Spaulding a L. M.,	20 00
Orange, Mrs. Silas Spear,	1 00
South Braintree, Ladies' Sew. Circle South	
Cong. Soc. to const. Mrs. Louisa M. Ham-	
mond a L. M.	20 00
West Middleboro, 2d Cong. Ch. and Soc. to	
const. Rev. J. K. Bragg a L. M.,	36 32
West Newton, a Young Member of the Ch.	3 00
Weston, Mrs. M. A. H. Bigelow to const.	
Miss Susan Groat a L. M.,	20 00
	<hr/>
	\$1,186 00

# THE HOME MISSIONARY.

Go, . . . . . PREACH the GOSPEL, . . . . . *Mark* xvi. 15.

How shall they preach except they be SENT? . . . *Rom.* x. 15.

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Vol. XXIV.

NOVEMBER, 1851.

No. 7.

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## “The People of the Future.”

Such is the title of one of the topics in Professor Guyot's “Lectures on the Earth and Man.” His course of discussion leads him to speak of the history of civilization, and of its condition at the present time. Europe has commenced the work of human elevation, and carried it as far as practicable under the hindrances of ancient customs, prescriptive rights, the want of room, and an ever-increasing population. The further progress of the race in intelligence, goodness and well-being, must therefore be carried on by a new people; and the problem must be worked out on a new field.

To what people shall it belong to carry out this work into reality? The law of history replies, to a new people. And to what continent? The geographical march of civilization tells us, to a new continent west of the Old World—to America.

What is that new people, forming and growing upon the land of the future?

Is it a new race? No; for the ties of race imposed by physical nature must disappear in that world of emancipation and of liberty, to leave all its spontaneous character to the activity of man.

Is it some particular nation of the Old World? No; for if one people seems to stamp the physiognomy, yet the historical nations of every language and of every character are flowing thither, and blending together in one and the same nationality. The historical walls of separation in the Old World have fallen at once, and without a struggle. The European, who sets foot on American ground, with the purpose of making it his country, throws aside, at the threshold, not his affections and his memories, but his social and political past—if I may say it, takes a fresh start, recommences a new existence. He is received, by those who have gone thither before him, as a brother, entitled to the same immunities they are themselves enjoying. The most varied elements are gathering and harmonizing in this American people, which is moulding itself as no other ever did before, and which, more than any other people, is preëminently the cosmopolite, by virtue of its very constitution.

And what is the vital principle we find at the very root of this nation? It is the Gospel. Not the Gospel disfigured and cramped by the iron fetters of a powerful hierarchical church, like that which the Christian Germanic world received while in its cradle, but the Gospel restored by the Reformation, with its life-giving doctrines, and its regenerative power. Luther drew the Bible forth from the dust of libraries, where it lay forgotten, at the moment when Columbus discovered the New World. Will any one believe that here was only an accidental coincidence? More than this; for the first foundations were then laid of the edifice rising at the present day before our eyes, the actual construction of which, three centuries and a half later, enables us to see the providential connection of the two events.

The founders of social order in America are indeed the true offspring of the Reformation,—true Protestants. The Bible is their code. Imbued with the principles of civil and religious liberty they find written in the Gospel, and for which they have given up their former country, they put them in practice in this land of their choice. They are all brethren, children of the same Father—this is equality, independence, liberty. They submit from the heart to their Divine Leader, and to his law; this is the principle of order. Now the union of these two terms is free obedience to the divine will, which is the condition of a normal development, the supreme end of the education of man.

These, you will agree, are the sublime doctrines whence flow the religious, political, and social forms that distinguish America at the present time, from all the other countries on the globe. In religion, as in politics, democracy; the principle of free association pervading every part of public and private life; the preponderance of the judicial element set above the state itself, as the divine law is placed above human liberty; free obedience to the law, finally, rendering the means of constraint almost superfluous, and guaranteeing at once both security and liberty;—these are so many christian ideas that have been incorporated in society, so many blessings America will continue to enjoy in proportion as she shall be faithful to the great principles whence they emanate.

A last characteristic, finally, of the nation forming on the soil of America,—upon which we fix our attention, because it furnishes in fact the representative of all modern progress,—is the greater emancipation from the dominion of nature. European society is transported to the New World, with all the power of modern arts and industry, which it applies without let or hindrance upon a large scale. Man, the master, now explores its vast territory. A perpetual movement, a fever of locomotion, rages from one end of the continent to the other. The American uses things without allowing himself to be taken captive by them. We behold everywhere the free will of man overmastering nature, which has lost the power of stamping him with a local character, of separating the nation into distinct peoples. Local country, which had so great sway in the Old World, no longer exists, so to speak, beyond the limits of the city, itself an association determined by man's free will, and not by the force of external nature. The great social country wins all interest, and all affection; it overmatches entirely geographical country.

Such are the principal lineaments that give to this people a character peculiarly their own. By these features we recognize the people of the future; for all the tendencies, struggling hard to find a vent in European society, are realized without effort here, because they are the very foundations whereon all the social relations rest. It is to this people, then, that the full and entire development belongs in the course of the epoch now beginning.

And what continent is better adapted than the American, to respond to the wants of humanity in this phase of its history?

The nations of Europe might easily be drawn out and arrayed within its vast confines. Its fertile soil secures prosperity to all, in exchange for their labor. Its forests, its treasures of coal laid up in quantities surpassing every thing of the kind to be found in any part of the globe, prepare an inexhaustible support, and allow a future extension of industry to a degree and in proportions unknown elsewhere.

The simplicity and unity of plan observed in its configuration, its extensive plains, navigable rivers, the extreme facility of communications universally, with no serious obstacle lying in the way, from one end to the other of the fruitful part of the continent, all invite the inhabitants to frequent connection, to never-ceasing intercourse and exchange, checking the formation of local nationalities, and favoring the maintenance of a national unity, by the assimilation of all the parts.

Thus we may, perhaps, foresee that the American Union, already the most numerous association of men that has ever existed voluntarily united under the same law, will be able hereafter to become, even within the limits of its present confines, a true social world, transcending in grandeur and unity the most impressive spectacles of human greatness the history of past ages holds up to our view.

Finally, the oceanic position of the American continent secures its commercial prosperity, and creates, at the same time, the means of influence upon the world. It commands the Atlantic by its ports, while Oregon and California open the route of the Pacific Ocean and the East. America, also, is so placed as to take an active part in the great work of the civilization of the world, so admirably begun by Europe.

Asia, Europe, and North America, are the three grand stages of humanity in its march through the ages. Asia is the cradle where man passed his infancy, under the

authority of law, and where he learned his dependence upon a sovereign master. Europe is the school where his youth was trained, where he waxed in strength and knowledge, grew to manhood, and learned at once his liberty and his moral responsibility. America is the theatre of his activity during the period of manhood; the land where he applies and practises all he has learned, brings into action all the forces he has acquired, and where he is still to learn that the entire development of his being and his own happiness are possible only by willing obedience to the laws of his Maker.

Thus lives and prospers, under the protection of the Divine Husbandman, the great tree of humanity, which is to overshadow the whole earth. It germinates and sends up its strong trunk in the ancient land of Asia. Grafted with a nobler stalk, it shoots out new branches, it blossoms in Europe. In America only, it seems destined to bear all its fruits. In these three we behold at once, as in a vast picture, the past, the present, and the future. We see, that at each great phasis of the history of humanity the real work of the epoch is accomplished on a different theatre, and the centre or principal nucleus of civilized societies changes its place in the course of the ages. But in pointing out the remarkable fact of this successive displacement, let us not forget to state at the same time another movement, a progressive movement of extension, no less evident, and of almost equal importance. At first we behold the Orient shine alone; but soon the Occident ascends, and assumes the sceptre of intellectual light, and Greece now draws with her into a new progress the better portion of the East. Rome succeeds, and by her conquests removes the boundaries of the civilized world, whereof Italy is the soul, to the uttermost limits of the West. The North in succession is added, and all Europe becomes in turn the centre of a new world, which breaks the barriers seemingly imposed on it by nature, to enlarge and expand itself beyond the oceans. The establishment of European civilization in the New World, which has more than doubled the territorial extent of the cultivated nations, prepares an epoch of aggrandizement more rapid still. The two Americas, situated between the other four continents, seem destined to become, in their turn, a new centre of action, or a point of support for the establishment of easy and more rapid relations with all the nations of the world; and the irresistible logic of facts passing under our eyes, compels us to believe that during the epoch which is preparing, the boundaries of the domain of the civilized world can only be those of the globe itself.

### Missions on the Western Coast.

It is the usual method of Providence to grant success in great enterprises only to strong faith and a much enduring patience. Moses might have been made the victorious leader of a triumphant host in forty days, instead of being subjected to a probation of forty years. The reformers who in successive ages have blessed the world, could have been led by short and rapid steps to the accomplishment of their aims. The Pilgrim Fathers, had God seen it to be best, might have been spared the long struggle of a century which it cost them to found the institutions left as a legacy to their children. But some preliminary trials were needful to the agents in those great events. Their faith was sorely tested and strengthened, their motives freed from the admixture of inferior elements, so that their works are ennobled

and stand out before all succeeding generations, as having their grand moving impulse in a reverence for the law of God and the purest desires for the welfare of man.

Some may have supposed that in the founding of religious institutions on our Pacific borders, this preparatory discipline of the Church and her ministry would be dispensed with, and that the advent of Christianity to that new stand-point would be a victory without a struggle. But we apprehend that in this, as in all other signal instances of the Church's progress, great results are to be granted only to great faith and perseverance. True, our missionaries on the western coast have not encountered much open persecution; they do not stand in fear of physical violence; but they are met by worldly influences which set against

them with so strong a tide, that only the most determined purpose to sacrifice themselves for the prosperity of Zion, will suffice to keep them at their work. They believe God will make his truth victorious over all error; they believe they are sent to that outpost to commence a process whose effects are to be felt all over the Pacific world and extend beyond the bounds of time; and for this they endure much personal privation, the opposition of ungodly men, and the heart-breaking defection of many from whom they hoped for sympathy and support. If in some cases they meet with external prosperity, in others they have disasters that cause the soul to sink. Years of toil, attended by many reverses, will probably roll away, and still the day of ease will not have come. The Canaanite will be yet in the land; there will still be perils among false brethren; and wicked and unreasonable men will mar the fairest plans devised by philanthropy for social improvement and for the salvation of souls.

Let not the churches, therefore, take it for granted that the great work to be done on our western coast is to leap at once to its finished result, without the usual concomitants of self-denial and high consecration on the part of those who are sent to do it. They need long continued and efficient support from abroad; they need, as much as any missionaries in the world, to be kept by the grace of God. No others have greater temptations to decline in spirituality, and to abate the degree of their devotedness. For none is there greater need of fervent and unceasing prayer, that they may be kept from falling, and may continue worthy of their prominent position as the pioneers in so wonderful a movement in the moral history of the world.

This feeling of dependence and responsibility is often expressed by the missionaries. They deeply lament the power of evil around them, and the smallness of the spiritual fruits yet produced by their labors. One writes from Oregon as follows:—

I can speak of no revival of religion, and of no conversion of souls, within the quarter, or within the year. Sad, sad has the review been to me, as I have asked of all the sabbaths spent here, of all the sermons preached, and of all the

prayers offered, What have been the fruits? And the mournful echo returns, "What have been the fruits?" There have been constant excitements and changes among the people, much seeking for earthly treasures in the church, and many waves of sin have rolled over us, and left their bitter and polluting deposits in all our habitations and upon all our garments; yet I must charge upon myself the greater sin in my want of faith in God, and of faithfulness in my ministry. Too much disposed have we, as Christians, and have I, as a minister, been, to rely upon the efficiency of means, upon this and that addition to our numerical force, upon facilities for the presentation of truth, and upon its careful adaptation to the people and the times; but the present indifference and skepticism of the world, and coldness of the church, teach me the weakness of all human strength and the folly of all human councils. God is always able to bring light out of darkness and order out of confusion, but he will be inquired of by the house of Israel to do these things for them, and he will have all the glory of the work.

Three S. Schools stopped during the winter in the neighborhood. Some others have commenced. I hope to revive one or two more.

The Land Law has caused the towns to be very much deserted, and claims to be taken by the people in the country; hence our congregations there are as large as they are in town.

Since the gold mines were discovered, we have been losing ground in the cause of temperance; but many of the friends of the cause believe that we have reached the last point of retreat, and that we may now march forward and regain our lost possessions, assured that while it will require a more vigorous and longer campaign, it will achieve more extensive victories.

Three hotels here had bars formerly, but now they have none; yet there are four or five groceries where formerly there were only one or two. Many cases and casks of liquor are imported and distributed into most parts of the country to poison people.

#### Schools in Oregon.

Our schools are prosperous. Tualatin Academy, which is more especially under the care of our denomination, is gaining in importance and in the confidence of the people. There are now 63 pupils in it—30 in the male department under the care of Rev. D. R. Williams, and 33 in the female department under the care of

Miss E. Miller, one of the teachers sent out by the Education Society. The first term of Clackamas County Female Seminary, an institution under trustees of several denominations, is now nearly closed. Thirty-three pupils are in the school. Miss Lincoln and Miss Smith, from the above society, have charge of it. Two other ladies have interesting and important schools in the neighboring settlements. There are public and private schools in various portions of the Territory. A good common school law has been on our statute book for two years, but it has not yet been put in full operation. There are one or two free schools in this country. An available tax of \$2000 was raised in this county last year for the support of common schools. As soon as the land is surveyed, a large portion will belong to the school fund.

During the year there has been some important additions to the ministerial corps of the country. Still there are other calls. A man wrote a few days ago, asking for a minister, and promising \$100 per annum towards his salary. There is no minister yet north of the Columbia, and none at Astoria. Our settlements are scattered, and many still have no opportunity of hearing the word of God.

## CALIFORNIA.

*From Rev. I. H. Brayton, San Jose.*

### Removal of the Capital.

Temporarily the effect of this is great. The population has decreased. The sound of the hammer has ceased; and many artisans and professional men have retired to the yet more quiet precincts of the town, and are engaged in tilling the soil, and are starting the vines and the orchards from which they or others may gather clusters and fruit. There are probably more here than in all the valley beside who have been accustomed to our worship. Some meet with us who were formerly of other churches, and some who have seldom of late years sought the house of prayer. But above all I welcome the congregation of young men who wait on my ministrations, and for whom I am about to deliver a course of Sabbath evening lectures.

I am glad that I came. I have been here just a year, and have reason to feel (though conscious of unfaithfulness) that it has not been to me or others a lost year. Oh that prayers may move over

upon us clouds of blessings! I seem to hear the rustling of the stirring wind. Pattering drops have already laid the dust rising from busy marts. The community seems thoughtful and attentive. The fault will be, I fearfully feel, with those who hold the word and preach it, if God's name be not here glorified in the running and triumph of his word. Pray for us! pray for us!

### The Valley of San Jose.

Another year will greatly change this place. If the capital be not returned—which is now by no means improbable—no human power can remove or exhaust our natural resources of soil and mineral, or the beauty of climate and sky.

The mines of quicksilver among the hills are unsurpassed, and worth millions of money. The eyes of hundreds if not thousands are already towards us for a home when the fervid heat of business shall have passed, and they may seek within sound of the Pacific's surge a home fairer than any on the bluffs beaten by Atlantic winds. The heart swells with the fair prospect of such a clime and country, in the hands of a race not likely to grow dissolute in the vineyard, or indolent among almost spontaneous products. Grain perpetuates itself for two or three years without re-sowing; and it is generally thought by old inhabitants, and from recent experience, that the second and third crops are fully equal to the first. The hills, when the bears shall have been hunted out, and the deer scared away, will yield herbage to thousands of flocks; the valleys, fertile from the constant decay of heavy quantities of grass, watered by rills from the mountains, yield most abundantly of every vegetable and grain. A rail-road will soon bear our products to the world's third metropolis, and bring down along its track, to countless villas, the weary men of business returning at nightfall to homes of beauty and peace.

*From Rev. J. H. Willey, San Francisco.*

### Completion of the Howard Street Church.

It gives me pleasure to say that our house of worship is done, or rather done with the exception of the steeple, which will be put on when we are able.

It presents the appearance of a New England church, probably because it was designed and built by a man who has



built several churches, I think in Massachusetts. Its length is 60 feet long by 40 feet wide.

The whole of the work is done in a neat and substantial manner, making the house much the best finished and commodious in San Francisco. The principle proceeded on in building it, was to do the work well as far as it was done at all, and to do no more at present than was absolutely essential. Consequently, though destitute of ornament and many conveniences, which we shall get as we are able, our house is in good taste, neat, substantial and comfortable. The bell-tower is erected so far as to receive the bell-deck, and on it is hung a fine-toned bell, from Hooper's manufactory, Boston, of 800 lbs. weight—the largest I think in San Francisco. This bell, together with the lot of ground on which the church stands, was presented to the church by W. D. M. Howard, Esq., one of our most intelligent and wealthy citizens.

#### Dedication.

The house was a little more than three months in building, and was dedicated to the worship of Almighty God on Sabbath, the 16th of June. The exercises were solemn and impressive, and the occasion was one of interest to the whole community. To our little church it was a time of devout thanksgiving. But a little more than a year ago I preached the first sermon in the valley, to an audience of less than a dozen. A Sabbath school had that day been opened, numbering 4 pupils. It was well known that there were children enough in the neighborhood, but most of them had come from regions where the Bible was little known, and less revered. A systematic visitation was undertaken, and was persevered in till our school has a regular attendance of more than 50 pupils.

Our congregation grew up last autumn to more than a hundred, and when it was yet increasing, and we were on the eve of commencing to build, I was laid aside by a severe and protracted illness for the space of three months. And yet we have been prospered in our efforts, so that now we have the house I have described, and a congregation nearly filling it already.

On the afternoon of the Sabbath of dedication, the Lord's Supper was administered. It was a time of joy, of gratitude and hope.

Our contract with the builders was that they should erect the house, finishing the outside complete, for \$5,000; \$1,000 when the building was raised, \$1,000

when it was inclosed, and \$1,000 when their contract was finished. These three payments have been made, leaving a debt of \$2,000.

In looking back on the history of this building, I cannot see any one of the important steps in its progress that could have been taken, had it been put off a little. The state of things changed so that the increased expense of building would have put it entirely out of our power to build at all. But now, with a building and lot worth \$10,000, we have a debt of \$2,000 only, and shall continue to vigorously gather in the mites to pay off that.

Of the assiduity with which the members of this infant congregation have engaged in this work, the following is a specimen.

The ladies, a day before the dedication, collected \$200. The contributions at the dedication were \$400. The ladies after dedication continued collecting and got \$300 more, and by other means the sum was made up to \$1,000 collected that week.

Then came the fire of the 22d of June, and threw us all in confusion again. Since that fire we have collected no more than our usual Sabbath contributions.

The future we know not. Uncertainty is marked on every thing. We cannot tell what a day may bring forth. We know not but society will be torn to pieces and scattered in fragments.

## IOWA.

*From Rev. S. Waters, Mount Pleasant.*

#### General Prosperity.

Denmark Association met this spring in our place. The reports from the different churches exhibit a most pleasing and animating state of things. God has been with us in Iowa, and sinners have been seen in good numbers seeking Him of whom Moses and the Prophets did write. Some of the churches have more than doubled in number, and they have all in the aggregate increased twenty-five per cent. the past year.

*From Rev. W. A. Westervelt, Crawfordsville, Washington Co.*

#### Helping Themselves.

I love my field of labor. The church is gaining confidence in the community,

and, no providence preventing, we design to build a meeting house the coming year. Our building committee is already appointed. A house we must have if it can possibly be done. My people will do all they can. The rains have greatly injured the crops, and many of my church members live on claimed land which they are not able to enter. They feel that they must increase their subscription for my support, and not bear quite so hard on the Society. At present, we can only exist as our kind friends in the East remember our necessities.

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*From Rev. J. V. A. Woods, Red Rock,  
Marion Co.*

**Freshet in the Des Moines Valley.**

The floods have come and literally destroyed our village. Many of the buildings have been taken away, and all is a perfect wreck. Many families have left, and others are in the act of going, amongst whom are the merchants and mechanics; and the prospect now is that our town will never be rebuilt, not knowing what day may bring a similar disaster. The farms on the bottom lands, and the crops are all destroyed, and there is a gloom over all the country. The whole country on the Des Moines is a perfect wreck. The loss on this stream is estimated at a million of dollars. My daily prayer is, that this bereavement may bring this people to feel that God does as seemeth him good, in the armies of heaven and among the inhabitants of the earth.

My opportunities to labor here have for a while been greatly circumscribed, our house of worship having been submerged for six or eight weeks past.

This great freshet has been the occasion of much impiety. The Sabbath has been profaned, the house of prayer neglected, and therefore the love of many has waxed cold, and worldly-mindedness has crept in and possessed the hearts of those who said they were crucified to the world. The absorbing question now is, What shall I eat, what shall I drink, and where-withal shall I be clothed?

Provisions during the flood have been remarkably scarce and high, so that many have had to do without bread, and have lived on boiled corn, or hominy.

At Pleasantville, there has been a revival spirit since last winter, and we think it is increasing, and at our next communion we hope to receive several to the church for the first time. The Sabbath

school in this branch of the church is very interesting, though it is sometimes taught in an elm grove, on those days when there are so many scholars that they cannot all get in the little house of one of the deacons.

**Laborers.**

We need an increase of ministers—tenfold. Are there no young men in the East who are willing to leave father and mother, and houses and lands, for the kingdom of God's sake, and come and occupy these fields, white to the harvest? Tell them to come over and help us. Here they may learn to endure hardness as good soldiers of Christ, and what it is to live a life of daily sacrifice, for which they will have a great reward in heaven.

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*From Rev. B. A. Spaulding, Ottumwa,  
Wapello Co.*

The first quarter of my labors as a regularly installed pastor, under your commission, closed on the first day of the present month. We begin to feel, and I think the community about us feel also, that the Congregational Church is a fixed and permanent thing, and very important, both in the past, present and future history of Ottumwa. What influence it may have on the well-being of immortal minds, both in this world and the next, God only can tell.

**Review of Seven Years.**

Seven years ago last November, your missionary came here, and could hardly find shelter from the cold and storms of winter; but, for reasons hardly known to himself, and contrary to the advice of his most judicious friends, he decided to make this place his home, and the centre from which he should travel on missionary excursions, through a country which but seven months before was in full possession of the native Indians. So comfortable and almost uninhabitable was this place, that more than once it was left, ostensibly for some business, but really for health and safety; and so cheerless was the prospect of permanent success in so new a field, that your missionary was urged by one of the most able and experienced pioneers in your service, to leave it and take charge of a church that was then without a pastor, in the older parts of the State.

But God in his providence ordered

otherwise. The consequence of this was, in a few years, the organization of four churches in this region, one of which has since become extinct, while three still survive. The church here now numbers about forty members, is united and harmonious, has a house of worship, and since last March has observed the monthly concert regularly, and has sustained a weekly prayer meeting since its organization in February, 1846. We hope the day is not far distant when we shall no longer be under the necessity of asking aid from the American Home Missionary Society.

Our house of worship has cost us about eight hundred dollars. Of this twenty two dollars were kindly furnished us by the churches of Denmark and Burlington, in this State. Besides this we have received no aid from abroad, but are still about two hundred dollars in debt. For about one half of this debt the pastor is *personally responsible* in the legal sense of the term, and in the *moral* sense of it, will undoubtedly be held responsible for the collection and payment of the whole of it. Besides this, he has already paid in cash, or its equivalent, more than fifty dollars, and labored, working with his own hands, in season and out of season, more or less for about the space of two years—of course neglecting to some extent the duties of the student and the pastor, adding nearly nothing to his library, and dropping all the periodicals for which he had subscribed, except a single newspaper.

#### Prospects of the Upper Country.

It is generally known that an appropriation of public lands for the purpose of improving the navigation of the Des Moines River, was made by Congress some years since. Recently, a capitalist from New York City passed through this place to explore the river, with a view of contracting to complete, in four years, the whole work to Fort Des Moines, about two hundred miles from the mouth of the river. This town is not far from the geographical centre of Iowa, and is regarded confidently as the future location of the State capital. So that Ottumwa, which seven years ago had no existence, its very site being then about fifteen miles west of the line which divided civilized from savage life, is yet nearly 100 miles south east from the centre of Iowa, and probably at the end of four years more, may have a regular line of packets running 100 miles beyond it into the interior of the State,

and transporting the commerce of one of the most beautiful and fertile valleys in the United States. How important then that whatever can be done for the spiritual interests of this valley be done soon.

The river has been higher this season than ever before since the settlement of the country. Many of the farms and some of the towns have been much injured. This town has suffered but little, the water having risen but a few inches in the lowest building on Main street.

The health of the country still continues remarkably good, though the season in which we always look for sickness has fully come.

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*From Rev. Robert Stewart, Cascade, Du-  
buque Co.*

Soon after our meeting-house was taken to pieces for the purpose of making necessary repairs, the high waters came on, which rendered it impossible to obtain the necessary lumber in order to complete it during the quarter. We have consequently been obliged to hold our meetings wherever we could find a place. Under such circumstances, but a little if any progress could be anticipated. We hope and trust, however, that we have done a little more than to hold our own. We have made a test of the strength of the sympathy of this community towards us. A loud call has been made for aid in rebuilding our house of worship; that call has been liberally responded to, and thereby an influence has undoubtedly gone out that will bind more strongly this community to us.

#### Awakened Interest for the Young.

There is, moreover, one encouraging feature that has manifested itself within our field of labor during the quarter. An interest has been excited in the subject of Sabbath schools, before unprecedented in this region. In places about us, where it was thought impossible to organize such a school, they have been started, and appear to flourish beyond our most sanguine expectations. The course that I have always taken respecting these schools, has been to carry and furnish small libraries from the common stock in Cascade, and to change those small libraries as often as they are read through. But the call for books from this source has been so great that our whole stock has been almost completely expended, though that stock,

by additions recently made, amounts to something like two hundred volumes.

The desire for preaching also, at our different out-stations, continues to increase. There seems to be a demand for more than ten times the effort that I am able to make. It would afford great pleasure to supply these out-stations with preaching much more than I am doing, but health will not permit. God has here limited me in point of labor, not by the want of opportunities, but by the want of strength.

*From Rev. J. H. Shields, Centerville, Ap-  
panoose Co.*

#### **Sickness—The Floods.**

I was taken sick about four weeks ago, and have not been able to labor since. I had a protracted meeting appointed in the Unionville church, about ten days ago, but was not able to attend it. Brother Ewing came to my assistance, and conducted the meeting, I trust with profit. It is a most painful part of the missionary's experience, that when the Sabbath comes, and the church and the people collect at the house of God, or in the grove, (for we cannot always have houses to worship in,) he is unable to go to them to proclaim the messages of God's grace to men. But, "the Lord reigns, let the earth rejoice!"

We have had more wet weather than in any season I ever experienced. From the 10th of May to near the middle of July, we had almost continued rains. The rains were of the most heavy character: the water courses were higher than ever known before, and remained high. Mills, bridges, fences, and in many instances houses, were carried away by its violence. The river bottoms were overflowed for miles, and this during weeks together. Boats could not run; travel across the country was almost entirely stopped; and the mail, for weeks, failed to arrive. The missionary having a large field to occupy and streams to cross, was necessarily prevented from meeting many of his appointments. Farmers, in many instances, never planted their corn till July, and some did not plant at all. Should the fall be unfavorable, it is feared there will not be grain enough to sustain the inhabitants. But, "the Lord will provide."

I rejoice that, through grace, my labors have been blessed in this place. Society is very different from what it was when I

came here, and my congregations have increased almost tenfold. We have a very interesting Sunday school and a Bible class. We have also fought vigorously under the temperance banner, and are resolved on victory, though much is yet to be done.

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## **MISSOURI.**

### **Missouri Awakening to her own Wants.**

The most hopeful indication which we have seen for many a day, in the prospects of this State, is the determination expressed below, to provide a ministry from the sons of her own churches. It was well that in times past, able and educated men went out from the older States to gather the scattered flock of Christ, and all accessions from that quarter which can hereafter be obtained should be welcomed to the field. But the supply from this source is inadequate, and likely to continue so. It is therefore a manifest duty of those churches to aim at something more. Whether the time has come for founding a Seminary, is a question to be decided by the wise men on the ground. We hope, however, those interested in this movement will not wait for a seminary in Missouri; but will address themselves, at once, to find the men upon whom the seminary is to exert its forming process. After all, great as are the wants of the West, in respect to institutions, the want of consecrated mind is greater. Had the churches of that State a hundred candidates for the ministry, not one of them need to fail of an education at some seminary, or at least with some well instructed pastor. And though a suitable institution would have a tendency, to some extent, to create around itself the materials which it is intended to mould, it could not do every thing. Individual churches and ministers must act; the feeling must find a lodgment in the heart of each congregation and each pastor, that the perpetuation of christian doctrines and institutions is their individual duty, and they must see to it that the needful agents are raised up. They should not be satisfied with themselves when no one of their number is in training to be a standard-bearer before the Lord's host. We would, therefore, bid our Missouri brethren a hearty "God speed"

in this movement. Let them originate all the agencies and institutions needful to its accomplishment; let them pray to the Lord of the harvest that he would prepare the hearts of many to become laborers in the field; and meanwhile, let them look into their Sabbath schools, their Bible classes, and into the families of their charge, and see if their prayers are not answered in the hopeful designation of here and there an individual to this sacred work. Let these be brought forward by their respective pastors, and when it is seen that the men are waiting, we trust the means of education will not be wanting.

The rapid growth of the West, the influx of immigration, the widening fields of labor, opening every day more extensively, and presenting on every hand the most appalling destitution of the stated means of grace, are themes on which most of my fellow missionaries have written; and their appeals are usually expressed in the most eloquent and moving terms. If I were to add any thing on the same topics, it would be but an argument to prove that Missouri is not behind the very chiefest of the States in the importance and strength of her claim for help.

For reasons well known to you, Missouri does not commonly get her due proportion of the missionaries that annually consecrate themselves to the service of their Master in the great West. For myself, the very objections that many of my young brethren make to coming to Missouri, are my reasons for staying, and would be my strong arguments to persuade others to come.

In all the recent ecclesiastical meetings at which I have been present, the feeling has been predominant that Missouri is to be hereafter supplied with an adequate evangelical ministry, chiefly from her own churches, and from within her own bounds. Tedious and discouraging as the undertaking may be, and requiring long years of prayer and toil to accomplish it, the churches of Missouri, in our connection, seem determined, with the help of God, to take immediate measures to train up and educate, at home, those who at no distant day, shall both supply the great deficiency in our own ministerial ranks and enable us, as a State, to perform our part in the great work of carrying the Gospel to heathen lands.

With this view, an education society has been formed, a theological seminary has been projected, and at least two classical schools are about to be established.

Some additional measures have been taken with a view of awakening and maintaining a deeper interest in this divine cause.

I entertain the most sanguine hope that several beneficial results will follow these incipient steps. Among them will be, I anticipate, the enlargement of benevolent actions among our churches. As the subject of public benevolence comes up thus prominently, urgently, tangibly, before our people, they will speedily learn what they have been hitherto so slow to comprehend, that it is more blessed to give than to receive. If our undertaking meets with any measure of success, and our infant efforts are not frowned down by giant competitors, who bask in the more congenial clime of the free States, I feel certain that as one immediate result of these attempts, our churches will be aroused to renewed activity in every good cause, and their benevolence will be felt where hitherto their poverty and destitution only have made them known, in the deep channels of the great national benevolent societies.

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#### Obstacles Within the Church.

As I become better acquainted with the state of things in this place, I find many obstacles in the way of building up the kingdom of Christ. Among the youth here there is scarcely a professor of religion; and they seem to be entirely given to dancing, balls, &c. Some time since, a tavern keeper whose wife and himself were both members of the church, sent out tickets for a grand ball. The session went to see them. They said they knew it was wrong; that they ought not to belong to the church and encourage balls; but they chose to leave the church rather than lose what they expected to make by their balls. They have a large family of children, some of them grown up. This family regularly attends worship on the Sabbath day, and the mother is scarcely ever absent from the prayer meeting. Among the members of the church there are some that are not pleased with preaching addressed to professors. They say they are good enough, and that the preaching should be addressed to sinners.

There was once a large and flourishing church here of more than a hundred members. It now numbers about forty, black and white, and it has been about twenty years since there has been a revival of religion here. In all that long

time but few have united with the church by profession.

But there are some things to encourage us. We have a large sabbath school that has greatly increased in interest this year. We have good congregations on the sabbath. The prayer meeting is well attended, and there are some that feel as though they could not have this state of things continue, and many an earnest prayer goes up, "O Lord, revive thy work."

### WISCONSIN.

*From Rev. F. G. Sherrill, Ceresco and Ripon, Fond du Lac Co.*

We still worship in the school house where we have been holding our meetings. The room has become, however, much too strait for us, the congregation having so increased that we are obliged to introduce chairs, stools, and boards; yet in many instances the people are still unaccommodated. There is some prospect that we shall have ere long a more commodious meeting house at Ripon, where a college is in process of erection, in which when completed there will be a chapel large enough to accommodate all who may desire to attend. We are unable at present to erect a church edifice.

Besides the services held each Sabbath in Ceresco, I have now two regular appointments elsewhere.

Once a month I preach in the town of Metomon, a town four miles south of Ceresco, where I have an average attendance of about fifty people. They have evangelical preaching here every Sabbath. I also preach every fortnight in a district in the northern part of this town, to a congregation of about forty, who never attend meetings in the village. The people here were not enjoying evangelical preaching when I commenced my meetings among them.

The only religious services held there were by a preacher of the sect of "No-Soulsites," as they are termed here, who preached to them once a fortnight. He maintains that mankind have literally no pre-eminence above the beasts; that immortality is the gift of Christ; that the righteous only are crowned with immortality in the last day, while the wicked are wholly annihilated, soul and body. He has made some proselytes to these views who were once members of evangelical churches. We trust however that the preaching of the truth will undeceive them.

### Opposition to the Truth.

There are many children at C. who require to be religiously instructed, yet such is the prevailing dislike of evangelical truth among the parents, that they would prefer the children to idle away the Lord's day than attend the Sabbath school to receive our instructions. "If you will agree to waive the points of difference between us and you," said one of the prominent men to me a few days since, "we will send our children; otherwise we cannot do so." The points of difference he wished us to waive, as he said, were the doctrines of atonement, of regeneration, of faith, and indeed, almost all the great doctrines of the Bible. Of course, I told him we could not receive the children upon such conditions. "Well, then," said he, "we cannot send our children to your school;" although he admitted that they were forming many bad habits, and that they needed religious instruction, yet so opposed was he to gospel truth, that he would not consent to send us his children, unless we would be silent upon these, the saving truths of the Bible.

*From Rev. C. W. Monroe, Appleton, Outagamie Co.*

An unusual degree of interest in preaching has been manifested on the part of some who at the first were irregular in their attendance upon the services of the sanctuary, and who were apparently wholly indifferent to religion. I can also report some other indications of good, for which I cannot be too grateful, and only hope that if the Lord has a rich blessing in store for us, he will prepare both minister and people to gather in and to use the grain increased in such a manner, that the Lord of the harvest shall have all the praise.

Some time ago, I commenced preaching at the neighboring village of Grand Chute. This appointment has been continued; the people there have erected a large school house, which they have also made quite convenient for public worship: in that we now meet. In this place we still occupy the district school room. Various hindrances, such as are peculiar to western villages, have delayed the erection of our sanctuary; but I am in strong hopes that most of these are now removed, and that the work will speedily go forward. The average attendance on the preaching of the word, and also at the Sunday school, has steadily increased

during the past quarter. Two welcome additions to the Sunday school Library, sent by friends at the East, have added numbers and interest to the school. For the last few weeks, in addition to my usual sabbath labor of preaching twice and instructing a Bible class, the superintendency of the school has devolved upon me, owing to the protracted illness of the wife of the superintendent.

#### Public Improvements.

The plank road to connect us with Menasha on the one side, and Kaukaula, (the present terminus of steamboat navigation from Green Bay,) on the other, is rapidly progressing; probably will be open the whole distance (about 10 miles) in two months. The county buildings for the new county of 'Outagamie,' of which the township of Grand Chute is the county seat, were located last week on either side of the line dividing the two villages of 'Appleton' and the 'Chute.' The lovers of peace and harmony in the two places look upon this decision as a moral triumph, and are hopeful of the beneficial influence which will therefrom result.

The State improvements in the navigation of the river (the construction of locks, dams, &c.) are in progress, though two or three years may yet elapse before their completion. When they are done, this must become a great thoroughfare, and I see nothing to prevent Appleton's becoming a place of considerable importance; a year or two will determine.

#### Stand for Temperance.

One sign of good, and which augurs well for the prosperity of the town, is the recent refusal of the supervisors to grant licenses for the sale of spirits to any of the five hotels in the place. Travellers and the hotel keepers themselves are almost the only indignant ones in view of this decision. One innkeeper has been fined one hundred dollars and costs for selling without a license. He has appealed, and in all probability will have the fine remitted. Still the case, as indicative of public opinion, and the moral sense of the community, is important.

From Rev. W. A. Niles, Beaver Dam,  
Dodge Co.

#### First Year as a Missionary.

My first year as a Home Missionary has expired, and you will perhaps like to

know how a pastor's life in Wisconsin appears to me, now that I have had a year's experience. I have been disappointed. I entered this State one year since, with a commission from your Society in my pocket, to "publish the Gospel in Northern Wisconsin," expecting to labor hard and to receive little sympathy, and calculating upon no thanks from the people among whom my lot should be cast, for doing that which it was my duty to do. I took the first vacant post offered to me, and have found myself, as I say, *disappointed*. The burden of labor has proved light, because pleasant. My people have exhibited towards us a generosity of spirit and a cordiality of feeling for which I was entirely unprepared, and I am able to say (I trust with a grateful heart), "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage." I mention these matters because too often the missionary at the West is obliged to report a great deficiency among those for whose temporal and eternal welfare he labors, in this *large-hearted sympathy* with himself, and the benevolent objects of his mission. Trials, every minister of the Gospel will have, and *ought* to have. It is a trial to see so many who are constant and attentive hearers at the sanctuary on the Sabbath, remaining as unconcerned as ever, following the world with its pleasures and its rewards. This should be a source of severe trial to the faithful ambassador of Christ, when he remembers that his business is, to win souls. But still, "Woe is me if I preach not the gospel," whether men hear or forbear. I had hoped to see multitudes flocking to Christ through my instrumentality. This I have not witnessed. At every communion season *some* have been added to our church—seven since my last quarterly report. Twenty three persons have been added to our church during the year covered by my commission. Nine of these were admitted on profession of their faith. Six children have been publicly consecrated to God in baptism.

The monthly concert of prayer for the conversion of the world, and the Sunday school concert have been well sustained. Our plan for systematic benevolent effort has worked well, but is capable of improvement. In accordance with it, I presented the Bible cause in October, the Home Missionary cause in January, the Tract cause in April, and the cause of Foreign Missions in July. The total raised for these and other benevolent objects amounts to \$162.67.

Our house of worship is filled every

Sabbath, and the hope and expectation are, that the coming winter will find us occupying a more commodious church.

#### The New Liquor Law.

As a community, we are trying the new liquor law of Wisconsin, and so far as we are concerned, it works admirably, for every one of our supervisors would resign their office rather than put their names to a license to sell intoxicating drinks as a beverage. I wish that there were "more of the same sort" to be found in our State. I do not know that any liquor is sold in town as a beverage; certainly there is a great decrease here in the amount of liquor drank since the law went into operation.

#### Further Aid not Required.

We do not intend making application for aid for the coming year. The American Home Missionary Society will continue, I am confident, to be held in grateful remembrance by this people. They will endeavor to exhibit their gratitude, I trust, by their contributions to your funds.

### ILLINOIS.

#### Missionary Experience in a time of Pestilence.

It is a solemn business to pass through such scenes as are described below, and to maintain that calm trust in the Savior which is needful to fit the pastor for all that his Master and his people expect of him at such a time. But the faith that overcomes the world is sufficient for any emergency. Let the friends of missions praise God, that in the trying hour, he is with his servants, and enables them to honor him by an unflinching devotion to their spiritual duties!

*From Rev. W. E. Collin, Carthage, Hancock Co.*

The first quarter of my second year's labor under the commission of your Society, has now ended, and I am called to communicate to you some of its incidents and results; and in doing so I cannot withhold a grateful acknowledgment of the good hand of our God in all his providences towards me and mine. He has spared our lives and health, and given us abundant occasion to "praise him for his

goodness, and for his wonderful works" towards us; while on our right hand and on our left many have been cut down. It is of his mercy that, hitherto in my ministry, I have never been unfitted by illness for the public labors of the Sabbath, and that disease has been almost a stranger in my family.

The second Sabbath in July I was assisting brother Barret, of Warsaw, in the services of communion season. A circus was exhibiting there, whence they came to this place, whither of course I anxiously followed it, but to find it followed by events most unlooked for and sad. I left, here, at the public house where this company of strollers tarried, a large household, consisting of the host, his wife, two sisters, six children, and a family and company tarrying for a time in the prosecution of a temporary business, together with the aged mother of the host. On returning, the following Wednesday, I was met by the announcement that the cholera had that morning appeared in this family, and that four were already dead. Although it was already late at night, I went to the house of death, and found one of the sisters, a member of our church, dead, with three others, who had lately been among the most gay and thoughtless of our youth. One was the only and idolized daughter of a believing mother and an impenitent father; another, the eldest daughter of the house, her intimate friend and companion; and the third, a young man, like the rest, from New England, who made light of his malady, and would think of no danger; but in about six hours he was dead.

I cannot describe to you the desolation of that house, nor the alarm which pervaded the community. All was confusion and dismay and fear on every side. Nor can I tell you my own emotions in view of this afflictive providence, when I thought on them as members of my congregation.

The next morning, on visiting the house of mourning, I found preparation made for the burial, and assisted in the solemn services. Almost all who could get away had gone, and those who remained were mainly intent upon flight, and were leaving the town as they had opportunity. It was suggested that Christians should meet and supplicate the mercy of God, that he would stay his hand; and as the approaching evening was that devoted by our Methodist brethren to the prayer-meeting, we met together, and besought the great disposer of life to spare, if it were possible, our guilty place; and, though we knew it not, voices were then



heard in prayer which we were soon to hear no more on earth.

The next morning the wife was taken. I saw her in the early stage of the disease, but could have little conversation with her. I saw her a few hours later, but a deep stupor was upon her, and was with her at evening when she died. I sat up alone, while those who were to have kept me company were digging her grave. The only living souls in the house were the aged grandmother, who was ill, and her surviving daughter, worn out with care and watching. Near morning dawn I was relieved from my lonely vigil, and sought repose. The other members of the stricken family had separated, and gone elsewhere to rest, but on going again in the morning, I found the oldest son returned and in the grasp of the destroyer.

#### A Pious Youth Called Away.

He was a young man of promise, who had been brought to the Savior while at Jacksonville preparing for college, and who less than a year ago had united, upon profession of his faith, with our little church. He had just completed the first year of his college course, and had a week before returned home to spend his vacation,—and, though we dreamed not of it,—to die. I assisted in nursing him, and at intervals spoke with him of his end, for he did not expect to live. He was calm, and his faith rested securely in his Savior. He was very solicitous for his surviving friends, his brothers and sister, and besought me to endeavor to influence them aright. I asked him what message I should bear to his classmates and college friends. Said he, "Tell those who are out of Christ to seek Jesus; and tell the President I trust in Jesus." To his father, who was almost sick also, and who came in to bid him farewell, he said, "Father, I am almost gone. Oh seek not the world, but Jesus; he is able to give a balm for all your wounded heart endures," and bade him a long "farewell." Others who came to bid him farewell, he addressed in affectionate entreaty and persuasion, testifying to them, "Whatever you may think, there is a reality in the religion of Jesus, and its consolations are such as nothing else can give;" and of one he exacted the promise that he would seek the Savior. It was a most affecting sight to see him thus give the word of a dying man to his dying fellow men, that Christ "is precious" to them that believe. Often when for a moment we were alone, I would repeat to him the promises, to encourage and

animate his faith, and pray with him. When he had for a long time ceased to speak, I spoke to him of that bright world where sin and suffering are unknown, and which he would so soon enter, and he pointed to himself and then upward, to intimate, as I supposed, that soon he should be there. Again I said, "You are now in the swellings of Jordan, but there is peace and rest beyond," to which he assented with a nod and an expressive look. Again I asked, "Is there light in the dark valley?" to which he replied as before, and again pointed to his breast and above; and seeing I did not comprehend him, he whispered, "Pray," and kneeling, I commended his departing spirit to the Savior in whom alone he trusted. I was now called out by one of the physicians and informed that the surviving aunt of our dying brother was now attacked with the disease. I endeavored to obtain assistance for her and for the feeble old grandmother, and when I returned, our dear brother was breathing his last; but even in death his eye beamed brightly as if with a vision of heaven. I closed his eyes, and, as there was no one else to do it, procured the digging of his grave and the making of his coffin, and, as the mechanic was evidently unwilling to expose himself to the disease, even took the measure of the corpse. I mention these things only to show the extent of the alarm, and the difficulty of obtaining help.

Another man died about the same hour, who had taken care of one of those who were first taken; and, in Warsaw, the father of the only daughter mentioned above, and a day earlier an uncle, and after lingering a few days, the aunt of whom I have spoken, died rather unexpectedly, when we supposed her recovering. A week after the death of our young brother, the man who mainly assisted in nursing him died also; and soon after I committed the aged grandmother to her long wished for resting place. She was 86 years of age, during 54 of which she had been a member of a Congregational church. She was the last remaining one of the nine who were members of this church at its organization fifteen years ago. Thus, within a few days, four of our little flock were suddenly taken from us, as we trust to a better world. One brother was he of whom I spoke as preparing for the christian ministry; but his race is run, and sooner than he looked for it, came the call—"Come up higher."

At a union prayer meeting soon after, I suggested a day of Fasting and Prayer for the arrest of the pestilence, and the

sanctification of affliction to us. The suggestion was approved, and a day was observed, when by request I preached a discourse appropriate to the occasion; and in the afternoon a meeting for conference and prayer was held, conducted by the Baptist minister. I trust it was to all of us a profitable season.

During this time of desolation and distress, there was one Sabbath when I did not preach; and the next Sabbath I preached only once. Since then we have maintained our usual service. I have also preached at one point in the country to large and deeply attentive congregations—the school house being crowded—and should have preached in other places as opportunity offered, had not the excessive rains, and this sickness immediately after, prevented my doing so. I intend visiting Montebello soon; for I learn that the church there needs that some one should “strengthen the things which remain, that are ready to die.”

In consequence of the presence of the cholera at the time when our communion season should have been observed, it was deferred until next Sabbath, when six individuals are to unite with us by letter, and one upon profession of her faith,—making our present number forty one.

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*From Rev. John Ballard, Perry, Pike Co.*

#### **Temporal Afflictions and Spiritual Prosperity.**

The following was written in July; the apprehensions expressed have not been verified, we believe, to any great extent.

The cholera has visited our village and is spreading in the neighborhood. Several deaths have occurred. The people are very much alarmed, and it is difficult to obtain help to take care of the sick. Though much exposed, none of our family has taken the disease, and in this preservation we observe the divine hand and acknowledge the goodness of our God. We received intelligence this morning that one of the members of this church was attacked with this disease. It is the opinion of physicians that it will prevail this season, on account of the rains which have flooded this part of the country, inundating all the bottom lands on the creeks and rivers, carrying off houses and destroying immense numbers of horses, cattle, hogs, sheep, and poultry. Besides the bad influence on health, the loss is incalculable; and the suffering it will occasion, is beyond computation.

But in the midst of trials we can sing of mercies. Three of the members of our family have been hopefully converted within a short time past. The girl that lives with us has been anxious for her soul's salvation nearly a year, and about three months since gave her heart to God, and gives very gratifying evidence of piety. Two of our own children, a son and daughter, give evidence of a change, and have united with the church. Ten were received last Sabbath to our church on profession, and one by letter. Four or five more will unite with us next communion. Most of them are members of our Sabbath school. Two of this number, one fourteen and the other eighteen years of age, have consecrated themselves to the work of the ministry. One of the members of this church is now in a course of preparation for the ministry, and enters college this fall. What God has wrought for us is wonderful, and we can but praise his holy name.

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#### **Value of the American Home Missionary Society.**

The renewal of my commission has just been received with such feelings as can be known only by those in similar circumstances. What a providence, I am ready to exclaim, that such an instrumentality should be raised up for ends so noble and God-like. What could our widely extended country do without its agency? Its design is to occupy almost the whole territory from the Atlantic to the Pacific. Under God it is our only hope, that the teeming multitudes, who will hereafter occupy this vast region of hills, and valleys and prairies, will be moulded for God and usefulness, and prevent their unequalled resources from becoming the greatest curse to our nation and the world. Those already in the western field with the scattered sheep, have no source to look to but to God and the A. H. M. Society. Should the A. H. M. S. withdraw her laborers from the wide field of her occupancy, the very pall of death would hang over the land, and the poor and the destitute, dwelling in the distant cabins and hamlets, would, if sensible of their loss, sit down in utter despair.

A young man, a son of one of our families, died without leaving any evidence of a preparation for a change of worlds. It was a source of deep affliction, not only to the immediate relatives, but to almost the whole community. When I read the note announcing his death, and

requesting me to attend the funeral, I was shocked, it was so sudden and unlooked for;—a young man, too, who promised so fair to live long. He was like the young man who came to our Savior; and though not a Christian he was amiable and lovely, and like many, expecting to be a Christian before he died. Such cases are always trying, but in this case there appeared to be something unusually afflicting. The parents were both members of our church, and the three remaining children moved in the circle of the gay. It appeared to me that my responsibility was very great, and immediately resolved on making the most I could of the solemn dispensation of Providence. I accordingly endeavored to preach in view of death and the judgment to come with affectionate plainness, from the words in Proverbs, "A wise man foreseeth the evil and hideth himself, but the simple pass on and are punished." As the family returned from the grave, the youngest of the family, a son of about eighteen years, spoke to his parents and the surviving brother and sister, of God's solemn visitation and the end he proposed in their affliction, which was, in his view, their reformation. After a few solemn words, he led the family in prayer to the source where the mourner finds relief. The father, up to this time, had never led his household in morning and evening devotions, judging that his abilities were not to be used in the edification of others. But now all his excuses vanished, and he was led to "try his own one talent," as he expressed it in conversation with me soon after. Now, it may be said of the whole family, behold they pray. The eldest son has been engaged in mercantile pursuits for a number of years in our village, and has a wide circle of acquaintance, and is as I trust exerting a good influence. He is the superintendent of a Sunday school. The change, it is remarked, is as great in the parents as in the children.

A little later, our missionary was called to weep over the departure of a beloved daughter, whose dying deportment sweetly mitigated the bereavement.

We mourn her loss, but not like those who have no hope. In the midst of affliction how good and how kind the Lord is. I find in my own experience since her departure, that my hold on the earth is weaker, and in proportion as it is weaker is my hold on heaven stronger. I desire above every thing, to be an instrument of good to this sin-ridden world while I stay in it.

#### Improvement.

I have labored among this people three years. At times I have felt exceedingly discouraged, but when I look back, and see what the prospects were when I commenced, what was the order or behavior in times of worship, and what little interest was taken in attending meeting, and compare that day of beginnings with the present, I think I ought not to complain or say I have spent my strength in vain. We are raising money to purchase a Sabbath school library—shall probably obtain about \$20.

There is an advancement in principle, and a closer attachment to one another and to the order of God's house. We are not interrupted by other denominations, though we have hearers of the various classes of Christians; and there is a good degree of confidence and brotherly love among us.

Yesterday our Sabbath school, on invitation, came to my house, and about eighty dined with me; a few Norwegians, English, and French children mingled with us. One, whose mother is an Irish Roman Catholic, had been invited to attend a ball in an adjoining neighborhood, but was among us. Her sister accepted the invitation and went; but this one replied, that she could not attend our meeting and the Sabbath school, and then go to the dance; nor could she go from the dance to the meeting.

#### A Breach Made.

One convert from a class not easily approached, frequently proves the beginning of a blessed work. It is a breach in the ramparts of worldliness, through which the standard of the cross may be borne to positions before unattainable.

Our last communion season was witness of a scene of special interest in this community. One from the circle of our young people came out from among the gay and giddy, and dedicated herself to God. It was the first occurrence of the kind. This has been a place much given to pleasure seeking, and it seemed almost beyond hope to break into the circle of pleasure's votaries; and the more was it a matter of interest to see one of their number stand forth alone and devote herself to God in the ordinance of baptism, and in covenant with his people. Another person in middle life had offered herself from the same ranks, and had been ac-

cepted by the church; but her ill health prevented her appearing. These were some of the fruits of the partial work of grace with which we were blessed last Spring: a work which we feel is steadily bearing and maturing the fruits of prayer, faith, constancy, and holy influence, in the hearts and lives of the members.

#### Regular Preaching the most Advantageous.

I am all the while oppressed with the feeling, that much is lost here to the steady and restraining influence of religion, for want of regular religious ser-

vices every Sabbath. With two exceptions, there has been no minister here on those days that I have been absent, during the past year. In such circumstances it is difficult to form the *habit* of sabbath-keeping among those who have no heart-reverence for the holy day. From spending one Sabbath in idleness, they come to the next with less interest in the public worship of God. They do not form the *habit* of "church-going." But while there is such a fewness of men for the missionary labor, and no more means than men, I scarcely know how to think of confining my labors to one point.

### Miscellaneous.

#### Visit to an Infidel Celebration.

Early one afternoon, in the month of August, 1847, a colporteur of the American Tract Society called at our house, and informed me that there was to be a great celebration in the Kneeland neighborhood that afternoon; and as he desired to know what they would say and do, he should attend, and wished me to accompany him. The distance was short, it being only a mile to the place; so with staff in hand, we were soon there. The gathering was in a beautiful grove, upon the banks of the river Des Moines. The object of the assemblage was to celebrate the Anniversary of Kneeland's liberation from prison in Boston, to which place he had been sentenced for blasphemy. There were present of both sexes and of all ages, about one hundred and fifty. But probably not half of these were skeptical in their views. They came as spectators.

A platform was erected for the speakers, and the people were ranged in a circle around it. We arrived in the midst of a speech. Upon our joining the company, the snap of the eye, the sly glances, and the jogging of one another, seemed to say, "There's a priest among us, we'll have a good time." The speeches were spiced with such sweetmeats as these:—"We are not indebted to christianity for the first practical good. What has christianity done? Look at Spain! Look at Mexico! In early days Mexico was a paradise. Her people were among the most virtuous and happy. But ever since Columbus, the christian missionary, came over and converted them to christianity, they have been miserably degraded and wretched. We glory in infidelity. We

wear it as the cloak for our virtues, just as the Christians wear Christianity as the cloak for their vices." Cries of "Yes, yes, that's it," were heard from the crowd; and one who spoke for my special benefit, said, "There was St. Gregory, who was covered over with sin six feet deep."

At the close of these speeches, a pressing invitation was given me to "take the stand." But this was declined, with the remark that I came as a spectator, and that if I spoke, I could not expect to change their views. "He dare not speak without a pulpit before him. 'T won't do where there can be a reply," said an old man.

The ladies withdrew to prepare the dinner, while the men gathered thick around "the priest," to whet their appetites by "using him up." The two champions, and high priests of the day, were large gray headed men, who literally "stooped for age." One of them was an apostate from a Baptist church in Vermont, and the other from a Presbyterian church in Pennsylvania. It was perfectly evident that, if I did not speak in some manner, they would take advantage of my silence. So in giving the sequel, for the sake of convenience, I will call one of these two men *Doctor*. He was a physician. Call the other *Mr. M.*, and your Missionary, *H. M.*

I had only time to seat myself, before these two high priests stood leaning upon their staves before me, and the crowd were all around.

*Mr. M.*—"As I take you to be a philosopher and a theologian, I should like to ask a few questions, if you have no objection."

*H. M.*—"Perhaps I shall not be able

to give you satisfactory answers, but it will afford me pleasure to gratify you as far as I am able."

Mr. M.—(Very smoothly.) "Well, just for the purpose of information, will you please to tell us how large the Holy Ghost is?"

The point of this was that they did not believe in any such thing as spirit, nor in any thing that was not material; and therefore if I, "a philosopher and theologian," could not tell how large the Holy Ghost was, of course I must be the next passenger, bound for Salt river.

H. M.—"That is rather a tough question, Mr. M.; but when you are attacked with something like the bilious colic, and are distressed almost to death, and feel as though another gripe or two would take your life, how large is the pain?" (A general laugh.)

Mr. M.—"Man does what he does under the influence of circumstances, over which he has no control. He is not responsible for his actions, because he cannot help them."

H. M.—"And so you came all the way to this celebration by means of circumstances which you could not control, and all the rest have done the same thing."

Mr. M.—"Certainly. Show me a thing that is not the fruit of circumstances?"

H. M.—"Then the *priests* do what they do to exterminate infidelity and atheism, by the force of circumstances which they cannot control. But how comes it to pass that you consider them as being so greatly at fault? Why do you speak of them as being the enemies of the race? You have dealt pretty liberally in this kind of capital in your speeches to-day. Why not extol their efforts? And, more especially, why do you not celebrate the day of Kneeland's condemnation and imprisonment, as well as the day of his liberation? The Bostonians did what they did by circumstances which they could not control." (A great deal of laughing.)

Mr. M.—"But it is the *circumstances*. Men cannot control the circumstances of one of their actions."

H. M.—"Then if I take my cane and give you a sound drubbing over the head, I may sing all the way home to-night, and you will charge it all to the circumstances. You will not consider me at fault?"

Mr. M.—"Yes, I'll send the circumstances to hell; I won't send you there." (A loud laugh.)

H. M.—"That's very generous. But do you act on that principle? Suppose some of those against whom you hold notes, should come and tell you that they know they owe you, but that they never

intend to pay. They would not if they could just as well as not. Wouldn't you leave their notes at the collector's office?" (Cries of, "Good, good.")

Mr. M.—"All this hair splitting about would and would not, right and wrong, good and evil, guilt and innocence, is a humbug. These terms all amount to the same thing. There is no such thing as right and wrong."

H. M.—"I knew that would follow from your doctrine, though I did not know that you would so openly avow it. But will you tell us why you employ these terms so freely among yourselves? and more especially when you speak of the priests? No one would ever mistrust that you really believe what you profess, when you speak of them." ("Good, good," with laughing.) "And then too, most certainly, if I give you a real drubbing with my cane, you cannot say that I do any harm; for there is no such thing. Not one of all the priests has ever done any in his life. Now to try your principle, suppose I take my cane and make a serious experiment upon your head?"

Mr. M.—(Very emphatically.) "I don't like—that illustration about the cane." (A roar of laughter.) "The amount of it is, when we speak of *doing* a thing, or when we speak of right and wrong, or of the mind, soul and spirit, we use words without meaning. There is no such thing. That which is not material, is nothing."

H. M.—"Doctor, you and I have had a little conversation upon this point before, but we did not get through; and now, as it is up again, I should like—"

Doctor.—(Abruptly and sourly.) "None of your Gospel pettifoggery. I know you have got fables, and parables, and visions, and dreams, and soul, and spirit, and Holy Ghost and all, in your Bible; but—(Cries of, "Let him go on! Let him go on!")

H. M.—"You may call it pettifoggery, or what you please, Doctor. I will try to talk common sense, but will leave it to the company to decide whether I do or not. If I understand you, Mr. M., you say that that which is not material, is nothing."

Mr. M.—"Yes, that's it. Immateriality is an absurdity."

H. M.—"Then all thoughts, and all the products of the mind are material also."

Mr. M.—"Most certainly."

H. M.—"And the mind, or the soul, and all the thoughts, whatever we call them, are matter, and so have the attributes of matter, such as length, breadth, thickness, weight?"

Mr. M.—“Certainly. It is absurd to talk of a thing which is not material. Immateriality is an absurdity.”

H. M.—“Very well. When we communicate thoughts, we communicate matter. We communicate shape, size, and weight. That is understood. Now then, if you two old men continue to talk to me, and I receive your thoughts without making any reply, *you will reduce yourselves to skeletons; and I, though small, bid fair to become a pretty corpulent man.*” (The woods rang with laughter.)

We were now interrupted by the call to dinner. To this I was politely invited, and was conducted to the head of the table. After we were seated, and while the waiters were serving, the Doctor asked me if I could partake at their table without “grace;” to which I replied, that if they could not permit me to invoke a blessing publicly, I was not limited to that method of doing it. Soon after this, the Doctor said to some of those who sat the other side of him from me, “He eats with publicans and sinners;” and I could not help replying to this, that I was happy to see him recognize the distinction.

Dinner being over, and the furniture removed, seats were placed upon, and in front of the tables, for the ladies, while the gentlemen were ranged in the form of a semicircle in front of, and facing the ladies. The “priest” was conducted to a chair a little forward of the center of the half circle, and also facing the ladies. The toast-master stood by his side. And now for the toasts; it being understood that time will be given after each one, for a laugh or a speech; just as the spirit shall move. One toast was read very deliberately and emphatically; but—all was silent as death. Another was read, and another. Still, not a smile nor a word. There was a rustle from the very painfulness of the silence. The toast-master then abandoned the reading of toasts, and called for volunteers. A few responded to the call, and a few toasts and one or two pieces of rhyme were given. One of the toasts was substantially this:—“Eighteen hundred and fourteen years ago, Jesus Christ was imprisoned for blasphemy; and — years ago, Abner Kneeland was imprisoned for the same crime; the latter a philosopher, the former a juggler.” The design of all the toasts, as well as the previous speeches, seemed to be, to deliver themselves of the gall and spleen they had treasured up against priests, priestcraft, and religion. But during the whole of this part of the celebration, there was little laughter, and not a single speech; a result very different

from what they intended and expected. They were evidently under great restraint. Their consciences revolted at their own sentiments and performances. And judging from their appearance, one could not help thinking that they felt themselves thoroughly unmasked, and that the absurdity of their principles had been exposed. But they went through.

The grand finale was to be fiddling, and probably dancing. When it was announced that there were to be no more toasts, the writer arose and remarked that he came simply to see and hear, without the expectation of changing their views, or of having his own changed. He then thanked them for their courtesy and hospitality, and left. The next day, however, he received through the post-office, post paid, a letter from a prominent man of the occasion, saying he regretted that my remarks on leaving, did not receive a courteous reply, and he wished to express in writing what he considered due to me in the circumstances.

In closing, I would simply remark, that if any regard it improper for a minister to go to such a place, I have nothing to say. It is up hill business to go; but by going sometimes, one can learn how they elaborate infidel influence, and how they diffuse it abroad. Yet no labored argument, nor all the lectures on the Evidences of Christianity, which the writer could give would be felt, as was this method of taking them upon their own foundation. The most effectual method of dealing with infidels and atheists, is, to “answer them according to their folly.” For months after this encounter, the writer did not meet one of the company without witnessing a smile upon his countenance. They have been far more courteous and friendly ever since. And the writer has not heard that they have had another celebration since.

#### Salary Maxims.

He is a glutton who lives to eat, not he who eats to live: so he is a hireling preacher who preaches that he may take pay, not he who takes pay that he may preach—an important distinction, but overlooked by those who talk loudest and longest about hirelings.

“The Lord hath ordained that they who preach the gospel, should live of the gospel.” How do they explain this text, who wish to have their minister live, not by the gospel, but by farming or school-teaching?

The congregation who compel their pastor to spend two thirds of his time on the farm or in the school-house, ought to be satisfied if he gives to them the remaining one third; but they are generally the ones who demand of him four thirds.

If the care of souls is so light a matter as only to demand a few fragments of the preacher's time after he is exhausted with secular toils, then let us abolish the ministry, and every man do his own preaching; otherwise, let us leave the holy ministry on the basis upon which our Lord placed it.

The cant about hiring preachers takes marvelously with many, because the nearest road to their hearts, and the one most traveled, is through their purses.

Men soon become very fastidious about that which they have for nothing. How few thank God for air and water! It is, therefore, a wise arrangement of Christ that men should pay for the ordinances of the gospel, lest they learn to despise them.

A comfortable support to a pastor—not only voted, but promptly paid—is a three fold blessing—a blessing to him who receives it, and a double blessing to them who give it.

*Appointments by the Executive Committee of the A. H. M. S., during the month of September 1851.*

*Not in Commission last year.*

Rev. Luther R. White, to go to Iowa.  
 Rev. John T. Marsh, Wisconsin.  
 Rev. Josiah Porter, Spring Creek, Ill.  
 Rev. Henry D. Platt, Brighton, Brooklyn and Wagoner's Prairie, Ill.  
 Rev. A. B. Pratt, Vienna, Mich.  
 Rev. James R. Wright, Sheffield, O.  
 Rev. William F. Millikan, Avon, O.  
 Rev. B. F. Sharp, Independence, O.  
 Rev. Isaac Winans, Garrettsville, O.  
 Rev. H. N. Norton, Busti, N. Y.  
 Rev. S. P. Gammage, New Berlin, N. Y.  
 Rev. M. Thacher, Genoa, N. Y.  
 Rev. D. F. Judson, Gaines, N. Y.  
 Rev. H. W. Gilbert, Windsor, N. Y.  
 Rev. W. H. Willcox, Cranston, R. I.

*Re-appointed.*

Rev. C. V. Hess, Germans in Garnaville and Farmersburg, Iowa.  
 Rev. J. M. Gumbell, Germans in Fort Madison, Iowa.  
 Rev. Joseph S. Emery, Sheboygan Falls, Wis.

Rev. H. M. Parmelee, Fairfield, Wis.  
 Rev. Lucius Foote, Delavan, Wis.  
 Rev. John Reynard, Shullsburg, Wis.  
 Rev. G. A. M. Benshaw, Bowdard, Mo.  
 Rev. Darius Gore, Wethersfield, Ill.  
 Rev. George B. Hubbard, Lamotte, Ill.  
 Rev. Lyander Kelsey, Madison and Wheelersburg, O.  
 Rev. A. G. Martin, Vermillion, O.  
 Rev. A. Saunders, Rome, O.  
 Rev. G. C. Judson, Grafton and Eaton, O.  
 Rev. J. M. Graham, destitutions in Shenandoah Co., Va.  
 Rev. L. L. Radcliff, Randolph, Pa.  
 Rev. Lewis F. Laine, Portland, N. Y.  
 Rev. J. Petrie, W. Dreden, N. Y.  
 Rev. J. Van Antwerp, Hume, N. Y.  
 Rev. Charles Crocker, Glenwood, N. Y.  
 Rev. Hiram Harris, Bordino, N. Y.  
 Rev. D. A. Abbey, Mead's Creek, N. Y.  
 Rev. Hosea Kittredge, Red Creek, N. Y.  
 Rev. Sylvester Cowles, Olean, N. Y.  
 Rev. Nathaniel Hurd, Fairfield, N. Y.  
 Rev. O. F. Otis, Chepachet, R. I.  
 Rev. J. M. Davis, Woonsocket, R. I.

*The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums during the month of September, 1851.*

**MAINE—**  
 Solon Village, Dr. M. Bodwell,

\$3 50

**NEW HAMPSHIRE—**

Received by Rev. B. P. Stone,  
 New Hampshire Miss. Soc., 1,000 00  
 Antrim, 14 25  
 Concord, Ladies' Miss. Sew. Circle, 3 00  
 Fishersville, Mrs. Jane Chandler, L. M. in full, 15 00  
 Loudon Center, Sab. Sch., 5 63  
 Northampton, Ladies' Sew. Soc., 20 00  
 Campton, by Rev. C. Shedd, 3 00  
 Dover, Ladies' H. M. S., by Miss C. M. Palmer, 3 00  
 Nashua, Olive St. Ch., to const. Deac.

James Hartshorne, Lucius C. Alexander and Mrs. Caroline E. Bennett, Life Members,

166 85

Rev. Mr. Swain's Ch., Juv. Miss. Sew. Circle, by Miss. S. B. B. Kittredge, 2 00  
 Warner, Fem. Char. Soc., by A. Wood, 3 00

**VERMONT—**

Newbury, Cong. Ch. and Soc., Mrs. Anna Atkinson L. M. in full, \$10; others \$10, by Rev. A. Dean, Jun., 20 00

**MASSACHUSETTS—**

Home Missionary Society, by B. Perkins, Treas., 1,000 00

Brookline, Ellen Craft and Sisters,	3 00
Chickopee, Ladies, by Mrs. Dr. D. K. Parsons,	5 00
Cummington, Village Ch. Ladies' Benev. Ass'n, to const. Jeriah Barber a L. M., by Mrs. J. A. Clark,	35 50
Hampshire Miss. Soc., by E. Williams, Treas.	
Chesterfield, a Lady,	2 00
Hatfield,	103 25
Middlefield,	57 50
Northampton, First Parish, \$87 46; Sab. Sch., \$6 20; South Farms, \$5,	100 70
West Cummington,	6 68
West Hampton, Ladies,	14 82
Whately, First Parish,	12 83
Worthington,	67 50
Other sources,	34 72
	400 00

Haverhill, West Ch. and Soc., by A. Cross,	5 00
Mount Holyoke Seminary, Teachers and Pupils, by A. Mervin,	183 00
North Brookfield, Ladies' Sew. Circle, by Miss A. F. Snell,	5 00
Shrewsbury, a friend, by Rev. N. M. Williams,	5 00
South Amherst, Ladies' Sew. Soc., by Emma Herrick,	1 00
South Deerfield, First Cong. Ch. and Soc. Ladies' Benev. Soc., by Mrs. Austin Ware,	6 00
South Hadley, West. Dist. Sew. Soc., by Mrs. Josiah Gaylord,	4 00
South Sunderland, Sew. Soc., by A. Russell,	3 00
South Weymouth, Fem. Char. Soc., by Lydia Pratt, \$3; Ladies' Circle of Industry, by Rev. W. M. Harding, \$5,	8 00
Whately, First Parish, Ladies' Benev. Soc., by J. H. Temple,	5 00

## CONNECTICUT—

Branford, E. Linsley, by Rev. T. P. Gillett,	2 00
Bridgeport, Second Cong. Ch. Ladies' H. M. S., by Mrs. S. W. Baldwin,	3 00
Bristol, Ladies' Benev. Soc., by Mrs. A. Wilcox,	4 00
Center Brook, Young Ladies' Sew. Soc., by Mrs. W. F. Sanford,	1 00
Chaplin, Natchaug Dist. Ladies' Sew. Soc., by Laura A. Clark,	3 00
Clinton, Benev. Assoc., by S. L. Stevens,	30 00
Darien, G. G. Waterbury,	5 00
East Haddam, Ladies' Benev. Soc., by Rev. Wm. Russell,	3 00
Fair Haven, Cong. Ch., Individuals, by Rev. B. Hart,	7 00
Goshen, Sew. Circle, by Mrs. A. E. Perrin,	3 00
Greenwich, First Cong. Ch. and Soc., \$26 90; Sab. Sch., \$3 10; to const. James Henry Hoyt a L. M.; Rev. S. B. S. Stowell, \$5,	35 00
Second Cong. Ch. and Soc., by Mr. Buttolph,	100 09
Griswold, Ladies' Benev. Assoc., by Hannah Tucker,	4 00
Gulford, First Cong. Ch. Ladies' Sew. Soc., by Mrs. Fanny M. Fowler,	8 42
Huntington, Mrs. Betsey Punderson,	5 00
East, Mrs. D. Smith,	6 00
Middletown, Samuel D. Hubbard,	100 00
New Haven, First Cong. Ch., by A. Walker,	2 00
North Ch. Ladies, by Mrs. H. W. Dutton,	5 00
New Milford, Ladies' Sew. Soc., by H. Blakeman,	3 00
Pomfret, Fem. Benev. Soc., by Mrs. C. C. Williams,	5 00
Rockville, First Cong. Ch., to const. J. N. Dickinson a L. D., by S. W. Johnson,	100 00
South Coventry, Cong. Ch. and Soc., by Rev. C. Hyde,	36 00
Southington, Ladies' Sew. Soc., by Miss J. R. Jones,	4 00

Thompson, Ladies' Sew. Soc., by Miss Hope B. Gay,	3 00
Vernon, Char. Soc., by Julia S. Kellogg,	2 00
Westbrook, First Cong. Ch. and Soc., Coll. in addition, by Rev. W. A. Hyde,	3 38
West Cornwall, Ladies' Benev. Soc., by Mrs. E. Wheaton,	5 00
West Hartford, Ladies' Benev. Soc., by Julia A. Flagg,	4 00
Young Ladies' Benev. Soc., by Laura W. Cone,	5 00
Westminster, Ladies' Sew. Circle, by Mrs. N. A. Dewing,	6 00
Westport, Cong. Ch. and Soc., by E. Swift,	53 00
Wolcottville, Ladies' Benev. Soc., by I. T. Calhoun,	3 00
Woodbury, North Cong. Ch. and Soc., by J. S. Miner,	80 00

## NEW YORK—

Albany, E. Gates,	3 00
Brockett's Bridge, Miss M. McArthur,	1 00
Brooklyn, viz:	
Clinton Avenue Cong. Ch.,	30 00
South Presb. Ch., Mon. Con. Coll., by J. Robinson, \$111 09; M. N. Lawrence, \$12,	123 09
Canaan Four Corners, by S. A. Clarke,	2 00
Canterbury, a friend,	5 00
Carthage, Mrs. M. Lathrop,	5 00
Clintonville, Presb. Ch. and Soc., by Rev. P. J. H. Myers,	12 50
Danville Village, Second Presb. Ch. and Cong., by W. F. Clark,	20 00
East Durham, Henry W. Snyder, to const. Orrin Osborne a L. M.,	20 00
Fredonia, Presb. Ch. and Soc., by H. Walton, \$30 30; Estate of R. J. Munson, by J. Crane, Ex'r, \$5,	34 30
Greenfield, Cong. Ch., by Rev. J. B. Eastman,	25 00
Goshen, Dr. J. S. Crane,	10 00
Haverstraw, First Presb. Ch., by Rev. J. H. Trowbridge,	22 37
Livingstonville, R. Bostwick, by Rev. T. Williston,	1 00
Mooreburgh, by Rev. J. B. Logan,	1 00
New York City, viz:	
M. Merrill,	2 00
Central Presb. Ch., Mrs. Knapp,	3 00
Mercer St. Ch., Mon. Con. Coll., by R. Lockwood, \$6 63; J. W. Tucker, \$30; W. G. Rule, 5,	31 63
Hammond St. Ch., Jeremiah Baker, one half, his own additional subscription, and the other, the property of his infant son, deceased, Walter Augustus Baker,	10 00
Church of the Puritans, Mon. Con. Coll., by W. H. Smith,	15 52
Sixth St. Ch., E. W. Hutchins,	5 00
Otisco, Z. Merriam,	0 50
Pottersville, W. H. Bun,	2 00
Stamford, Presb. Ch.,	1 00
Ticonderoga, Cong. Ch., by Rev. H. Herrick,	9 00
Watertown, Second Presb. Ch. to const. Dr. James K. Bates a L. M., by Rev. P. Snyder,	40 00
West Durham, Ladies' Mite Soc., by Rev. L. H. Fellows,	3 00
Westfield, Presb. Ch. and Cong., by S. H. Hungerford,	35 00
Windham Center, Young People's Benev. Soc., by E. B. Potter,	8 36

## NEW JERSEY—

Clintonville, Mrs. E. G. Hyde,	10 00
Cranesville, First Presb. Ch., by Rev. A. H. Lilly,	3 86
Morristown, Louisa D. Canfield,	5 00
New Providence, in full of legacy of Miss Margaret Riggs, by J. L. Riggs,	22 14
West Bloomfield, Presb. Ch., by W. S. Morris,	65 00

## PENNSYLVANIA—

Carbondale, Ladies, by T. S. Ward,	2 00
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<b>VIRGINIA—</b>		
Glade Spring, Rev. L. R. Morrison,	2 33	
<b>TENNESSEE—</b>		
Jonesboro, Presb. Ch., by Rev. R. P. Wells,	30 00	
<b>OHIO—</b>		
Ellsworth, Lynds Lord, in full to const.		
Thomas Lord, of Medina, Ill., a L. M.,	15 00	
Johnstown, Presb. Ch., Coll., \$15 98; Rev.	30 98	
E. Garland, \$10; Mrs. Garland, \$5,	200 00	
Marietta, David Putnam.		
Western Reserve Agency, by Rev. M. Tracy,	331 20	
Wheelersburgh, Presb. Ch., by Rev. L. Kelsey,	15 00	
Received by Rev. J. N. Whipple,		
Jefferson, Presb. Ch.,	4 62	
Locka, Cong. Ch.,	14 00	
New Albany, Cong. Ch.,	4 08	
<b>INDIANA—</b>		
Evansville, Ger. Evan. Ch., by Rev. G. H. Zumpe,	7 00	
Terreogan, Zion's Ch., by Rev. L. Austman,	2 50	
<b>ILLINOIS—</b>		
Bristol, Cong. Ch., by Rev. W. Beardsley, \$8; a friend, 5,	13 00	
Lacon, Presb. Ch., Coll., \$60; Mon. Con. Coll., 15; by Rev. J. Fowler,	75 00	
<b>MICHIGAN—</b>		
Presb. Ch., by W. H. Boyd,	30 00	
Royal Oak, Cong. Ch., by Rev. H. Lucas,	3 00	
<b>WISCONSIN—</b>		
Delavan, in part of legacy of Miss Lydia Perkins, by C. Parsons,	50 00	
Green Bay, Presb. Ch., Mon. Con. Coll., by D. Butler,	14 00	
<b>IOWA—</b>		
Albia, Presb. Ch., by Rev. C. Burnham,	2 55	
Belleue, Cong. Ch., by Rev. W. L. Coleman,	1 00	
Davenport, Cong. Ch., Mon. Con. Coll., by Rev. E. Adams,	9 00	
Des Moines, Cong. Ch., Mon. Con. Coll., by Rev. J. C. Holbrook,	50 00	
Fort Des Moines, Cong. Ch., by Rev. T. Bird,	6 25	
Maquoketa, Cong. Ch., Mon. Con. Coll., by Rev. J. W. Windsor,	1 25	
<b>HOME MISSIONARY,</b>	50 00	
	\$5,047 68	

J. CORNING, Treasurer.

*Donations of Clothing, &c.*

Bridgeport, Ct., Second Cong. Ch., Ladies' H. M. S., by Mrs. S. W. Baldwin, a barrel.		
Bristol, Ct., Ladies' Benev. Soc., by Mrs. A. Wilcox, a box,	65 04	
Brookline, Mass., Miss Ellen Craft and Sisters, a box,	23 00	
Campion, N. H., by Rev. C. Shedd, a box,	51 44	
Canaan Four Corners, N. Y., a barrel.		
Canton Brook, Ct., Young Ladies' Sew. Soc., by Mrs. F. W. Sanford, a barrel,	27 44	
Chaplin, Ct., Natchaug Dist. Ladies' Sew. Soc., by Laura A. Clark, a box,		
Concord, N. H., a box: Miss Sew. Circle, by Rev. B. P. Stone, a barrel,	55 54	
Dover, N. H., Ladies' H. M. S., by Miss C. M. Palmer, a box,	43 98	
East Cummington, Mass., Ladies' Benev. Assoc., by Julia F. Clark, a barrel,	31 62	
East Hampton, Ct., a barrel.		
Goshen, Ct., Sew. Circle, by Mrs. A. E. Perrin, a box,	62 28	
Guilford, Ct., First Cong. Soc., Ladies' Sew. Soc., by Mrs. F. M. Fowler, a box,	40 27	
Haverhill, Mass., West Ch. and Soc., by A. Cross, a barrel,	46 30	
Ithaca, N. Y., First Presb. Ch., Ladies' H. M. S., by J. S. Parker, a box,		61 60
Morristown, N. J., Louisa D. Canfield, a box,		17 50
Naahus, N. H., Juv. Miss. Sew. Circle, by Miss S. B. B. Kittredge, a box,		23 00
New Haven, Ct., First Cong. Ch., Ladies, by A. Walker, 2 boxes,		
North Ch., by H. W. Dutton, a barrel.		
New Milford, Ct., Ladies' Sew. Soc., by H. Blackman, a box,		40 16
North Brookfield, Mass., Ladies' Sew. Soc., by Miss A. T. Snell, a box,		57 00
Pomfret, Ct., Fem. Benev. Soc., by Mrs. C. C. Williams, a box,		65 00
Somers, N. Y., Presb. Ch., Ladies, by Rev. D. D. T. McLaughlin, a cask,		53 09
South Amherst, Mass., Ladies' Sew. Soc., by Emma Merrick, a barrel,		31 00
South Deerfield, Mass., Ladies' Benev. Soc., by Mrs. A. Ware, a box,		98 67
South Hadley, Mass., West. Dist. Ladies' Sew. Soc., by Mrs. J. Gaylord, a box,		36 18
Southington, Ct., Ladies' Sew. Soc., by Rev. E. C. Jones, a box,		57 87
South Reading, Mass., a barrel.		
South Sunderland, Mass., Sew. Soc., by A. Russell, a barrel,		48 25
South Weymouth, Mass., Un. Cong. Ch. and Soc., Ladies' Circle of Industry, by Rev. W. M. Harding, a box,		50 00
Rev. Mr. Terry's Ch., Young Ladies' Char. Soc., by Florida Grover, a box,		45 86
Fem. Char. Soc., by Lydia Pratt, a box,		
Thompson, Ct., Ladies' Sew. Soc., by Miss Hope B. Gay, a box,		57 42
Vernon, Ct., Char. Soc., by Julia S. Kellogg, a box,		25 78
Warner, N. H., Fem. Char. Soc., by A. Wood, a box,		23 00
Washington, D. C., Fourth Presb. Ch., Sew. Circle, by Mrs. Z. W. Denham, a box,		
West Cornwall, Ct., Ladies' Benev. Soc., by Mrs. Eliza Wheaton, a box,		33 58
West Hartford, Ct., Ladies' Benev. Assoc., by Julia A. Flagg, a cask,		53 52
Young Ladies' Benev. Soc., by Laura W. Cone, a barrel,		30 40
Westminster, Ct., Ladies' Sew. Circle, by Mrs. N. A. Dewing, a barrel,		28 29
Whately, Mass., First Parish, Ladies' Benev. Soc., by J. H. Temple, a box,		45 00
Wolcottville, Ct., Ladies' Benev. Soc., by J. F. Calhoun, a box,		59 12
One box and one barrel, source unknown.		

*Receipts of the Central Agency at Utica, N. Y., during the quarter ending Sept. 1, 1851. Rev. R. F. CLEVELAND, Secretary.*

Buel, Presb. Ch., Coll.,	10 00
Carlisle, do.	45 00
Cherry Valley, do.	47 77
Rev. E. Crane,	1 00
Deerfield, Coll.,	5 00
Erie County, Bequest of Mrs. M. Cleveland,	8 00
Fayetteville, Presb. Ch.,	42 25
Homer, A. Rice, in part to const. Miss G. B. Rice a L. M.,	10 00
Kingsboro, S. S. Mills, of Gloversville, L. M., \$30; others, \$4,	34 00
Laurens,	17 43
Lysander, of which \$30 is to const. Deac. Asa Benedict a L. M., \$34 50; Fem. H. M. Assoc., \$19 50,	54 00
Malone, Mrs. E. Winchester,	1 00
Manlius, Presb. Ch.,	45 00
Marcellus, Presb. Ch., N. Gremis, \$5, others, \$20,	34 00
Middlefield, Coll. in part,	40 00
Onondaga Hollow,	7 00
Oriskany, a deceased friend, by Rev. F. Field,	8 50
Pierrepont, Coll.,	5 00
Poolville, Coll.,	10 00
Richfield, to const. J. Bates a L. M.,	30 00

Becket's Harbor, Coll.,	36 00
Springfield, Coll. in part,	57 12
Usadilla, Presb. Ch.,	1 46
Wampsville, Coll.,	10 28
Watertown, First Presb. Ch.,	129 79
Westford, do.	35 00
	<hr/> \$394 70

*Donations of Clothing, &c., received by the Central Agency.*

Gulford, Benev. Sew. Soc., a box.  
Syracuse, First Presb. Ch., a box.

*The Cincinnati Agency, O., acknowledges the receipt of the following sums. REV. HENRY LITTLE, Secretary.*

OHIO—	
Aurora,	36 50
Dayton,	200 00
Larkland,	7 95
Figma,	3 27
Troy,	75 00
Walnut Hills,	1 00
Seventh Cong. Ch.	89 15

INDIANA—	
Black Creek,	4 00
Columbus,	1 60
Greenwood,	17 22
Laporte,	22 14
Mishaw,	20 00
Vevay,	1 00
Zoar,	95
	<hr/> \$473 78

*Rev. DRIVER CLARY acknowledges the receipt of the following sums in Wisconsin to Aug. 12, 1851.*

Beloit, First Cong. Ch. \$47.57; B. Durham is full to const. James Durham a L. M., \$12,	62 57
Presb. Ch.,	16 47
Rochester Falls, Cong. Ch.,	6 88
Waukegan, Cong. Ch., by Rev. Mr. Persons,	20 50
	<hr/> \$106 42

*The New Hampshire Missionary Society acknowledges the receipt of the following sums from March 25th to Sept. 25th, 1851. Rev. B. P. STONE, Secretary.*

Andover, Cong. Ch. and Soc.,	4 05
Astoria, Presb. Ch. and Soc., \$12.95; Laddan, \$11,	23 95
Bedford, Presb. Ch. and Soc.,	129 00
Beverington, Cong. Ch. and Soc.,	19 00
Bethlehem,	19 15
Boscawen, West Cong. Ch. and Soc., \$34; Paul Dodge, L. M., \$30,	54 00
Brewster, Cong. Ch. and Soc.,	22 00
Bristol, in full to const. Rev. D. O. Norton a L. M.,	25 00
Brookline, Cong. Ch. and Soc.,	30 00
Canton, Cong. Ch. and Soc.,	8 10
Canaan, Mrs. Sarah Harris, \$5; Mrs. Folger, \$1,	6 00
Candia, Cong. Ch. and Soc., \$30; legacy of Wm. Robie, \$100,	160 00
Cantonbury, Cong. Ch. and Soc.,	20 00
Carroll Co., a friend,	5 00
Caster Harbor, Cong. Ch. and Soc.,	10 00
Charlestown, Cong. Ch. and Soc.,	20 00
Chater, Cong. Ch. and Soc., \$51; J. W. Hayes, \$10,	61 00
Chermon,	20 46
Concord, viz:	
First Cong. Ch. and Soc., \$108.67; Mrs.	

Charlotte Watson, \$5; Mrs. Elizabeth Bradley, \$5; Deac. B. Farnum, \$10; N. Ballard, \$3,	130 67
East Cong. Ch. and Soc., \$5.44; Rev. W. Fiske, \$5; Deac. John Eastman, \$5,	15 44
South Cong. Ch. and Soc., Rev. B. P. Stone and wife, \$10; Mrs. Mary Farrington, \$5; Samuel Farrington, \$10,	25 00
Coos Co. Conf. of Churches,	9 35
Cornish, Cong. Ch. and Soc.,	9 84
Dover, Cong. Ch. and Soc.,	194 50
Dublin, Cong. Ch. and Soc.,	12 00
Epping, Cong. Ch. and Soc.,	18 54
Exeter, First Cong. Ch. and Soc.,	35 75
Fitzwilliam, Cong. Ch. and Soc.,	40 00
Franceola, Cong. Ch. and Soc.,	5 00
Gilmanton, Cong. Ch.,	5 64
Gilsum, Cong. Ch. and Soc.,	10 50
Goffstown, Mrs. F. Moody,	1 00
Goshen, Cong. Ch. and Soc.,	16 10
Groton, Mrs. Lewis Cummings, \$5; D. Cummings, \$5,	10 00
Hancock, Cong. Ch. and Soc.,	21 00
Harrisville, Cong. Ch., \$7; Benev. Assoc., \$10,	17 00
Haverhill, Cong. Ch. and Soc., \$31.86; A. R. Merrill, \$5,	36 86
Heaniker, Abel Connor,	10 00
Hillsboro Bridge, Cong. Ch. and Soc.,	22 82
Hillsboro Center, an individual,	1 00
Hinsdale, Cong. Ch. and Soc.,	25 00
Holla, Benev. Assoc.,	35 25
Hopkinton, Cong. Ch. and Soc.,	18 05
Hudson, Cong. Ch. and Soc.,	7 91
Jaffray, East Cong. Ch. and Soc.,	4 33
Keene, Gent. Assoc., \$50.75; Ladies' Lebanon Sec., 71; Mon. Con. Coll., \$31.30,	162 14
Lebanon West, Deac. Samuel Wood, \$21,	15 00
Lempster, Cong. Ch.,	19 75
Littleton, Cong. Ch., \$13 87; Abijah Allen, \$4; legacy of Willis Wilder, \$50,	67 87
Lyme, Cong. Ch.,	50 00
Lyndeboro, Cong. Ch.,	49 47
Manchester, First Ch., \$26.39; James Hersey, \$5,	31 89
Marlboro, Cong. Ch.,	4 00
Meredith, Village Cong. Ch., \$22.10; Mrs. S. Sanborn, \$2,	24 10
Merrimac, Rev. G. C. Little,	2 00
Moultonboro, Cong. Ch., \$6; Mrs. M. Dodge, \$2,	6 00
Mount Vernon, Cong. Ch. and Soc., \$39; T. Kittredge, \$5,	35 00
Nelson, Cong. Ch. and Soc.,	16 00
New Alstead, Cong. Ch. and Soc., \$9.42; Rev. J. W. Perkins, \$5,	14 42
New Boston, Presb. Ch. and Soc.,	13 79
New Ipswich, Cong. Ch. and Soc.,	13 00
Newport, Cong. Ch. and Soc., \$42.99; Mrs. Susan Reed, \$10,	52 99
Northampton, Cong. Ch. and Soc.,	7 25
Northwood, Cong. Ch. and Soc.,	8 00
Nottingham, Cong. Ch. and Soc.,	5 00
Ossipee, Cong. Ch. and Soc., \$8; individuals, \$18,	26 00
Pembroke, Cong. Ch. and Soc., \$28.00; legacy of Mrs. C. Osgood, \$7,	25 09
Pittsfield, Cong. Ch. and Soc.,	31 75
Plainfield, Cong. Ch. and Soc., \$6.50; Rev. J. Searis, \$5,	11 50
Portsmouth, Cong. Ch. and Soc.,	53 00
Rindge, Cong. Ch. and Soc., \$17.54; Fem. Aux. H. M. S., \$27.35; J. B. Bruce, \$10,	54 39
Salisbury, legacy of Mrs. Mary Bowers,	100 00
Sanborn, Cong. Ch. and Soc.,	10 00
Stoddard, Ladies' Sew. Soc.,	5 00
Sullivan, Cong. Ch. and Soc.,	15 65
Swansey, Cong. Ch. and Soc.,	11 00
Temple, Cong. Ch. and Soc.,	21 04
Troy, Cong. Ch. and Soc.,	18 00
Wakefield, Cong. Ch. and Soc.,	23 00
Walpole, Cong. Ch. and Soc., \$20; Miss R. Sparhawk, \$5,	35 00
Warner, Deac. F. Eaton,	2 00
Washington, Cong. Ch. and Soc.,	10 00
Westminster, Cong. Ch. and Soc.,	30 00
Windham, Pres. Ch. and Soc.,	29 67
Coll. at General Association,	43 77
Legacy in part from Sanborn estate,	704 60
Divided on Ball Road Stock,	40 00

*Cont Societies.*

Amherst,	22 30
Andover,	2 00
Antrim,	9 08
Barrington,	5 00
Bedford,	35 50
Bennington,	11 00
Boscawen East,	16 48
Boscawen West,	21 23
Bradford,	16 06
Brentwood,	18 34
Bridgewater,	2 08
Bristol,	4 11
Campton,	23 17
Candia,	19 24
Canterbury,	10 00
Center Harbor,	6 66
Charlestown,	10 35
Claremont,	9 88
Concord, First Ch.,	23 36
Concord East,	20 77
Concord West,	21 16
Cornish,	4 07
Croydon,	5 55
Danbury,	10 51
Deerfield,	11 00
Dover,	30 00
Dublin,	6 00
Dunbarton,	30 00
Epping,	9 36
Epsom,	11 33
Exeter,	42 12
Fitzwilliam,	12 44
Franklin,	17 12
Gilmanton Iron Works,	13 82
Gilsom,	6 50
Hancock,	24 34
Haverhill,	30 00
Hebron,	5 50
Heniker,	9 43
Hill,	3 10
Hillaboro Center,	15 30
Hopkinton,	12 53
Hudson,	15 67
Jaffrey,	5 10
Keene,	30 00
Lebanon Center,	25 00
Litchfield,	9 82
Littleton,	2 50
Londonderry,	33 09
London Village,	6 52
Manchester, First Ch.	64 31
Marlboro,	8 51
Meredith Bridge,	28 00
Meredith Village,	12 14
Meriden,	14 49
New Ipswich,	16 52
Nelson,	10 65
Newport,	19 53
Northampton,	18 73
North Walboro,	7 00
Osmee,	14 00
Pelham,	22 00
Pembroke,	28 10
Pittsfield,	25 60
Plainfield,	5 50
Plymouth,	35 00
Portsmouth,	40 00
Rochester,	20 00
Salem,	17 00
Sallebury,	15 00
Sanbornston,	5 00
Stoddard,	11 00
Tamworth,	12 00
Washington,	9 00
West Lebanon,	17 25
Windham,	18 90
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	\$4,535 63

*The Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of August, 1851. BENJAMIN PERKINS, Treasurer.*

Amherst, Faculty and Students of Amherst College,	68 00
Andover, Teachers and Students in Phillip's Academy, to const. M. McIlhose a L. M.,	43 50

Charlestown, First Cong. Ch. and Soc.,	110 00
Danvers, Third Cong. Ch. and Soc., to const. Mrs. Lydia M. Fletcher a L. M.,	40 00
Dorchester, Second Ch., a friend,	25 00
Dover, Miss Mary Wight,	5 00
Essex North, Aux. Soc., James Caldwell, Treas. Newbury Ladies, \$104.28, Gent., \$51.87, with \$100 from Mrs. Greenleaf in July, to const. Josiah Little (by three nieces). Joseph D. Coffin, Wm. I. Currier, Ebenezer Savory, Mrs. John P. Pearson, Mrs. Charlotte H. Bartlett, Mrs. Andrew Millicore, Mrs. Josiah Pillsbury, Life Members,	136 15
Framingham, Hollis Evangelical Society, to const. Rev. Increase N. Tarbox a L. D.,	100 00
Grafton, Evan. Cong. Soc., to const. Oliver M. Brigham a L. M.,	30 00
Hampden Co. H. M. S., H. Brewer, Jun., Treas., of which \$75 is from the Ladies Sew. Soc. in Rev. Mr. Buckingham's Soc., Springfield, for support of a Missionary at the West,	677 00
Medford, legacy of Miss Anna Bryant, by E. Hayden, Exr.,	180 00
North Adams, Cong. Ch. and Soc.,	26 57
North Reading, Addison Flint,	5 00
South Amherst, N. C. Dickinson,	15 00
South Deerfield, Monument Ch. and Soc., to const. Edward Clark a L. M.,	20 00
Sutton, Cong. Ch. and Soc.,	31 00
Templeton, Rev. Mr. Sablin's Ch. and Soc.,	60 00
Woburn, North Ch. Free Gift Soc.,	4 00
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	\$1,535 32

*The Philadelphia Home Missionary Society acknowledges the receipt of the following sums, from June 1st to Sept. 1st, 1851. REV. ROBERT ADAMS, Secretary.*

NEW JERSEY—	
Boonton, Coll. in part,	25 45
Fairton, bal. of Coll. by Rev. D. C. Meeker,	10 50
North Hardiston, a member, by Rev. J. Campbell,	5 00
South Orange, to const. M. A. Peck a L. M.,	30 16
PENNSYLVANIA—	
Carbondale,	40 00
Darby, Coll., \$21.05; Mrs. B. Naglee, \$5,	26 05
Dauphin, Coll. by Rev. G. R. Moore,	12 50
Eric, Board of Agency,	12 00
Franklin, Presb. Ch.,	23 16
Harrisburg, Presb. Ch. Coll., \$172; Mr. Kerr, \$1; Mrs. McKinney, \$2,	175 00
Honesdale, Estate of Jason Torrey, by John Torrey,	200 00
Marple, Coll. by Mr. Eckfeldt,	46 61
Mullengar, Coll. by Rev. J. McMaster,	5 25
Philadelphia, viz:	
First Ind. Ch., Miss. Soc. to const. A. R. Burtis a L. M.,	40 00
First Presb. Ch., Wm. Sloanaker,	10 00
Third Presb. Ch., Sab. Sch. Miss. Soc., \$17 88; individuals, \$14,	31 88
Central Ch., N. L. box Coll. by Wm. Sanderson, \$18.70; individuals, \$25,	43 70
Clinton St. Ch., C. Tingley, \$10; interest on Church Stock, \$22.50,	32 50
G. W. McClelland, \$10; Mrs. C. B., \$5,	15 00
Uniondale, by S. D. Ward,	25 37
Unionville, Coll. by E. Earle,	6 59
Wells, Coll. by Rev. J. L. Ely,	7 50
Henry Duffield, \$10; Mrs. H. Duffield, \$10,	20 00
DELAWARE—	
Blackwater,	1 50
Delaware City, by W. D. Clark,	2 00
Laurel, by Rev. W. B. Mustard,	2 65
Port Penn,	1 00
Wilmington, Presbytery, by Rev. G. W. Kennedy,	30 00
Mrs. W. Kennedy, by Wm. Parves,	2 50
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	\$202 75

# THE HOME MISSIONARY.

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Go, . . . . . PREACH the GOSPEL, . . . . . *Mark xvi. 15.*

How shall they preach except they be SENT? . . . *Rom. x. 15.*

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Vol. XXIV.

DECEMBER, 1861.

No. 8.

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## Why are not the Waste Places Built up?

THE AMERICAN HOME MISSIONARY SOCIETY has labored for twenty five years to supply the Gospel to the growing population of our country. By a constant, wakeful attention to the newest developments, it has succeeded in effecting the lodgement of religious institutions in each principal section, simultaneously with the entrance of the people. In this way, the most important points of influence, along the lines of migration and trade, have happily been supplied with the means of grace.

When the Society was formed, Ohio was yet a frontier State. Since then, Indiana, Michigan, Illinois, Wisconsin, Missouri, Iowa, Minnesota, Texas, New Mexico, Oregon and California, have successively sent up the Macedonian cry. Different portions of these new States have stood forth, each in its turn, more prominent than all others, "as the Canaan of its day, to which the emigrant tribes directed their course; but scarcely had the outline of its settlements been sketched, ere it was obliged to yield this distinction to some newer and more attractive territory beyond it." Thus, the resources of the Institution have been continually taxed to keep up with the most advanced settlers. Meanwhile, the process of filling up with people the vast interior of those States, has been steadily going on. More than two millions and a half have been added to their population within ten years. These are continually rendering the settlements more dense. What is this year a scattered hamlet, becomes, the next a compact village, encircled by its system of rural dependencies. Streams are occupied by mills and factories; the winding forest road is superseded by the straight turnpike, bordered by fenced fields. Every succeeding year, canals and railways open new routes of travel, create centers of local trade, and develop more and more the resources of the country. In this way, there has accumulated on the hands of the church a vast amount of missionary labor—that of *filling up these vacant spaces* in the interior with churches, ministers, and the means of grace. Every year adds to the sum of this unaccomplished work, and increases the difficulties of doing it.

*Why is this work not done?* The churches who have engaged with any considerable zeal in the propagation of the Gospel in our country, have their respective organs through which they operate, and into which they pour their contributions for this object. They hold these organizations responsible for the extension of religious institutions; and if the progress be not in proportion to the demand, they ask for

the reasons. And this is right. If there has been any dereliction, either on the part of the public in supplying the means, or on the part of the societies in employing them, it should be ascertained and corrected without delay.

Having had no small share of the responsibility of our Home work devolved upon them, the Executive Committee of the American Home Missionary Society remark, in relation to the question propounded above, that the institution which they represent has done all that could reasonably be required of it to meet the increasing demand for the Gospel in the waste places of our land.

1. It has diligently sought for suitable persons to be employed as missionaries, and sent them upon the field. Not only has it been ready to accept such as might offer themselves for this service, with proper testimonials, but it has labored to excite a missionary spirit among candidates for the ministry, and to turn the current of interest and feeling towards the destitute portions of the land. A large share of all the statistical and other information which has been thrown before the public, and which constitutes the common fund of knowledge and interest respecting the West, has been developed by the research of the officers, agents and missionaries of this Society. This information has been wrought into appeals both to the ministry and to the churches. And the success of these efforts is seen in the annually increasing list of missionaries and missionary congregations. By far the larger part of the permanent work accomplished in the newer sections, by planting churches, sending out and sustaining ministers, and thus establishing religious institutions on some stable basis, has been done by the agency of this Society, and in the natural and appropriate operation of its plan and policy. In the States of New Jersey, Delaware and Maryland, more than forty churches have risen by the aid of this Institution to a condition of self support. In New York, a similar work has been done for more than one hundred and sixty churches; while some three or four hundred others have received more or less aid. Sixty, out of seventy eight churches on the Western Reserve, which assume the support of their ministers, are the foster children of this Society. In the infancy of Ohio and Indiana, this Society and its present auxiliaries assisted nearly all the churches which received aid from any source, so that it is scarcely an exaggeration to say, that all the Congregational churches, and all the Presbyterian churches of both schools, have been directly or indirectly aided by it. Of the churches in the States of Michigan, Illinois, Wisconsin, Missouri and Iowa, it may be said that they have been *created*, instrumentally, by the American Home Missionary Society. Only three of the eighty Congregational churches of Michigan have arisen without its help; and the facts are similar respecting the one hundred Presbyterian churches of that State. In Wisconsin, one hundred and twenty ministers—all but thirteen of the Presbyterian and Congregational denominations who have preached in that State—have been sent or sustained by this Institution; and nearly all the one hundred and twenty six churches in the State have been either organized by its missionaries or aided by its funds. Seven eighths of the churches in Illinois, which sympathize in doctrine and ecclesiastical relations with this Institution, owe their planting and training to its timely and liberal care. And if we subtract from Iowa and Missouri the missionary results of its agency, we leave nearly a total blank. In short, within the period of its existence, “the Gospel has been preached by its missionaries at not less than *three thousand five hundred stations*; and not far from *eight hundred churches*, gathered or nurtured through its instrumentality, have passed from the list of beneficiaries, and are now supporting their own Gospel institutions.”

2. This Society has done more than all other agencies to explore the field, and take definite account of its extent and wants. While it has aimed, as fast as prac-

ticable, to limit the field of its missionaries to one congregation, it has employed from a *fourth to a third of the whole number* in districts of larger extent, each hunting up the sheep scattered over several townships and even counties, not only ministering to existing churches, but ascertaining the desirableness and practicability of organizations at new points, and in due time bringing them into being and giving them form and stability. Churches thus originated are immediately connected with the appropriate ecclesiastical bodies most convenient to them, and thenceforth appear as the natural growth of those bodies, rather than of this Society, by whose missionaries and at whose expense they are formed and fostered. Indeed, so largely are the Presbyteries and Associations of the West indebted to this source for the ministers and churches composing them, that they could scarcely have had an existence there without its agency.

3. This view of what the Society has been enabled to accomplish in times past, is evidence that its *plan* is adapted to do any amount of work of the same kind in time to come. What *has been* done by the Society may *still* be done, to any desirable extent, by the same machinery.

If, then, the waste places of our land are *apparently* (not really) increasing in a greater ratio than the process of supply, it cannot fairly be imputed to a want of adaptation, or inefficiency, on the part of the Society. Why, then, are they not supplied? The answer is to be found in such considerations as the following:—

(1.) There is probably a misapprehension in the public mind as to the relative increase of destitute places. True, they are painfully numerous, and their condition demands the active sympathy of the churches. But we think it is not true that, compared with the same class of cases in former years, they are more numerous in proportion to the number of supplied churches. We believe that the number of the population who enjoy the means of grace is *gaining*; and the number of those who do not enjoy those means, is *relatively declining*. The impression that has gone abroad in connection with recent efforts for “church extension,” viz: that there is an alarming deficit in the amount and efficiency of the present means of evangelization, has arisen from *increased attention* to the subject, rather than from a proportional increase of destitution. The churches have slumbered over the condition and wants of their dying neighbors, and left the work of supplying them almost wholly to the Society; and when at length they awake to the extent of the destitution around them, the newly discovered wastes affect them with the belief that comparatively nothing is doing to remedy the evil. The Society may justly say to such churches, “these are the waste places of which we have been telling you for years; destitutions explored and gauged by our agents, and in behalf of which we have appealed over and over again, through the pulpit and the press, beseeching your co-operation in all practicable ways for their relief. And it is in no small degree owing to the want of your co-operation that the process of supply goes on so slowly.”

(2.) Again, it is suggested, that an important reason why so many sections of our great field are imperfectly supplied with the means of grace, is to be sought in the *limited supply of ministers* available for the missionary work, and of *means* to sustain them. Before blame can be laid upon the conductors of Home Missions for failing to supply the vacancies which awaken so much sympathy, it should be shown that they have ever rejected the application of a single suitable candidate for missionary employment. Where is the minister, whose testimonials of standing and adaptation to the labor which he sought were such as they should be, who, on application for missionary employment, has not met with a cordial response? And is not the slow growth of congregations in our new settlements the necessary result, to a great degree, of the *limited number of laborers*? The country has expanded, the

population has increased at a most unprecedented rate, while the numerical increase of the ministry has been in no corresponding proportion. And the hindrance to missions, arising from this scarcity of men, is further aggravated by

*The want of means* to sustain them. Many ministers are hindered from entering the missionary field, because the size or health of their families requires a larger support than can be made up by the feeble churches, even with the usual amount of missionary aid. But why does not the Home Missionary Society make a more liberal grant to such cases? *Because it has not the means.* The Executive Committee make the best disposition in their power of the contributions submitted to their control. They do not believe they could adopt different principles of appropriation without doing less good with the amount intrusted to them. Nor do we think it practicable for any society, or other arrangement for missionary operations, to place ministers in the field and sustain them, any faster than is done by the operation of this Society, without a more rapid multiplication of laborers, and a more liberal scale of contributions by the churches for their support.

The remedy for the evil complained of, then, cannot be one of sudden effect. It must be a work of time, a gradual and progressive process, by which the heart of the church shall be quickened and enlarged, a larger proportion of her sons and her treasures consecrated to the missionary work. No resolutions of ecclesiastical or other assemblies, no changes of organization can supply the want of the vital pulse of holy zeal, or dispense with the agency of more ministers, and more self denial in providing for them the means of subsistence. And what is wanted to repair the breaches in the walls of Zion, is not more explorers to find where they are; nor plans and resolutions in reference to the undertaking; but laborers who have a mind to the work, and materials wherewith to build.

### Auxiliaries.

#### VERMONT D. M. SOCIETY.

##### Thirty Third Anniversary.

The Vermont Domestic Missionary Society held its Thirty third Anniversary at Bradford, on the 18th day of June, 1851.

An abstract of the Annual Report of the Directors, was read by Rev. J. F. Stone, the Secretary. The meeting was impressively addressed by Rev. Messrs. Boutelle, Fisk, Thurston, and the President, Hon. E. Fairbanks.

The leading facts pertaining to this portion of the missionary field are contained in the following extracts from the Report.

##### *The Treasury.*

When the Treasurer's account was closed at the last annual meeting, there was a balance on hand of \$154.07. There has since been received \$6,688.96, making the available resources for the year \$6,843.03.

Sums amounting to \$1,148.95 have been sent to the A. H. M. S., at New York, without passing through our Treasury; so that the whole amount of receipts from Vermont, during the year, for Home Missionary purposes, is \$7,839.91; which exceeds the amount of the previous year by nearly \$2,000. But this increase is mainly from legacies. The amount from ordinary collections and donations, exceeds the amounts from the same sources for last year, by only about \$400. And it must be obvious to all that we ought not to presume on an equal amount from legacies, for years to come, so that the question of sustaining enlarged operations must be decided by the contributions of the churches and congregations.

Had no more been realized from legacies this year than during the previous year, and had the contributions been the same as they have been, the Treasury would have been deficient by more than \$1,000. And the Board cannot go forward and occupy the additional fields which Providence is opening before them

with very encouraging prospects, as the Society have instructed them to do, without a large increase of means.

So nearly as it is possible to calculate, in view of present providential indications, not less than \$2,000 more than has been received from all sources during the past year, will be indispensable for the ensuing year. And without such increase of means, the Board will have to refuse applications from fields of importance and good promise, or incur liabilities without the means of meeting them.

#### *Summary.*

Sixty one missionaries, including the Secretary, have been in commission during the whole or some portion of the year, and the ministerial labor performed by these, and which the Society has assisted to sustain, amounts to fifty years and about three months.

The aid of the Society has been extended to 68 fields, viz: To 61 churches, to 6 communities without churches, and by an itinerant mission of about three months, to the destitute parts of Essex county.

Twelve of these fields have been added to the list within the year.

#### *Revivals.*

It is with heartfelt joy and gratitude to God, that we are permitted to report that many of the aided congregations have been visited with the outpourings of the Spirit, by which the churches have been quickened and sinners converted. From 15 congregations there have been reported 125 hopeful conversions. And other reports speak of several conversions, without mentioning the number.

During the year 192 have been added to the aided churches—132 by profession and 60 by letter.

Sixteen have been reported as deceased, and 22 as dismissed to other churches. If these are all the removals, then it would appear that the increase of members in the aided churches is 154.

#### *Thirty Self Supporting Churches.*

On looking over the State with reference to the results of the missionary operations of past years, it is found that of the churches which have been aided by this Society within the last 25 years, thirty are now sustaining the preached gospel without missionary aid. Most of these are stable and efficient churches. But two of them, owning a meeting house in common with another denomination,

have Congregational preaching only half the time. And two are supplied by ministers who have some other means of support, for a compensation that would not be adequate to the support of a minister in ordinary circumstances.

#### *Churches Weakened.*

Twelve other churches, whose names appear in the list for this year, had become independent of the Society, and for several years supported their own minister; but they have been again reduced to the necessity of applying for aid.

More than 30 fields which have been the scenes of missionary labor within 25 years, are now, and most of them have been for a long time, destitute. In several of these fields the churches have already become extinct, and in others, are rapidly wasting away, and must soon become extinct, unless efficient measures are used to prevent.

Had missionary labors been sustained in these places permanently, notwithstanding temporary reverses and discouragements, there would doubtless, long ere this, have been in many of them, stable and influential churches, supporting their own means of grace and co-operating with us to plant the gospel in other communities.

And the results of the past operations of this Society are seen in the present condition of the churches now receiving aid, as contrasted with what must have been their condition if no missionary labor had been performed in their behalf. Not a few of these churches would, in all probability, have become extinct before this, but for the aid and sympathy they have received. For it is well known that some, even of those that are now the most prosperous, were on the point of abandoning all further efforts, when they were taken up by the Society. In estimating results, we should consider the evil that has been prevented, as well as the positive and visible good that has been achieved.

#### *Reasons of this.*

On searching for the cause of the diminution of so many of the churches, and the protracted feebleness of many that have long been receiving missionary aid, it is found, that while the ordinary causes of decline have prevailed to some extent, many of the churches have been reduced, mainly by emigration to the West and to other parts. A large proportion of some of these churches has thus been transferred to other fields. Several churches at the West were ori-



ginally almost entirely composed of members from these churches.

Of twenty five which were dismissed by a missionary church in Vermont to other churches, one resides in Kentucky, two in Wisconsin, four in Illinois, two in Ohio, two in Pennsylvania, two in New York, two in New Hampshire, and seven in Massachusetts; and only two in Vermont, one having died. Those now living reside in nine different States, and, so far as we know, are maintaining a christian life.

From another of the feeble churches, more than forty have gone to the West, and more than half that number to different parts of New England. Three of these are ministers of the Gospel—one the Pastor of one of the principal churches of New England, and two in the service of the A. H. M. Society at the West. Two are distinguished female teachers, Principals of female seminaries. More than fifty of the pupils of one of these, it is understood, are now teachers at the West.

From seven churches, the aggregate of whose resident members is only three hundred and twenty three, there have gone out more than five hundred and fifty, seven of them ministers; and nearly two hundred of them have gone to the West.

It should, perhaps, be considered, that emigration draws mainly upon the young, or at least, such as are in the vigor of life; while the aged and the feeble generally prefer to remain.

While such facts go far to explain the occasion of the protracted feebleness of so many of the aided churches, and the rapid diminution of others, they also show that the results of missionary labors are to be looked for, not wholly, nor in all cases principally, in the fields where those labors have been performed; but in other and distant parts. To the superficial observer, who casts a hasty glance at some of our missionary fields, the impression suggested is that very little has been accomplished; that the expense and toil have been in great measure thrown away. "Your Society have made a failure here," he says. "You have accomplished nothing; and you probably never will accomplish any thing in this field. The church is just about as feeble, and requires as much aid as it did ten years ago. Perhaps you have not the right sort of a minister here." We point him to other parts for the results of these labors. We point him to churches in Illinois, in Wisconsin, in Iowa, and other parts of the great field, composed wholly,

or in part, of such as have gone out from these churches. We point him to meeting houses which those churches have erected—to the ministers which they are supporting—to the Sabbath schools, and other schools which have been established by their means—to the influence which they are exerting for morality, and good order, and intelligence, and the civil weal, and to promote the evangelization of the new but rapidly increasing settlements around them;—and we say to him, there are the principal results of the humble, laborious and self-denying missionary toil performed in connection with many of the feeble churches of Vermont.

And who can doubt that the churches of Vermont are doing more to establish and sustain the institutions of religion throughout the land, by means of the christian families and individuals that have been trained up in these churches for the service of God, and are now scattered throughout the land, than they could have done by any other means. And do we not see the hand of God in this? Is it not his way, in part, for spreading the gospel, and extending the church, till the land "shall be full of the knowledge of the Lord?"

#### *Look at this.*

The means and efforts hitherto appropriated to the cause of Domestic Missions, have been far from proportionate to its intrinsic and relative importance, or to the providential demands. We make but slow progress towards "taking possession of this whole State for Jesus Christ." Our Society has been in operation more than thirty years, yet even now, not less than seventy fields are destitute of Congregational preaching, and many of them of preaching by any denomination. In some of these fields, one generation has already grown up without the gospel, and gone out into the world. And little improvement is made to secure a better training of the next generation. At the rate we are advancing, another century must pass before the institutions of the gospel will have been established in every community; and other generations of undying souls will have exerted and transmitted their influence, spent their season of probation and gone to their account. The friends of religion in Vermont must take care of the religious interests of Vermont, or none will do it.

## Missionary Correspondence.

### MINNESOTA.

*From Rev. J. C. Whitney, Stillwater, Washington Co.*

It is as a dream, or a tale that is told, when I remember that two years have been spent in the employment of the American Home Missionary Society. Yet I trust that the means and the time have not been spent in vain. If I look at the real state of things as they now exist in this community, I feel as if little had been done; but when I trace back step by step, I feel as if much had already been accomplished. Our Sabbath service is better attended; our temperance movement greatly encouraging, effecting more than our most sanguine expectations of its results.

On the 3d of August our Church was dedicated. The sermon was preached by the Rev. Dr. Potts, of St. Louis.

### IOWA.

*Frontier Activity in Diffusing the Word of God.*

The zeal of the friends of truth, in circulating the Scriptures in this comparatively frontier country, may well put to shame the apathy of many older settlements.

A Bible Society for this county was organized a little more than a year ago. Since its organization \$180 worth of Bibles have been purchased by the Society; \$100 worth have been sold for cash, and one fourth of that amount has been donated to the destitute, by an agent employed for this purpose. \$160 have been subscribed, and about \$100 collected and paid for Bibles and for defraying other expenses of the Society. About two thirds of the county has been visited, and the destitute supplied by our agent. It is expected that he will prosecute his labors till every family in the county is visited, and all are supplied with the word of life who will receive it.

*From Rev. J. W. Windsor, Maquoketa, Jackson Co.*

#### *Losses by the Flood.*

The floods this spring have been more disastrous to our community than any

thing that has occurred since the settlement. There are few families but have suffered; and many have lost not only the amount of their last winter's work, in the shape of logs cut and hauled to the saw mills; but also many farms, situated on the banks of the streams, have been stripped of their fences, and their crops for the present year utterly destroyed. I think the loss sustained by this immediate neighborhood, will nearly equal the whole amount required to sustain the missionaries of your Society in this State for one year. A portion of this has fallen very heavily on those who bear the principal weight of sustaining the Gospel in this place. Some of these are men who have long struggled with poverty and the difficulties of a new country, and were just beginning to feel themselves somewhat relieved from their pressing pecuniary obligations, usually attendant on the unnatural and extravagant amount of interest demanded for money in the West. Some of our farmers have had no alternative other than the loss of their farms, or to pay from 20 to 50 per cent. interest on the entrance money. I am glad to say this state of things is passing away.

Here is a wide field of labor, and must ultimately become a somewhat prominent point. The mass has yet to be moulded. The thought of this region's being thrown open for the wild beast of the wood, to enter and scatter the sheep and to devour, is distressingly painful to my mind, and I should prefer to endure privations to a much larger extent if necessary, rather than forsake the field.

At Maquoketa my congregations continue good. Sometimes we see considerable attention and seriousness under the word. We do not always retain the individual among us sufficient time to trace its development. This is one evil to which we in the West are much exposed; oftentimes, removals take from us our best members; and at other times those of the unconverted who appear most promising. We hope and pray, as they leave us, that they may diffuse light in the yet darker spots of the West. Still, we have reason to feel encouraged—the Lord has not left himself without witness among us. At our communion season in July, we were privileged to receive three members of one family by profession of their faith in Christ. Their mother, two sisters, and their husbands, were connected with the Church previously.

*From Rev. S. D. Helms, Cottonville, Jackson Co.*

#### **Death of Mrs. Helms.**

The blow which had so long been impending, at length fell upon me. In my former report I mentioned the sickness of my dear, affectionate wife. The Lord has taken her from me, to be with me no more while I stay in this world. While I feel a desolation and loneliness of heart which only those know who have learned by a similar experience, still there is a mitigation to my sorrow in the assurance that my loss is her gain. The last days of her life made me feel more than ever before, the preciousness of the Christian's hope. She was called to leave her family at a period most trying to a mother. She left behind her two children, but she gave them up with less apparent conflict of mind than I could have expected. She committed herself and her all to Christ, and the peace which the world cannot give was hers. The day before she died she said to me, "All is peace." She was buried on Saturday, and on the Saturday following I followed to the grave, to be laid beside the mother, our infant son. Thus stroke has followed stroke.

The neighbors were attentive and kind during my wife's protracted illness. My hope and prayer is that the impressions made by those scenes, so trying to myself, may yet result in the salvation of some souls.

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*From Rev. W. L. Coleman, Bellevue, Jackson Co.*

#### **Afflictions—Church Building.**

Last fall the Lord visited us in judgment in suddenly calling into the eternal world two heads of families, whose wives had been for some time members of our church. These providences, giving occasion to a class of discourses of a most solemn character—which were continued for successive weeks—God graciously blessed to the awakening and gradually the conviction of some, who during the winter were hopefully converted to himself. These have augmented the forces of our little Zion; and we have felt encouraged in our prayer meetings, and have undertaken to erect a house of worship.

The past quarter has been full of solemn events. The Cholera visited our town during the last eight days of July and the first five or six of August, of

which some seven or eight of our inhabitants died. There were also in our town and vicinity some four or five deaths about the same time from other diseases—one or two of them from delirium tremens. Not a member of any of our Protestant churches has been called away, nor have many of them been sick. This we esteem a remarkable providence. It has been my privilege to visit several houses of mourning, and to present the Gospel of consolation to some. One or two cases were peculiarly interesting. In one instance, where a husband and father had died, I found the widow and five little orphan boys—two of them twins—in deep affliction, and presented to them some of the declarations of God's word, which I was gratified to learn were the means of real comfort.

Though exhausted with care and watching during the hot weather, the Lord has been very merciful to us. I often feel my inadequacy to so grand and glorious a work as that of proclaiming the Gospel of Christ. A remembrance that "this treasure" is committed to "earthen vessels, that the excellency of the power may be of God, and not of us," cheers me; and I learn to trust again in him whose promise is, that his grace shall be sufficient for us. Thus, when weighed down with conscious imperfections and inefficiency, the grace and manifold promises of our covenant keeping God uphold and strengthen me, and I have kept on at work, hoping and trusting that what is sown in weakness, will yet, by our Almighty Father, be raised in power.

I look forward with deep interest to the time when we may worship God and enjoy the ordinances of the Gospel in our own house, where we shall not be so liable to have our appointments infringed upon by others; nor be subject to many other inconveniences common to a new country. The walls of our church edifice are up, and we hope ere long to see the roof on, and the inside work going on briskly. Every thing in the shape of building moves on slowly here. But we are not discouraged. A year spent in erecting a church, and in getting things into a settled and permanent form, I think not spent in vain, in such a place as this.

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*From Rev. W. Jones, Cedar Rapids, Linn Co.*

#### **Christian Emigration.**

Among all the new comers into this vicinity, I do not know of a single profes-

sor of religion who will become connected with our church; and our only present hope of increase, therefore, must be in revivals of religion and accessions from the world; and for that we intend to labor, relying on the blessing of God.

One thing connected with the building up of Christ's kingdom in these new parts, has occupied my mind some recently, viz: the forming of centers of religious, moral and educational influence, by means of the *immigration of Christian families*. Very many churches have already been founded by this means, and much good been done. But a vast deal more can still be done in the same way, by pious families, as such, coming from the older parts of our country, and from churches which can spare them without serious detriment to themselves, and settling down in places where churches may hereafter be formed. I would not indeed recommend them to settle so many together, nor so compactly, as to excite the jealousies of the community, unless they form a *colony*, and even then I should doubt whether they might not ordinarily do much more good in the long run, by *diffusing* their influence; but that five or six families, more or less, settle so near together that they could start a Sabbath school and day school, and prayer meeting, &c., and thus become a *center*, from which an influence for good might radiate all around. A few Christian families thus situated, would be the means of laying foundations which would endure while the world stands. And within my present field of labor, are several *inviting* places for farmers, which might *also* be made just such centers of influence. And I may add, that there is needed just such helps, *in order* to their becoming such centers. The minister finds the need of a *nucleus*, around which he may gather converts, and on whom he can depend to sustain the institutions of religion, wherever he labors. O that christian families at the East would think on these things, and seek to know the will of God and their duty, as to the great western valley; and when they come West, seek not only desirable locations, but *also* a position where they can be efficient laborers in the Lord's vineyard, and lay up much treasure in heaven.

From Rev. O. Eastman, Denmark, Lee Co.

#### Movement Slow but Onward.

There has been no special excitement here since last spring, yet Christians seem

evidently to be making progress in piety, and becoming more established in the principles of the Gospel. Almost the entire population have manifested a very desirable change in the spirit and habits of Sabbath keeping. The attention to public worship on the Sabbath is very gratifying. The solemnity and earnestness with which they listen to the truth, encourage me to hope that there are yet greater blessings in store for us.

The prayer meeting and Sabbath school have been well attended. The deacon of our church is superintendent, and he is indefatigable in his labors and zeal in this cause. We feel that our God is with us in his great mercy, and that the little church that was planted here last spring is a living branch of the true vine.

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### MISSOURI.

From Rev. F. Starr, Weston, Platte Co.

#### Visitation of the Pestilence.

My last gave you an account of my success in obtaining funds for the purchase of a small strip of ground immediately in the rear of our church building. We had just finished fencing, setting out trees, sodding, &c.; all was fair, and the prospects flattering. There had been eight cases of cholera, in eight successive days previous to the Sunday after my last report; and in the morning, thinking that the plague might come upon us, I preached from the text, "There is but a step between me and death." I learned immediately after service, that two persons had died in town that forenoon. In that twenty four hours there were eight deaths. Until 9 o'clock, Saturday night, there had not been a case among the actual residents of our city; but on Sunday, all those who died had long resided here. A dreadful panic spread through the town; the service at night was discontinued, the people being unwilling to congregate together, and I wished to be with the sick. The burning tar at various places through the town, gave it a gloomy and threatening appearance, and seemed to make visible the presence of the dreadful infection. The next day there were many new cases. I had been with one man a large part of the forenoon; he was a partner in one of the drinking houses, (23 public bars in all in the town,) and a bowling alley. He was attended by several large rough men, who lived in the

neighborhood; they were men who never go to church; three at least among them had one time or another promised me that they would come to church; the poor dying man had weeks before promised me the same; but none had ever come. Such was the solemnity of these men, and the sense of near danger was so great, that in three hours, (while the poor man was able only the first time to hear or notice me,) I was requested to pray—"Pray if you will, it may do some of us good, if it can't him." And every time the women were summoned from the other houses, till there must have been as many as 15 present each time. The poor man died; his wife was also sick in the next house. My wife went round to show them how to prepare a shroud. She came home quite fatigued. That day there were five deaths, and at 4 o'clock P. M. my wife was sick with the cholera. For a week or ten days I was detained at home, for no help could be obtained. In fact the avarice of man showed itself in a peculiar manner—many of the servants in town are hired of masters living out of town; these servants were many of them taken away from their employers, lest they should die, and be lost to their masters. This made the condition of things worse.

At the end of that week, about 500 of our inhabitants had fled and taken quarters in the country. As far as was in my power I sought to quiet their fears, and be present with as many as possible. After three weeks the disease seemed to disappear, and in about ten days returned with great violence. We have lost about 70 by cholera this summer, and yet for two years past, while it has been above and below us on the river, we have had but two or three cases. About the middle of July I was prostrated by an attack of dysentery, and slowly recovered, and am again quite well.

#### Death of Ministers.

Three days after my last report, Dr. Fulton, the minister of the O. S. Pres. Church, died very suddenly, with a warning of but an hour and twenty minutes; it was from an affection of the heart and a congestive chill. During the second period of the cholera, Rev. Mr. Roberts, of the Methodist church, was taken sick; for three days he lingered, giving great hope of recovery, until about two hours before he died. He was a great loss to the community. For some six weeks, therefore, I have been the only Protestant minister in this community of 2,000 souls.

#### Progress during the Year.

There have been united to us by letter this year, five; while two have been dismissed to other churches.

As you have learned from my preceding reports, we have done much this year to free ourselves from hindrances and discouragements. From foreign assistance and home exertion, about \$1,500 have been obtained and expended, to free us from debt and place us so that we were safe from the interference of evil men.

The results are these, that the church which all thought ready to die, is in such a state that even without a pastor, they could live and keep together. We have paid \$500 for which a mortgage was held on the house; we paid \$125.50 for the steps which enable us to enter; we paid for a fence which the church promised to build five years before; we have added to our church lot a strip of ground necessary to preserve the walls of the building and the sanctity of the place; we have fenced in a lot before covered with weeds, old wagons, and rubbish from a neighboring wagon shop, and in place of them have 20 young trees growing rapidly. We have also the promise of a gallery, which will encourage our singers, and give them a comfortable place to meet for practice. We have also procured some plain curtains, to add to the comfort of the church, and have braced up the floor, which was settling badly. With a few dollars that remain on hand, we are to repair the ceiling, three or four large portions of plaster having fallen off some two years since. Thus God has blessed us, increased our numbers, encouraged our hearts, freed us from discouragements. We hope he will not withhold a greater, richer blessing, even the outpouring of his Holy Spirit. I think there are some encouraging signs; if he should bless us, our hearts will be full.

#### "Doing Religion."

There is here a prevalent disposition to rest satisfied with the externals of religion to the neglect of the spirit thereof. Hence, with a large number, Campbellism "takes," since it presents a very easy way of salvation, by preaching "*Do religion*," and making the great doing to consist in immersion. Hundreds in this State are taking refuge in Campbellism, and many of them from other denominations. Indeed, from the noise and great flourish of trumpets, one would infer that

there is no safety, except in the ark of Campbellism. And now they have sent into this region one of their great preachers, who is going forth denouncing "the sects," and laboring with all his self sufficiency to make proselytes. And here and there he catches the "unstable" souls who are carried about by every wind of doctrine. But I will give a picture or two.

See that man lying upon his death bed. Soon he must leave this earth and go into the eternal world. But he feels unprepared to meet his God. Well, what shall he do? He is taught to believe that he cannot be saved without immersion. But he is too feeble to be taken from the house to the creek; nay, his physician says he cannot endure the cold bath. Well, what then shall be done? The man is going to die, and must perish unless immersed. Now see, they are taking a large trough into the house, warming water and putting into it. Presently, every thing is ready. The poor man is taken from his dying couch, and put into the trough; and thus, by a Campbellite preacher, he is prepared for death! His conscience is pacified.

But another one. See quite a crowd collecting on the bank of Grand River. "What is the stir?" Why, look there; they are carrying an old lady afflicted with the dropsy, in a chair down into the river. The Campbellite evangelist descends with them. They set the old lady down into the water. The Campbellite preacher takes hold of the back of the chair, and tips the occupant back under the water, the face excepted, which he sprinkles. And thus she is, we suppose, prepared for heaven. But some may ask, why not immerse her entirely? Why, because she could not bear to have her face put under, and, as that preacher says, "God takes the will for the deed," the sprinkling answers just as well.

The prevalence of this phase of error in many portions of the West, renders it probable that a great battle is yet to be fought in behalf of spiritual Christianity, against the formalism which results from teaching the exclusive efficacy of immersion.

*From Rev. T. S. Reeve, St. Joseph, Buchanan Co.*

#### Troublous Times.

Since my last report, sickness has been among us, making fearful havoc among

our citizens. And, what is the more remarkable, is the fact that death has fixed his blighting look upon some of the best of our citizens and church members. We have been visited with three fatal diseases at the same time—Typhoid Fever, Flux and Cholera; all of which have been alike fatal. Indeed, it seemed as if they vied with each other in the work of destruction—for neither would yield to remedies, however skilfully applied. Indeed, they each laughed at physicians, for in as many days we lost three of our oldest and best physicians, one by Typhoid fever, one by Flux, and one by Cholera. I have lost two members of my church by Cholera. There were three days in the third week in July which will not soon be forgotten, for it seemed that death had received a "carte blanche" commission, and our city was literally filled with weeping and woe. For a week, four and five died daily in a population of a little more than 3,000.

We are a wicked city, and our great alarm was, that God was removing from us the best—the most intelligent, most pious—leaving behind but a "feeble folk" to contend against the overwhelming forces of the enemy.

But thanks be to the Father of all mercies, sickness and death have taken their departure, and we are now as healthy as two weeks since we were sickly. Suddenly the diseases came among us, and suddenly they departed from us; showing that they are God's agents, going and coming at his bidding. All glory be unto his name!

My church feels its loss. We mourn as a church; for we feel that one of its main pillars has been taken away. To an old church, in an old community, such an occurrence would be an occasion of joy, for they would think only of that glorious gain which the departed had obtained. But it is different here; the removal of an old tried soldier of the cross is a heavy blow upon our weakened ranks. Our only consolation is that our deceased sisters have gone to that happy land, where glorified spirits shout the praises of the Savior for ever.

*From Rev. S. N. Grout, Memphis, Scotland Co.*

#### Bereavement and Support.

During the last quarter God has been pleased to remove my dear companion to a higher sphere of labor. She died the first of last July, of consumption, at the

age of 25 years and 6 months. But, though called so early in life, and when she had but just entered upon missionary labor, she bade the messenger welcome, and rejoiced in the prospect given her of soon being in a sinless and perfect state. She suffered much bodily distress, but her mind was calm and peaceful. Reason was continued, and she stepped fearlessly down into the dark valley, realizing the faithfulness of Him to whom she had committed her soul in covenant. Her cheerfulness in view of death, the great kindness of this people towards us, and my being fully employed, are to be reckoned among the external circumstances that have tended greatly to alleviate my sorrow. God has been very merciful to me in His providences and in the communications of His grace.

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#### In a strait betwixt two.

At E—the Catholics are making a vigorous struggle to take the place. They have a church there, and intend to have a school or college. It seems all important that I should be there. The people are anxious to have me go there; but I am more than ever encouraged to stay here. I want to be *there*, I want to be *here*; what shall I do? I wish you could send a good faithful brother to take part of the field; and then there would be more work than we could both do. Our Sabbath schools are flourishing. I have been getting some new books, &c., &c. Have preached on the subject of missions, and have established something as near a monthly concert as I can well do at the present. God has given me the affections of the children in a remarkable manner. They are my hope for good in this country.

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### WISCONSIN.

*From Rev. J. H. Kasson.*

#### Five Years in Marquette County.

Having closed my labors there for the present, it may not be unfit to take a slight review of changes effected or good accomplished. First, I have to mourn that no revival has occurred under my ministrations, which may in part be attributed to circumstances peculiar to new settlements, and more it may be to my unfaithfulness. May my Master forgive my shortcomings!

On the other hand, I have witnessed cheering signs of advancement. When I came it was literally a wilderness in respect to temperance, Sabbath schools, Tract and Bible distribution and meetings. But God, through several of his servants, has wrought encouraging changes for the better. Public sentiment is exerting a more decided and stronger influence against intemperance; Sabbath schools have been planted in a large part of the settlements, and are waxing more efficient; and meetings are more steadily and generally attended. Then, the flock of Christ was without a fold; during the first year they were gathered in a little church of seven members, out of which has sprung another this summer, and another still has arisen by its side, this season, on ground that was then a part of my field.

It is some satisfaction, that in leaving the field of my former labors, it is not left destitute. We were reluctant to bid adieu to that scene of our first endeavors in the missionary work, but the preponderating reason was, that my health, which had suffered from my long rides over the cold prairies during winter, would be likely to improve in a field where I should only have to preach at one place on the Sabbath.

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#### A Specimen of Many Fields.

There are multitudes of such settlements as this in the new sections of the West, whose condition demands sympathy, but which without a greater missionary force cannot be adequately reached.

There is no village in the town. The population is between 400 and 500. I have an average audience of perhaps fifty, and have organized a Sabbath school of about thirty scholars. There was no male to take charge of the school at first, but recently a young man has come in who has taken hold of it with much interest. Could sufficient labor be bestowed here the result might be happy. At present a church could not be organized—there is general indifference to the truth, and all labor must be gratuitous.

There are several places of this character in this region. Could a man go into them and devote all his time, he might, through the blessing of God, see rich results; but to have only an occasional appointment, does not seem to promise immediate perceptible results.

### The Missionary in a Western Village.

There is only one place for worship—the school house. Soon after I came, by a vote of the district, four denominations—Presbyterians, Baptists, Methodists and Universalists—were allowed the school house on alternate Sabbaths, and *transient ministers were always to have the preference*. This was to accommodate other sects whose ministers might occasionally come along. As other denominations did not occupy the house, I succeeded in obtaining it every Sabbath P. M. for several months. But recently *transient men* are becoming plenty. The “no soul” doctrine, particularly, is being promulgated, and my appointments are interfered with. The superintendent of the Sabbath school and others, embrace the belief that their souls sleep in death, and that precisely as they die so will they rise—that the righteous will then have the immortality Christ has brought to light, and the wicked be annihilated. The Sabbath school is beyond my reach—I can have no direct influence in it. And while there is such activity on the part of those who are opposed to Presbyterianism, and such indifference on the part of those who had as lief sustain that as any thing, I find it a very difficult matter to get any hold upon the community, or carry out any plans I form. There is no material for a church in the village—not even a man to come out and boldly maintain and make effort for the truth. At present a minister of the Cross must feel that he cannot put his trust in man. Still, there are some encouraging circumstances; my audiences are larger than any other, and the more intelligent portion of the community seem desirous to have me preach here.

The sacrifices which one with a family must make in coming to such a place, are to be learned only by experience. Had I known them, I might have hesitated in regard to my duty. But I am here, and have no disposition to turn back for myself, though I should rejoice in the privileges of Eastern society and schools for my family.

which we hold our meetings is not unfrequently crowded to excess, and sometimes persons are compelled to leave for want of room. I have been compelled by the urgency of the case to make great exertion to secure the erection of a meeting house. And I am happy to say, that after many discouragements, there is now a prospect of success. I have already had the pleasure of seeing the foundation laid and the frame raised, and in a few weeks I hope to see it so far completed that it can be occupied with comfort during the winter.

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*From Rev. J. S. Emery, Sheboygan Falls.*

When I left the East, I went out in one particular, at least, like Abraham, not knowing whither I went. But he who watches the steps of his people, guided me in perfect safety.

This village is situated at the Falls of the Sheboygan River, some six or seven miles from its mouth. According to the last census, it contains some twelve hundred inhabitants. Its water privileges are superior to any in the county, and cannot fail to make it a place of importance. Indeed it is already a place of extensive business.

The inhabitants are a heterogeneous mass. I could take my stand at the corner of some of our streets, and in the course of a day find a representative from nearly every State in the Union, and almost all the nations of the earth. They possess but a very little “elective affinity” for each other. Whatever else they may have left behind them, they have been careful to transport a love for the institutions of their native soil. Hence there is a great diversity of opinion, which is yet, by some means, to be moulded into a proper shape. This fact gives to your missionary a peculiar responsibility; and he needs your sympathies and prayers.

Our congregation has, I should think, more than doubled, numbering now, in good weather, perhaps one hundred and thirty or forty. An average, perhaps, of seventy five.

We have in contemplation the erection of a church edifice, for which a generous subscription is made out, and the timber hewn. I do not think it will be raised this fall. All the materials will, I have no doubt, be collected this winter, and be prosecuted the next season. The ladies

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*From Rev. S. W. Eaton, Lancaster, Grant Co.*

I have been enabled, in the kind providence of God, to labor without interruption and with about the usual degree of encouragement. The school house in



have a sewing circle, the avails of which are designed to be laid out in furnishing the contemplated house of worship.

*From Rev. John Bantly, Platteville, Grant Co.*

#### German Mission.

I come at the close of my year's labor, to tell you what God has done through my feeble instrumentality. I have nothing extraordinary to relate, but when I look back on the year past I can truly say, the mercy of the Lord manifested itself in a visible manner. An old, well experienced Christian, stated to me that the difference between now and the time when I first came here, is like day and night. Those that would first hardly speak with the minister of the Gospel, are now seen from Sabbath to Sabbath in the sanctuary, listening to the preaching of the glad tidings.

I have enjoyed continued health, so that I could preach every Sabbath twice, here, in Hazel Green and in Potosi. Here in Platteville, to judge according to the attendance on the worship, the Lord has blessed my labors. Never has the house where I preach been so crowded as on the last Sabbath. I think that a considerable number are under conviction, and several have come near to the solemn crisis of eternal decision.

#### Persecution.

There are two German Roman Catholic brothers who attended regularly my preaching, leaving entirely their own church. Some other Catholics threatened vengeance. On the fourth of July those Catholics assembled in the beer-house, as their general gathering place, where they got drunk. Now it happened that as the above mentioned brothers were passing peaceably by, the vengeance broke out in open flames. The general watchword was: "Now let us massacre the Lutheran heretics;" and like tigers they fell upon the helpless brothers, and nearly killed them. Other Germans of my congregation ran to assist them, but they were treated in the same way. It was an awful scene; but I hope it has tended to the good of the poor brothers. As it happened towards evening, they washed from their faces the blood, and came with their blue eyes, with us in the evening, to the

prayer meeting. I exhorted them not to regret to suffer a little for Christ's sake. What the consequence of all this will be, I do not know; but they saw at least what kind of a spirit lives in their Catholic brethren. The assailants fled the very same night. Recently they came back and begged for pardon. The injured persons gave to them willingly and christianly the forgiving hand.

We are just engaged in building a house of worship. It is hard for a poor congregation like mine, to erect such a house. The building will be of brick, and 25 by 45 feet, and will be finished this fall except plastering, slips and pulpit, &c., which we will try to finish next spring. It will cost something over \$1,000.

#### A German's Appeal for his Countrymen.

And now, when I look back on the past year—the first as a missionary of your benevolent Society, and the first as a minister of the Gospel—I feel encouraged, and as if God had laid his ordaining hand upon me. How glad I feel to work in the cause of Christ as your missionary! I thank you for all you have done for the Germans. O, my heart is oppressed when I look upon the thousands and thousands of Germans in this State alone, and so few laborers! I look on this subject just as if God had his own purpose in leading so many of every nation, and particularly of Germans, from a dark country to this enlightened and blessed land of freedom. They are rolling to our shores as the waves of the ocean; and why all this? I do not see any other purpose in it, than that they might be supplied with the bread of life; and how can this be done, if not by your Society? I know, it is a difficult work; it is not a work of a year; it is a work of perseverance. It is perhaps hard to reach those whose religious training has but confirmed them in spiritual death, but so much the more they need good men, to lead them in the way of righteousness. I address, in you, the representatives of the American Christians, and I beg you to have an open eye for the thousands of Germans; for now, just now, is the time to work amongst them, or they will fall into the hands of open infidelity or fanaticism. The devil is at work like a lion among the Germans. Paine's Age of Reason is published in German in the East, and finds its way in hundreds of copies to the West; and what will be the consequence of this, if Christians, American Christians, are not on their guard?

## ILLINOIS.

*From Winnebago Co.***A Tornado—Loss of Life.**

The season has been remarkable for the amount of rain that has fallen, and for the tornadoes that have been formed in various parts of the country. One of terrible power passed very near, on the last day of May. It had been showery, with some hail; and the wind very fickle, changing to all points repeatedly; when, at a little past 5 P. M., I was called from my study to look at what appeared to be a very strange movement in the clouds. Instantly obeying the summons, I at once saw that it was a tornado of fearful power; I had never seen any thing so terrible. It was then nearly south of us, and something more than half a mile distant, and its course about E. N. E. Its whirl was tremendous, and its center, from the earth upward, till the dense clouds covered it, was blackened with our black soil. It covered a space in its passage of about thirty rods in width. When first seen, it seemed to be making directly towards the house of a neighbor, and we stood in great fear for the consequences; but when we saw only the roof flying piecemeal, we felt relieved. Its track was a little to the right of the house, and it had almost escaped. From thence, it passed immediately into a grove of young timber, and its effects, from our point of observation, we could no longer see. But its terrible work had been done just before we saw it. It formed on the prairie, about a mile and a half from where we first saw it, and after a course of about one mile, it reached a house built (as is often done here) with stone and coarse sand or gravel, called a cement house. This it leveled with the ground, leaving hardly one stone upon another. Then passing half a mile across a cultivated field (where it filled itself with earth), it struck a framed house which it tore all to pieces, and scattered them as feathers would fly, to a great distance. In the first house, there were three adult persons and a little child, and none of them were materially injured. In the next house were a mother and her two children, with her husband's brother, his wife and their two children. All were badly injured. The mother and one of her children died in about two hours, neither were sensible after they were hurt. The other child died the next morning. The husband and father was away from home at the time, but not far, and returned in season to help convey his

senseless wife and children from the scene of ruin. He is a man of fine sensibilities and strong affections, and these were centered in his family. And in a moment, all unexpected, the hand of God hath torn them from him. What a bereavement! How heavily it fell upon him! Especially as he was without the Christian's hope.

That tornado destroyed five houses, and unroofed three others, this side of Rockford, but no lives were lost except those I have mentioned.

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**A Disorganizer.**

This individual was a few years ago a popular lecturer, having the full confidence of many of our churches and ministers. He was then professedly orthodox in his religious belief, and an advocate for the Church and the existing institutions of religion. But from having met with opposition, or from some other cause, he has of late arrayed himself against the Church, the ministry, and the essential doctrines of the Gospel, assuming to be in advance of the age, and a reformer "*par excellence*." Having a few years ago received ordination by a council, he calls himself a Congregational preacher of the liberal and independent school; and being a man of ready talent and address, he carries influence with him wherever he goes, drawing after him Universalists, Unitarians, Swedenborgians, infidels, and other errorists; and the unwary and unstable of our churches, and all such as have itching ears and a penchant for novelty and excitement. Besides preaching, he now practices Mesmerism and Biology, and consults the "Rapping Spirits" to determine what is duty in a given case. He preaches stately at different prominent points.

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**Obstacles still Remaining.**

Through the liberality of Eastern Christians, bestowed by your Society, this section of the country is now, to a considerable extent, supplied with an able and faithful ministry. There are still many obstacles in the way of the complete triumph of the Gospel among us, which operate in many places as serious hindrances to the progress of vital religion; some of these obstacles I will mention as the result of my observation.

1. *Worldliness in the Church.*—While we have some faithful and devoted Christians, who live near to God, and maintain a consistent walk before the world, there are many others who are making such haste to get rich, that they fall into divers temptations, which lead them away from the Savior and to violate their covenant vows and obligations to God, and to the church with which they stand connected. Others suffer the cares and perplexities incident to a settlement in a new country, to destroy their religious zeal and interest, so that they hang as it were, as dead weights upon the cause of religion. In many of our churches, prominent members have gone to California to better their circumstances in the land of gold. But few of these have made out much, while their absence has, in many cases, weakened the hands and discouraged the hearts of their brethren at home.

2. *The mixed character of the population* in many places operates also as a serious hindrance to the success of the Gospel. Where people are thrown together from different parts of our own country, and the old world, some years must pass away before there can be that assimilation of habits, feelings and modes of operation that is essential to healthy progress, either in temporal or spiritual things.

Then again, 3. *The number and diversity of religious teachers* that come along in many places, cause the people to have "itching ears," and create a morbid appetite for novelty and idle speculation, and destroy all relish for the plain and soul-humbling truths of the Gospel. This seems to be peculiar to the western country.

#### Infidelity in Popular Forms.

There is also, much infidelity afloat in the form of cheap and popular publications. Not the open bare-faced infidelity of the Voltaire and Paine schools, but those specious forms of unbelief which are masked by professed regard for the Bible as a good book, and for the Savior as an excellent personage, whose example is worthy of imitation, and whose moral precepts should be obeyed. The writings of the Phrenological school have many admirers at the West even among professed Christians. The more recent publications of this class, with which the country is flooded, are eagerly read by multitudes. Through the past winter, I have had to argue, at great length in some instances, with professing Christians, who by means of the above mentioned influ-

ences, had been led to doubt whether the Bible were really an inspired book, every part of it; whether Moses had not made a mistake in his account of the creation; whether man is a totally depraved being; whether divine influence be really necessary to convert the sinner; whether such a thing as a vicarious sacrifice for sin were ever made by Jesus Christ; whether some new revelation is not necessary at the present day; and whether the *spiritual rappings*, and the writings of Swedenborg, are not worthy of being received; whether there be any other Providence than the operation of natural laws, &c., &c. Some popular work on the infidelity of the day in its more plausible phasis, is greatly needed in this country, if not at the East, to counteract the tendencies of much of the literature that is now extant.

#### Free thoughts of a Missionary about Support.

While we do not concede that the friends of missions at the East are so much in the dark concerning society in the West, as our correspondent supposes, yet as he has drawn a picture of missionary experience, which, we fear, has too many originals, we place it before our readers that they may the better sympathize with their pioneer brethren, and not only pray for them, but give them that which is needful.

I cannot ask this church to do any more for my support than has been pledged. But we have long since learned to be content with such things as we have. I wonder not that the young man shudders at the thought of entering the ministry and operating as a missionary, who has ever learned that stern necessity, with frozen fingers and icy hand is the cause of the extreme scantiness of the pantry, the wardrobe and the library.

I have been calculating to replenish my library; but my visions have vanished with the dreams of the night, and I shall be forced to catch thoughts from the thunder clouds, and learn theology by scratching an aching head that never was well furnished; but which by being constantly used finds itself minus, even of that old unshapely stuff that used to be better than nothing, before it was entirely worn out.

"*The Home Missionary is shaping the destiny of this nation.*" This is a "big thought" that I learn, from your anniversary items, has been revolved by your great men until they imagine they have had all

sides of it before the people. But it is only a "big thought" after all. The theory of the power of steam and the magnetic telegraph were big thoughts; but the people did not appreciate them until they saw and felt them in their practical workings. Just so with the Home Missionary enterprise. In the East you have it in theory; in the West we have it in practice. I well remember when Dr. ——— passed through the West; he looked out upon the country from such stand-points as St. Louis and Alton, &c., and no doubt, went back with the impression that he had seen the West; but the fact is, he did not learn any thing about the West in that way. He did not see the people at their homes. In large cities and along thoroughfares, every thing is fictitious. Each of our communities is a little world of itself; revolving upon its own axis; receiving influences from its own atmosphere, and enjoying its own sunshine. If there is a Home Missionary there, he will leave his mark upon every thing social in the community. The constitution of a "Library Association" is in his handwriting; "The Lyceum" has his name at the head of the roll; the Sabbath school has him for its spiritual guide; the orator of the day on most public occasions is the Home Missionary; he addresses the scholars and parents at the close of school term; in short, his fingerprint is made upon every thing of a social nature there. Every moral question is sustained or overthrown by him. Now if our brethren will come out West, and get right into the heart of one of these little worlds, and feel every throb; and then go from one community to another, away from the thoroughfares and cities, and enter into the circulation of the very fluid of life, until the electric glow is felt in their own souls, then will they know something of the West; then can they not only revolve that "thought" but feel its mightiness, until every fibre of their souls is convulsed, and they exclaim with an energy, felt, fiery, overwhelming, "*The missionary is shaping the destiny of this nation.*"

Now if it be true, that the missionary is fashioning the destiny of this nation, how important it is, that he be furnished with first rate instruments. If the tools are dull and worn out; this one with a broken handle, and that one with a rough edge, and no grindstone to whet it down with, how can he work with efficiency? And still more worthy of censure is it, to send him out to do a greater work than was ever laid upon the shoulders of mortal man before, and give him no in-

struments at all; require him to make his own tools without the materials even to make them of, and at the same time to raise his own corn, pork, &c., and superintend a thousand other matters that devolve upon him in consequence of the scantiness of his support.

#### A Picture.

I wish some of our Eastern folks, as they dwell upon that "big thought" that I have spoken of, could just drop into the sanctum of one of our missionaries, and see him sitting by the bedside of his sick wife, where likely he had spent the most of the preceding night. His little babe is in the cradle, which he has to rock every now and then; his cooking and washing are done by himself and some kind neighbor; upon some shelves in one corner of the room are a few old worn-out theological works, which were old when he got them. His paper is arranged, his ink uncorked, and pen ready; the Bible is open before him; but not one train of thought on any subject can be sprung, except such as revert to the condition of his sick wife, who is evidently on the brink of the grave; away from her friends, and the home of her youth. His heart begins to throb, and he turns his face away from the view of his companion, while the scalding tears follow each other down his pale, care-worn cheeks; he finds he cannot study now, and the preparation is put off until at the last of the week, he is obliged to make a hasty preparation, and go before his people fully conscious that he is not furnished for his work. And who are his hearers? Perhaps there is Mr. A., a graduate of an eastern college. Here is Mr. B., an educated physician; Mr. C., an intelligent lawyer—it may be a judge; and there are half a score of intelligent females who have been trained in seminaries of learning at the East.

But enough of this. You will excuse me for this jaunt so far from the natural course of a report. I know that "it is not by might, nor by power, but by the Spirit of God, that this work is to be done."

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From Rev. E. G. Smith, Dover, Bureau Co.

#### Humility and Thankfulness.

A painful sense of unfitness for this great work, makes me at times shrink

from the responsibilities of the sacred office; but having put my hand to the plow, I cannot go back.

But the occasions of gratitude are so numerous, that I scarcely know where to begin. I bless God for granting the long cherished desire of my heart, to preach the Gospel; and it is an occasion of gratitude that he has cast my lot in this goodly land. The sun shines upon no fairer heritage than the West; and no section of it seems more desirable to me than this, "if partial feeling for my native place lead not my lyre astray." I ought to feel thankful for that kind Providence, that directed my steps to this place—visible from my father's house—to a village that has grown up within a few years, on ground that I have seen rescued from the prowling wolf; I had almost said, from the savage.

**Revival—Church Erected—Further aid not needed.**

During the year, a substantial brick church, which was nearly completed at the commencement of the year, has been finished and furnished, and solemnly dedicated to God. The pulpit has not been destitute a single Sabbath since I came here. I have not been prevented from preaching by ill health a Sabbath during the year. It has indeed been a year of the right hand of the Most High. Fifty have been added to the church during the year; thus doubling our number.

Our Sabbath school and Bible classes, have been at least doubled. A valuable library has been purchased by funds raised at home; some \$50 having been raised for that object. The monthly collections for Foreign Missions have been taken up, and these have already amounted to about \$40. A Bible society has been formed and a liberal subscription made. The Tract Society's publications have been circulated quite extensively in this vicinity. The subject of Home Missions has been presented, and a subscription made of about \$25.

In addition to what has been done already, the church have voted to *dispense with the further assistance of the Missionary Society*. They hope to be able to support the Gospel unaided. This will require no small exertion and sacrifice, the year having been quite unfavorable to agriculture which is our main dependence.

Still the church do not feel justified in asking further aid. Some of our young men now feel a strong desire to obtain an

education. Five have commenced or are about to commence their studies.

Allow me, in behalf of the church, to express our gratitude to your Society, and especially to God, who put it into the hearts of his people to undertake the Home work of the Church. We, as a people, are greatly indebted to the Home Missionary Society—as multitudes of the feeble churches in the land are—for your generous and timely aid.

**Before Day.**

Evidently, this missionary must wait for daylight to dawn on his field; but let him labor on in confidence, that no more surely does morning succeed midnight, than the blessing of the Master will follow the faithful labor and fervent prayers of his missionary servants.

This is truly a *dark region*. The church are in a cold, backslidden state. I have established a prayer meeting both at — and —. At the latter place I was told, that the thing was impossible. Not a single church member would give me the least encouragement; but all said it was no use to try. And the result has thus far shown, that it is in vain, except I take the entire burden of the meeting upon myself. I have tried repeatedly, and find it impossible to induce a member of the church to offer a single prayer, except two of the deacons. But I hope for better things in this respect. These meetings are now well attended, especially by the impenitent.

This is a Sabbath breaking community; it is a rendezvous for Sabbath breakers all over the country, for fishing and hunting. They come by wagon loads—sometimes on Saturday afternoon and sometimes on Sabbath mornings—with fishing tackle, rifles and dogs, and of course are joined by all the idlers of the village. They have formed the habit of thus spending the day. There are multitudes here of whom it may literally be said, they never enter the house of God. They would feel as strange and as ill at ease in a church, as can well be imagined. The great question is, *how to reach this class*. They can neither read nor write; they have no care for any thing beyond the supply of the present moment. They are perfectly reckless; have no fear of death; but meet it as stupidly as the brute, and seem to have no sense of moral obli-

gation. They will not place themselves within reach of Gospel influences. Again I say, how shall they be reached? There are also many New England people, who were accustomed in early life to be regular attendants at the house of God; but here, the Sabbath finds them ranging the prairies for game, with their rifles and hounds. The Sabbath is also *the day* for social visiting. Individuals and families, spend the day thus. Every one is then at leisure, and is expected to have time to attend to visitors.

The truth is, Christians have a great work to do at home. The enemy has strongly entrenched himself in the very midst of us, and it will require a desperate effort to dislodge him.

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## INDIANA.

### Ministerial Support.

At a time when so much is said about Church Extension, it were well if some efficient steps could be taken to insure more fidelity of the congregations in sustaining the ministry. Hundreds of ministers are struggling under burdens which they ought not to be required to bear. Many of them would be crushed were it not for this Society. Others abandon the service of the Church, and resort to secular employments, to keep their families from privation and ignorance. Is it not to be feared, that the denomination which allows its ministry to be so oppressed with poverty, will gradually run down the attainments and character of its teachers?

My family is increasing, and is now large, so that I cannot live on less than \$300. I have talked this over with my brethren in the ministry; but still I cannot feel that it is right. If there were the proper view of this subject, in the churches, it would not long continue. I would teach school if I could endure the additional labor, and if it were right. The New Light minister has his store, and is a trading man; but if I turn aside, even in thought from my great work, *devotion dies*. I must be wholly given to the ministry. The standard must be raised higher with us, or an uneducated ministry will overrun us. I have seriously thought of changing my location, on the ground that another might be more useful, and have as often been told by my people that it would be ruinous to their interests.

### A Western Tabernacle.

My places of preaching, with two exceptions, are very inconvenient, being too small to accommodate the congregations, and liable to occasional interruptions.

On one occasion, upon reaching the place of preaching in an embryo city, I found that for want of a better workshop some carpenters had taken possession of our tabernacle—the school house—and had almost filled it with benches, lumber, &c. It took some time and labor before the benches, work finished and unfinished, and shavings, could be stowed away; and then, as a storm was coming up in the west, my congregation crowded into it, filling it densely. I have thought I should like a picture of our place of worship on that afternoon, hung beside one of those large engravings of the Temple worship; just to illustrate the Savior's language, "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet in Jerusalem, worship the Father." The preacher in his shirt sleeves (for the afternoon was an exceeding warm one, and the crowded state of the room obliged me to throw off all unnecessary clothing,) his pulpit, a pile of chips and shavings, his desk the end of a carpenter's bench; while his congregation, sitting or standing wherever the means or sufficient room permitted—in about as much order or disorder as that arrangement of type the printers call pi—would certainly form a vivid illustration of the truth, that the appliances of costly sacrifices, gold, tapestry and incense, are not necessary to the worship of Him who is a Spirit, who seeks but to be worshipped in spirit and in truth.

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### Relief through Missionary aid.

I cannot express the feelings I experienced when I received the appointment as your missionary. We had well nigh given up all hope, and I very much feared I should be compelled to relinquish the field. But God has provided, and now I feel encouraged. It will be necessary for me, even with the assistance I receive from the A. H. M. S., to practice the greatest economy and exercise self-denial and patience. I thank God for the timely aid extended.

### Rationalism among the Germans.

I preach in German exclusively, unless I fill the appointment of some of the

other brethren in town, which has frequently happened. The German population in and about town, say three or four miles from town, numbers about 100 to 150. Soon there will be many more Germans here than there are at present; at least it is so supposed. These Germans are hard to operate on; little can be done for some time to come. Many of them are Rationalistic; and the greater part ridicule practical piety. There are some few exceptions, but they are few indeed. Many of them think nothing of going to church on Sabbath afternoon and then spending the evening in a social way, at a German inn. When spoken to on the subject, they reply, "It is no harm;" Jesus says, "the Sabbath was made for man and not man for the Sabbath." Hence it is right and lawful to enjoy themselves in this way on the Lord's day. These people have been taught so from early childhood, and it will take a considerable time to correct their opinions and practices in this and other respects. By the blessing of God I trust something will be accomplished. Some time ago, the most of them refused to attend the preached word. They had become offended at some of my sermons, which were too pointed for them. They had been attending German balls for six weeks; one every week. Of course I could do nothing else but speak against all sinful practices, dancing and drinking among the rest. They are beginning to come back again, so that I have about 50 in attendance on the Sabbath.

I hope to be useful among this class of my fellow beings, and to be instrumental in winning some souls to the Lord. Relying on the promise of the Great Master, that he will be with us and assist us, I hope we shall be able to send you gratifying intelligence from this mission.

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## VIRGINIA.

### Preaching to the Colored People.

I think there is a growing, prayerful solicitude on the part of the little church—an increasing spirit of exertion, and a tender sense of unworthiness and dependence, that show the budding of better times. And the increasing seriousness of a number of unconverted people, gives hope that the word is not without effect. Some are expected to unite with us at our approaching communion.

As frequently as possible, I make appointments for the black people, and preach to them. But very few of them feel any interest in ordinary preaching to

their masters; but when the appointment is made for *them*, they come out in good numbers, and form truly interesting audiences. It would do you good to see them come in the afternoon of the Sabbath, on the horses and saddles and buggies which were used by their young masters and mistresses in the morning—a well dressed, orderly, and I might say *genteel* assembly. And to hear the singing of their mellifluous voices, you would say Jenny Lind has not monopolized all the music. And then their listening attitude and look of honest inquiry and satisfaction, as Gospel truth is simplified and illustrated, would make you feel these are people to preach to. Indeed, some of my most intelligent hearers say, that to hear my best preaching they come to the negro meeting.

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*From Rev. Robert Gray, Rocky Mount, Franklin Co.*

### Revival.

I thank the Lord that, of his abundant grace, my heart has been cheered, and my hands strengthened in the work of the Gospel ministry. My health has been very good, and I have been able to discharge the duties devolving upon me, and to see that my labors have not been in vain. To the American Home Missionary Society in part, we feel indebted for the blessings we have enjoyed; and therefore, with more than ordinary feelings of gratitude and pleasure, do I send the following account of a revival in this part of the vineyard.

Our church being completed, except the painting, we commenced a series of meetings in it, on the Friday preceding the third Sabbath in September.

We had two sermons daily, prayer meetings in the morning at the church, and several times, prayer meetings at night at private houses. On Saturday afternoon, it was evident that the Spirit of God was moving the hearts of sinners, and an invitation was given to those who felt any anxiety about their salvation to meet us in an inquiry meeting.

On Sabbath afternoon, stout-hearted men, women advanced in life, and young maidens, came tremblingly, asking what they should do to be saved! Oh what a breaking up of the fountains was seen in that house of God! Christians wept tears of joy, and sinners tears of sympathy, and some of fear and penitence. Aged, hardened sinners felt as they had never been known to feel before; some trembled; all were awed.

With this state of things was the meeting kept up until the Friday after the third Sabbath—Bro. Matthews remaining with me, and doing most of the work. The result has been that eleven, viz.:—three adult males, four adult females, and four young ladies, profess to have found peace in believing, and entertain a hope of eternal life through Jesus Christ. One backslider has been restored, and God's people have been comforted and strengthened. We hope several of the young converts will join our church; and we trust that the Spirit of God will leave none of those who are still feeling the burden of sin.

#### Grace Victorious.

Before closing, I cannot but give you a brief account of an incident which evinces the strength of sin, and the forbearance and power of the Holy Spirit. On Monday there was in the congregation a man,

who in the morning went up to be prayed for; his wife accompanied him. In the afternoon, he would not go to the anxious seat because he was angry with a brother, to whom he had not spoken for several years, and towards whom, on that day, he cherished deep-rooted enmity. He was unwilling to forgive his brother, and knew that with such feelings he could not hope for forgiveness from God. He therefore rebelled, and left the church that afternoon in a rage, determined not to return the next day. But God's Spirit had hold of him, and would not let his conscience rest. He saw his difficulty, felt his danger, and his sin too; and resolved that the next day he would come to the house of God, and make acknowledgments to his brother. After the morning services, through a friend, he proposed to see and speak to his brother. The proposition was accepted, and touching indeed was the scene. Truly, this was the mighty power of God pulling down the strongholds of Satan.

#### *Appointments by the Executive Committee of the A. H. M. S., during the month of October, 1851.*

##### *Not in Commission last year.*

Rev. John Pryae, Welch Ch., Flint Creek, Iowa.  
 Rev. D. Merrill, to go to the West.  
 Rev. Charles Hutchinson, do.  
 Rev. E. G. Miner, to go to Wisconsin.  
 Rev. S. H. Ashman, do.  
 Rev. Alvah Lilly, Hartland and Pewaukee, Wis.  
 Rev. John Wilcox, Marquette Co., Wis.  
 Rev. W. C. Merrill, Destinations in Illinois.  
 Rev. Joseph Butler, Southern Illinois.  
 Rev. Horace Smith, Hinckley, O.  
 Rev. David N. Cooper, Saginaw City, Mich.  
 Rev. Hiram Elmer, Barry, Mich.  
 Rev. John Williams, Farmington, Mich.  
 Rev. D. Stahlenschmidt, Germans in Crogan and New Bremen, N. Y.  
 Rev. J. G. Kaercher, Preston, N. Y.

##### *Re-appointed.*

Rev. W. A. Westervelt, Crawfordville, Iowa.  
 Rev. E. B. Turner, Colesburg, Iowa.  
 Rev. A. M. Eastman, Monona, Iowa.  
 Rev. J. B. Macdout, Germans in Iowa, &c.  
 Rev. P. D. Helms, Cottonville, Iowa.  
 Rev. J. C. Ewing, Troy and Shunem, Iowa.  
 Rev. B. Pond, Destinations in Illinois.  
 Rev. E. Jenner, do.  
 Rev. Joseph Wilson, New Providence, Illinois.

Rev. Ebenezer Raymond, Campton, Ill.  
 Rev. Hutchins Taylor, Newark, Wis., and Shriland, Illinois.  
 Rev. J. V. Downs, Ringwood and Richmond, Ill.  
 Rev. C. L. Bartlett, Dupage, Ill.  
 Rev. W. J. Murphy, Mazon, Ill.  
 Rev. E. D. Holt, Rock Island, Ill.  
 Rev. H. T. Lothrop, Palmyra, Wis.  
 Rev. Cutting Marah, Indian Lands, Waupaca and adjoining Cos., Wis.  
 Rev. L. C. Spofford, Fond du Lac, Wis.  
 Rev. Hiram Freeman, Oshkosh, Wis.  
 Rev. A. S. Allen, Dodgeville, Wis.  
 Rev. A. D. Laughlin, Wyoming Valley, Wis.  
 Rev. John Atkinson, Northampton Co., Va.  
 Rev. Geo. W. Nicolls, New Market and Bradfordsville, Ky.  
 Rev. J. N. Williams, Little Elkhart and Bristol, Ind.  
 Rev. Asa Martin, Hartford, Ind.  
 Rev. N. L. Lord, Plymouth and Hopewell, Ind.  
 Rev. W. P. Russell, Richmond and Riley, Mich.  
 Rev. Jonathan Cochran, Palmyra, Mich.  
 Rev. James Nall, Wayne and Dearborn, Mich.  
 Rev. Abraham Berky, Germans, Detroit, Mich.  
 Rev. Harvey Hyde, White Lake, Mich.  
 Rev. Chauncey Osborn, Grand Blanc, Mich.  
 Rev. P. B. Parry, Buchanan, Mich.  
 Rev. E. R. Tucker, Defiance, O.  
 Rev. Joseph B. Eastman, Greenfield, N. Y.  
 Rev. H. Herrick, Ticonderoga, N. Y.

#### *The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums during the month of October, 1851.*

##### NEW HAMPSHIRE—

Candia, Benev. Circle, by Lavina Anderson,	\$3 00
Hampover, Ladies' Benev. Soc., by Mrs. C. Blaisdell,	30 00
New Castle, Benev. Soc., by Dorothy N. Vernard,	4 00

##### VERMONT—

Brattleboro, Union Miss. Soc., by Caroline S. French,	3 00
Windham, Fem. Char. Soc., by Mrs. E. C. Jones,	2 00



## MASSACHUSETTS—

Home Missionary Society, by B. Perkins, Treasurer,	1,000 00
Conway, bal. of legacy of Samuel Denham, by Phinehas Barlitt and Joseph Avery, Ex'rs, \$622.02; Married Ladies' Benev. Soc., by Maria H. Avery, \$4.	626 02
Long Meadow, Young Ladies' Miss. Soc., by A. C. Couley,	2 60
Northampton, First Cong. Ch., Ladies' H. M. S., by E. C. Graves,	29 00
Dorcas Soc., by E. L. Williston,	5 00
Oxford, Ladies' Sew. Circle, by Elizabeth T. Bardwell,	3 00
Pittsfield, Sew. Soc., by M. G. Wariner,	5 00
Plainfield, Rev. W. A. Hawley,	3 00
West Middleborough, Ladies' Benev. Soc., by Rev. C. Chapman,	5 00

## RHODE ISLAND—

Providence, Benef. Cong. Ch. Coll., \$37 70; Ladies, \$58 25, by B. Dyer,	445 95
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## CONNECTICUT—

Brooklyn, Cong. Ch., by E. Newbury, \$62 16; Mrs. Lucy Brown, \$3,	65 16
Canaan, a friend,	5 00
Colebrook, Ladies' Sew. Circle, by Mrs. E. Carrington,	1 00
Cromwell, Cong. Ch. and Soc., by J. Stevens,	71 67
Essex, Ladies' Circle of Industry, by Rev. J. H. Pettengill,	3 00
Farmington, Ladies, by Mrs. R. L. Hill,	3 00
Greenwich, Stillson Benev. Soc., by Miss Sarah Lewis, \$360; a friend, \$50,	410 00
Gulford, T. Hotchkiss, by E. Hotchkiss,	5 00
Haddam, First Cong. Ch. and Soc., by G. S. Brainerd,	11 00
Hampton, Cong. Ch., by R. Woodruff,	22 46
Kent, Mrs. Mary C. Mills,	5 00
Mansfield, Ladies, by A. S. Atwood,	25 00
Middle Haddam, E. Toilmann,	5 00
Milford, in part of legacy of Jonas Hine, by D. Penn and E. B. Peck, Ex'rs,	89 00
New Fairfield, Cong. Ch. and Soc., by Rev. L. Pennell,	10 00
New Haven, West Cons., by A. Townsend, Jr., Treas.	
Hamden, Mount Carmel Cong. Soc.,	28 39
Oxford, Cong. Soc.,	26 84
Prospect,	4 00
West Haven, Ladies, to const. Mrs. Elisha Benham a L. M.,	37 52
New Haven, Center Cong. Ch., by J. Ritter, of which \$100 is from Charles Atwater to const. Mary Atwater, of New Haven, and Martha Atwater and Lucy R. Elmes, of Derby, Life Members, \$639 20; Young Ladies' Praying Circle, to const. Rev. N. H. Eggleston and Mrs. Sarah A. Eggleston, Life Members, by Miss H. A. B. Punderson, \$60,	609 20
College St. Ch., Gerard Hallock,	100 00
North Ch. and Soc., of which \$40 is from Wm. Johnson in part to const. Horace Andrews a L. D., by A. H. Malby,	315 00
New London, E. Chappell, to const. Miss Julia Rockwell, of New London, and Miss Emily T. Barnes, of Middletown, Life Members,	60 00
North Stamford, Cong. Ch. and Soc., by A. C. Beard,	18 86
Ridgefield, First Cong. Ch., by E. B. Jones,	7 73
Saybrook, First Cong. Ch. and Soc., by Mrs. C. K. Dowd,	10 00
Southport, Cong. Ch. and Soc., by Rev. S. J. M. Merwin, Emeline Sherwood, L. M., \$30; others, \$130 67,	160 67

Stamford, First Cong. Ch. and Soc., by A. R. Moen,	51 00
Vernon, Young Ladies' Benev. Soc., by Mrs. P. P. Talcott,	3 00
Washington, Fem. Sew. Soc., by Mrs. S. W. Ford, of which \$30 is to const. David Punderson a L. M.,	36 00
Weston, Cong. Ch. and Soc., to const. Deac. John Crossman a L. M., by Rev. S. J. M. Merwin,	30 00

## NEW YORK—

Adams, Rev. P. C. Headley,	3 00
Bethlehem, Presb. Ch., by Rev. J. N. Lewis,	34 77
Brooklyn:	
First Presb. Ch. Mon. Con. Coll., by Rev. J. Thorne,	41 07
Plymouth Ch., M. P. Brown,	50 00
South Presb. Ch. Mon. Con. Coll., by J. Robinson,	126 06
L. Wyant,	5 00
Buffalo, James D. Sawyer, to const. Miss E. V. F. Sawyer a L. M.,	30 00
Durham, Fem. Char. Soc., by Mrs. E. Booth,	7 12
Elizabethtown, Mrs. L. W. Nicholson,	1 00
Essex, M. E. A.,	1 00
Knowlesville, Fem. Miss. Assoc., by Rev. T. Payne,	2 00
Long Island, a widow, by Mrs. C. S. Arms,	2 50
New York City:	
Legacy of Duncan McMartin, by Mrs. Adeline T. McMartin, \$4; John McComb, \$20; a friend, \$2; Mrs. S. P. Williams, \$1; R. C. B., \$1,	424 00
Allen St. Ch.,	53 25
Central Ch., G. C. Wetmore, \$15. T. R. Wetmore, \$15, to const. Mrs. T. R. Wetmore a L. M.,	30 00
Pearl St. Ch., by F. H. Bartholomew,	31 95
Church of the Puritans, G. D. Phelps,	75 00
Thirteenth St. Ch., F. P. Fernald,	20 00
Union Theological Seminary, Mon. Con. Coll., by J. McCampbell,	5 00
Northport, L. I., Presb. Ch., by Rev. I. B. Smith,	8 50
Patchogue, L. I., Cong. Ch., by Rev. Mr. Hunt,	9 00
Pleasant Valley, Presb. Ch. and Soc., Mon. Con. Coll., by Rev. E. F. Wile,	5 00
Portland, Cong. Ch., by Rev. L. F. Laine,	13 22
Rome, Interest on legacy of J. W. Bloomfield, by B. I. Beach,	60 00
Rondout, Luth. Ch., by Rev. C. H. Siebke,	4 50
Sheridan, Cong. Ch., by Rev. T. A. Gale,	20 59
Sidney Plains, Cong. Ch., by Rev. J. B. Flah,	6 16
Somers, Presb. Ch., Mon. Con. Coll., by Rev. D. D. T. McLaughlin,	5 03
Springfield, First Presb. Ch., by S. J. Tracy,	35 50
Troy, Miss Melissa Rossetter,	10 00
Upper Jay, Cong. Ch., by Rev. L. Brewster,	2 23
Western, Ladies' Benev. Soc., by S. W. Brayton,	4 00
Wilmington, Cong. Ch., \$3 46, by Rev. L. Brewster,	4 46
Yorktown, Cong. Ch., by Rev. J. H. Thomas,	9 00

## NEW JERSEY—

Mendham, Presb. Ch., bal. of Col. by Rev. D. H. Johnson,	33 50
Morris Plains, Fem. Sew. Soc., by Mr. Alexander,	3 00
Orange, Rev. S. Fisher, D. D.,	2 00

## PENNSYLVANIA—

Cherry Ridge, Samuel Darling,	5 00
Easton, H. W. Crosby,	5 00
Honesdale, from the estate of Jason Torrey, to const. Rev. J. M. Graham, of Edinburgh, Va., and Rev. Wm. Torrey, of Woodstock, Va., Life Directors,	200 00

## GEORGIA—

Athens, Luther Clark, 10 00

## ARKANSAS—

Choctaw Nation, Maria Colton, to const.  
George Colton, of Lowell, Mass., a L. M., 30 00

## TENNESSEE—

Sparta, J. A. De La Vergne, 1 00

## OHIO—

Conchocton, Second Presb. Ch., by Rev. H. Calhoun, 30 00

Fearing, Rev. T. S. Stanley, 1 00

Graham's Station, Presb. Ch., by Rev. W. H. Bay, 13 07

Greenville, Rev. J. G. Brice, 6 00

Hobron, Presb. Ch., to const. Rev. N. C. Collins a L. M., 30 00

Johnstown, Presb. Ch., by Rev. E. G. Johnson, 1 00

Perryburgh, Presb. Ch. Mon. Con. Coll., by Rev. J. H. Newton, 8 24

## IOWA—

Danville, Cong. Ch., by Rev. R. Gaylord, 2 75

Dubuque, Ger. Ch., by Rev. J. B. Madoulet, 7 00

Montrose, Presb. Ch., by Rev. G. C. Beaman, 3 25

J. CORNING, Treasurer.

## Donations of Clothing, &amp;c.

Baldwinsville, N. Y., Ladies, by T. Walker, 30 03

Blandford, Mass., Ladies' Sew. Soc., by Rev. G. J. Hinsdale, a box, 50 01

Brattleboro, Vt., Union Miss. Soc., by Caroline E. French, a box, 26 23

Candia, N. H., Benev. Circle, by Lavina Anderson, a barrel, 50 00

Colebrook, Ct., Young Ladies' Soc., by R. L. Beecher, a barrel, 50 00

Ladies' Sew. Circle, by Mrs. Edward Car- rington, a box, 50 00

Conway, Mass., Married Ladies' Benev. Soc., by Mrs. Maria H. Avery, a barrel, 25 00

Essex, Ct., Ladies, by Rev. J. H. Pottsgall, a box, 35 00

Farmington, Ct., Ladies, by Mrs. R. L. Hills, a barrel, 43 00

Holden, Mass., a box, 43 00

Knowlesville, N. Y., Fem. Miss. Assoc., by Rev. T. Payne, a box, 35 00

Lebanon, N. H., Charles A. Dawes, a box, 40 45

Long Meadow, Mass., Young Ladies' Miss. Soc., by Miss A. C. Cooley, a box, 40 45

Manassett Center, Ct., Ladies' Sew. Soc., by A. B. Atwood, a barrel, 53 63

Mexico, N. Y., Prattville Benev. Soc., by Miss Julia A. Root, a barrel, 54 00

Morris Plains, N. J., Fem. Sew. Soc., by Rev. O. L. Kirtland, a box, 43 50

Naahua, N. H., Pearl St. Ch., Ladies, by Ju- lia M. Swain, a box, 43 50

New Castle, N. H., Fem. Benev. Soc., by Dorothy N. Vernard, a box, 58 45

New York, Pratt, Woodford &amp; Co., a bundle of books; Mrs. S. P. Williams, a box, 3 40

Northampton, Mass., Old Church Dorcas Soc., by C. L. Williston, a barrel, 56 21

First Cong. Ch., Ladies' H. M. S., by E. C. Graves, a barrel, 4 28

Ogden, N. Y., Ladies, by Mrs. Clarissa Chapin, a box, 7 25

Oxford, Mass., Ladies' Sew. Circle, by Eliza- beth F. Bardwell, a box, 50 00

Pittsfield, Mass., Sew. Circle, by M. G. War- riner, a box, 70 00

Saybrook, Ct., First Con. Ch., Ladies, by Mrs. C. K. Dowd, a box, 46 47

Vernon, Ct., Young Ladies' Benev. Soc., by Mrs. P. P. Talcott, a barrel, 51 79

Washington, Ct., Ladies' Sew. Soc., by Mrs. S. W. Ford, a barrel, 73 00

Westernville, N. Y., Ladies' Benev. Soc., by S. W. Grayton, a box, 28 75

Windham, Vt., Fem. Char. Soc., by Mrs. Eliza E. Jones, a box, 20 46

Two boxes and one bundle, source unknown.

Receipts of the Western Reserve Agency, at Hudson, O., from July 1, to Sept. 18, 1851, REV. MYRON TRACY, Secretary.

Bainbridge, 26 10

Brownhelm, 13 70

Claridon, Cong. Ch., 22 71

Cleveland, First Presb. Ch., \$108 58, in part of legacy of P. M. Weddell (\$761 63 previously acknowledged), \$100, 268 56

Second Ch., Coll. \$77; W. A. Ota, \$10; T. P. Handy, \$25; H. Root, \$50, 122

Cuyahoga Falls,	40 00
Elyria, A. Beebe, \$10; Dr. N. H. Manton,	11 00
\$1,	6 52
Franklin,	4 25
Freedom,	1 00
Gustavus,	2 48
Hinckley,	23 00
Hudson, First Calvinistic Ch. and Soc.,	
Western Reserve College, Ch. and Cong.,	
Rev. C. Pitkin, \$10; Rev. C. Eddy,	36 21
\$10; others, \$16 21,	9 33
Huntsburgh,	1 00
Kirtland,	90 00
Middlebury, First Presb. Ch.,	
Newburgh, Rev. J. Shaw, \$5; Coll. in part,	10 55
\$5 55,	
North Ridgefield, Mon. Con. Coll., \$7 50;	90 00
Coll. \$19 50,	8 50
Randolph,	
Rome, D. Walkly, in full to const. Mrs. Lo-	
rina Walkly, of Green, Ind., a L. M.,	12 00
\$10; H. A., \$2,	
Solon, Rev. J. Seward, \$5; Coll. \$10; in	15 00
full to const. Orris B. Smith a L. M.,	4 00
Vermilion, P. Clark,	
Williamsfield and Wayne, Cong. Ch., to	30 00
const. Rev. George Roberts a L. M.,	
Willoughby, Fem. Seminary, Young La-	40 00
diess, to const. Miss R. B. Tenney a L. M.,	
Wincham, Samuel Wales, \$20; bal. of	23 00
Coll. \$2,	1 00
Home Missionary,	

\$610 91

*Articles of Clothing, &c., received by Rev. Myron*  
*TRACT, Hudson, O.*

Euclid, Ladies' H. M. S., a barrel,	20 00
Geneva, Sew. Soc., a box,	25 00
Middlefield, Mrs. E. Goodwin, stockings,	75
Peninsula, Ladies' Benev. Soc., a bundle,	30 00
Rome, Ladies' Benev. Soc., sundry arti-	6 50
cles,	
Strongsville, Hon. B. Northrop, 50½ yards	60 00
fulled cloth,	11 18
Troy, Sew. Soc., a bundle,	
Ware, Ladies' Benev. Soc., bed quilt, &c.,	
by Rev. Ira Tracy,	

\$200 62

*Rev. CALVIN CLARK acknowledges the receipt of the*  
*following sums at Marshall, Mich.*

Ann Arbor, Presb. Ch.,	28 00
Jonesville, do.	5 12
Marshall, do. Mrs. K.,	50
Pontiac, Cong. Ch.,	12 72
Port Huron, do.	10 00
Romeo, do.	38 00
St. Clair, do.	2 28

*Rev. WM. KIRBY acknowledges the receipt of the*  
*following in Illinois.*

Chatham, Presb. Ch.,	10 00
Griggsville, Cong. Ch.,	13 28
Payson, Cong. Ch. Mon. Con. Coll., \$7 10;	
A. Scarborough, \$3,	10 10
Springfield, Second Presb. Ch.,	80 00

\$113 38

*The Massachusetts Home Missionary Society ac-*  
*knowledges the receipt of the following sums in the*  
*month of September. BENJAMIN PERKINS, Treas-*  
*urer.*

Amesbury and Salisbury Mills, Cong. Soc.,	30 00
Beverly, Dane St. Ch. and Soc., Ladies,	68 80
\$34 25; Gent., \$38 55,	

Bradford, Rev. Mr. Mumroe's Soc.,	85 50
Brantree, Quarterly Coll. in Rev. Dr.	
Storr's Soc.,	14 25
East Abington, Cong. Soc.,	14 00
Essex, First Cong. Ch. and Soc.,	48 00
Greenwich, Ladies' H. M. S., to const. Mrs.	
Sarah Blodgett a L. M.,	56 00
Kingston, Second Cong. Soc., in full to	
const. Horatio Washburn a L. M.,	8 12
Medford, Mystic Ch. and Soc., to const.	
Mrs. John Taylor and Miss Sarah James,	
Life Members,	270 75
Newton, Elliott Soc. Mon. Con. Coll.,	46 40
North Bridgewater, Cong. Soc., to const.	
George Bradford a L. M.,	30 19
Norton, Cong. Ch. and Soc.,	24 71
Orange, a friend,	90 00
Reading, Miss Susan Wakefield,	10 00
Uxbridge, Cong. Ch. and Soc., to const. Rev.	
J. J. Abbott and Edward Woodford, Life	
Members,	60 00
Whitinsville, Cong. Ch. and Soc., to const.	
Abel B. Williams, Rowland H. Brown,	
and Deac. George W. Carr, Life Members,	120 00
A Lady,	5 00

\$935 73

*The Connecticut Missionary Society acknowledges the*  
*receipt of the following sums to Oct. 20, 1851.*

Bethlehem, Ch. and Soc., by Rev. A. G.	91 15
Loomis,	
Burlington, Ch. and Soc., by Rev. J. L.	31 07
Wright,	28 00
Canterbury, First Ch., by Rev. Mr. Learned,	
East Granby, Ch. and Soc., by Rev. F. San-	21 00
bornes,	
East Hartford, Ladies' Miss. Soc., \$125 95;	250 32
Gent., \$124 37, by J. Ayres,	
Ellsworth, Ch. and Soc., by Nathan Dunbar,	
\$10; bequest in part of Deac. A. Bishop,	60 00
\$50,	900 00
Everest Fund, by L. Foote, Treas.	
Farmington, Rev. Dr. Porter's Soc., by S.	153 32
Hart,	33 43
Franklin, Cong. Ch. and Soc.,	
Gilead, First Cong. Soc., by Deac. Hutchin-	16 59
son,	
Hartford, viz:	
First Cong. Ch., in addition, by J. B. Hos-	12 40
mer,	100 00
Fourth Cong. Ch., Coll.,	
South Cong. Ch., of which \$50 is from D.	
F. Robinson, and \$50 from A. W. But-	
ler, to const. Rev. J. A. Hempsted a	266 26
L. D.,	12 00
Hartland, Coll. by Rev. N. Scott,	
Hebron, Cong. Ch. and Soc., to const. Moses	
Smith of New Haven a L. M., by E. J.	30 00
Duollittle,	
Jewetts City, Coll. to const. Ephraim M.	
Brewster a L. M., by Rev. T. L. Shipman,	30 00
Kensington, Sab. Sch., Coll. by C. Hoemer,	2 87
Lebanon, Legacy of Mrs. L. L. Abell, by	100 00
Rev. John Avery,	
Litchfield, First Soc., of which \$30 is to	
const. Apollon W. Buel a L. M., by S. P.	132 47
Bolles,	1 00
Litchfield, South Farms, in addition,	7 50
Newington, Young Men's Miss. Soc.,	
North Coventry, Miss. Soc., A. Loomis,	36 00
Treas.,	
North Woodstock, East Cong. Soc., by A.	31 00
Lyon,	20 32
Rocky Hill, Coll. by Rev. Mr. Rockwood,	1 00
Tolland, Abraham Marsh,	17 00
Union, Coll. by Rev. S. I. Curtis,	
West Hartford, Coll. by Thomas Brace, of	
which \$30 is from Deac. J. E. Cone, to	130 00
const. Sarah M. Goodman a L. M.,	2 00
A Friend, by Rev. H. Hooker,	

1,626 84

The total amount of cash contributions acknow-  
ledged in the preceding lists is \$10,106 69.

# THE HOME MISSIONARY.

Go, . . . . . PREACH the GOSPEL, . . . . . *Mark* xvi. 15.

How shall they preach except they be SENT? . . . *Rom.* x. 15.

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Vol. XXIV.

JANUARY, 1852.

No. 9.

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## The Hand of God in America.

THERE is perhaps nothing in which the hand of God is so conspicuous towards America, as in the *selection of the materials* with which to rear the superstructure of religion and government in this new world. God had been preparing these materials nearly three centuries. Wickliff was the father of the Puritans; and from him followed a succession of dauntless advocates for the emancipation of the human mind from the power of despotism. The mighty spirits that rose at the time of the reformation were but the pupils of their predecessors. The principles so boldly proclaimed by Luther, and so logically and judiciously sustained by Calvin, were the principles, matured and more fully developed, of Huss and Jerome—of many a revolving mind in England and on the continent. Puritanism is the reformation reformed. The principles which led to the settlement of New England, and which pervaded her colonies, and became the only principles on which Heaven would smile throughout this wide continent, are but the principles of the reformation matured and advanced. Those extraordinary characters, who, for religion's sake, braved dangers incredible, endured sacrifices that seemed not endurable, and periled all things in these western wilds, were Heaven's chosen agents, to prepare a new and a wider field for the display of what Christianity *can* do to bless the world. Europe had been sifted, and her finest wheat taken to sow in this American soil. Her hills and dales had been again and again ransacked, to collect the choice few who should found a new state, and plant a new church. The Pilgrims were the best men, selected from the best portion of the best nation on the face of the earth. May we not, then, indulge the delightful hope that God has purposes of yet more moral grandeur to fulfill, in connection with this country?

Indeed, this idea seems to have been coupled with the earliest conceptions in the mind of Columbus, concerning an American continent. That great navigator is said to have been a diligent and devout student of the prophecies, and was actuated, in no small degree, in his adventures westward, "by the hopes he cherished of extending here the kingdom of Christ." And in the mind of his royal patroness, (Isabella of Arragon,) the conversion of the heathen to Christianity, was an object "paramount to all the rest."

It was a signal providence that prepared such materials in the heart of England and in the bosom of the English church, preserved them and proved them in the

furnace of affliction, while in their own land, and during their exile in Holland, and in their journeyings on the deep, and finally, collected them on the iron-bound coasts of New England, and formed them into one living temple, fitly joined together, furnished and beautified as a *model* building for generations yet to come.

The longer the world stands, the more profoundly will be revered the character of our Pilgrim fathers, and the more religiously shall we admire the Divine agency which so controlled events, that one of the first settlements in the new world should be composed of *such characters*, and should so soon gain a preëminence over all the other colonies, and so soon, too, in all after time, exercise a controlling influence on the destinies of the whole country and of the world; for the institutions of this country, both civil and religious, were cast in the mould of Puritanism. Had any other of the colonies been allowed to stand in this relation to the whole, how different would have been the cast of American liberty and religion! As it was, men of the most unbending integrity and untiring industry; men humble and unobtrusive, yet courageous and immovable at the post of duty; yielding when wrong, yet inflexible when right; plain and frugal, yet intelligent and liberal; men who had been nurtured in the school of persecution, and suffered the loss of all things, that they might breathe the uncontaminated air of freedom; men who hated oppression, abhorred ignorance and vice—who were, in their very souls, *republicans* and Christians—these were the men, chosen out by Sovereign Wisdom, to control the destinies of the new world. And they have done it. The enterprise and intelligence, the undying love of liberty, the religious spirit—I may say, the population of our Puritan colonies, have spread themselves over the whole continent. And what is worthy of special remark, these only prosper in our country. You look in vain over the wide expanse of our territory to find thrift and prosperity, temporal or spiritual, except under the auspices of a Puritan influence. Who people our wide western domains, and plant there the institutions of learning and religion? Who found our colleges and seminaries, publish our books, teach our youth, sustain our benevolent enterprises, and go to pagan lands to make wretchedness smile, and ignorance speak wisdom? By whose skill and industry rolls the railroad car over the length and breadth of our land, and whiten the ocean with canvas? *Who*, if not the sons of the Pilgrims, nerved with the spirit of the Pilgrims? Tell me in what proportion, in any section of our country, the people are leavened with the leaven imported in the May Flower, and I can tell you in what proportion they are an enterprising, prosperous, moral and religious people. *Time* shall expire, before the immeasurable influences of Puritanism on the destinies of our country and the world, shall cease to act.

Massachusetts and Mexico furnish a forcible illustration of our idea. Mexico was colonized just one hundred years before Massachusetts. Her first settlers were the noblest spirits of Spain in her Augustan age; the epoch of Cervantes, Cortes, Pizarro, Columbus, Gonzalvo de Cordova, Cardinal Ximenes, and the great and good Isabella. Massachusetts was settled by the poor Pilgrims of Plymouth, who carried with them nothing but their own hardy virtues and indomitable energy. Mexico, with a rich soil, and adapted to the production of everything which grows out of the earth, and possessing every metal used by man—Massachusetts, with a sterile soil and uncongenial climate, and no single article of transportation but ice and rock. How have these blessings, profusely given by Providence, been improved on the one hand, and obstacles overcome on the other? What is now the respective condition of the two countries? In productive industry, wide-spread diffusion of knowledge, public institutions of every kind, general happiness and continually increasing prosperity; in letters, arts, morals, religion—in everything which makes a people great, there is not in the world, and there never was in the world, such a commonwealth as Massachusetts. And Mexico—what is she?

But who ordered all the circumstances which brought about an event so unexpected, yet so influential, as *such* a settlement of America? And for what purpose—if not that he might here plant the glory of Lebanon and the excellency of Carmel and Sharon? Here he “prepared room before it, and caused it to take deep root.”—[*Read's “Hand of God in History.”*]

## Home Missions in the West.

### WESTERN RESERVE AGENCY, O.

THE exercises of the Sixth Anniversary of the WESTERN RESERVE AGENCY of the American Home Missionary Society were attended in the First Presbyterian Church in Cleveland, Sept. 19, 1851, during the Sessions of the Western Reserve Synod at the same place.

After devotional exercises and the reading of the Annual Statement of the Board, Rev. George K. Pierce, D. D., President of Western Reserve College, preached on Romans i. 16, first clause: “For I am not ashamed of the Gospel of Christ.”

The public services of the occasion were then closed with the usual devotional exercises.

#### Annual Statement.

Within the year now under review, 33 Missionaries have been in commission by recommendation of this Agency. These have all been sustained, and also the expenses of the Agency have been met by funds collected within our bounds; and a balance of some hundreds of dollars has gone to supply the wants of the destitute in other portions of the land, and to Missionaries appointed by the Parent Society.

The whole amount collected on this field, including \$67 expended by Portage Presbytery, which did not pass through the hands of the Society, is \$3,835.52. This is an increase of \$280.17 over the collections during the last year; and of \$755.13 over those of any year previous to the last.

The 33 Missionaries sustained by this Agency have had charge of 44 congregations. By preaching, by prayer, by public addresses, by private exhortations, in Sabbath Schools and Bible classes, in the house and by the way, at home and abroad, they have labored for the spiritual good of our feeble churches and the communities

in the midst of which they have been situated. These labors have been attended with God's evident blessing. Churches and individual Christians have been in a measure revived, and at least some souls have been, through their influence, made new creatures in Christ Jesus. Much good seed has been sown in a thousand youthful minds, which we may reasonably hope will yet bring forth precious fruit, such as will endure to everlasting life. God's word shall not return unto him void. It has glorified, and will still glorify his name.

The history of the Congregational and Presbyterian Churches on the Western Reserve, shows that nearly all of them have been dependent upon Home Missionary efforts for the enjoyment of Gospel institutions; and that by these efforts they have been greatly blessed. Within that portion of our territory which lies east of the west line of Huron Presbytery, are 184 Congregational and Presbyterian churches. Of these, 78, including several that are now temporarily vacant, are supporting, or are able to support, pastors without missionary aid; although in several instances these pastors receive far less from their people than will suffice for the support of their families. Sixty of these 78 churches have been aided, some of them for many years, by the American Home Missionary Society. Of the remaining 18, six, at least, have received appropriations from the Connecticut Missionary Society, for the support of their pastors or stated supplies. Others have been essentially aided by the Missionaries of that Society, while pursuing the itinerant system so extensively practiced in former years, or, by those of the Assembly's Board; leaving but a very limited number that have attained to their present strength wholly independent of foreign aid.

The money thus expended is not among the things that perish with the using. It is still doing good in the places where it was first expended; it is doing good, and

will do good wherever the influence of these churches is, or will be felt throughout the world and to the end of time; and heaven itself will feel its influence in louder songs from more numerous voices throughout eternal ages.

And if we take a wider range and look over our whole land, we shall find more than eight hundred churches that have been thus built up and made strong and independent of foreign aid, within the last 26 years, by the labors of the American Home Missionary Society. They are scattered through the length and breadth of our land, and are among the most efficient churches on which all the great benevolent societies of the present day depend for men and means to carry on their work. And the eyes of more than two thousand other churches which are still in a state of dependence, are now upon this Society, as the only source from which they can hope for that pecuniary aid which they yet need to enable them to enjoy the institutions of the Gospel. For these 26 years God has blessed this institution, and made it a blessing to our land.

And a wide door and effectual is still open before it. Our spreading population never needed its labors more than now. With the tide of emigration setting westward with unexampled rapidity, overspreading the still unsettled parts of Michigan, Wisconsin, Iowa, Minnesota and Nebraska, extending also far to the south, and even overleaping the Rocky Mountains, and filling Oregon, and California, and Utah, and New Mexico, and Texas, with a hardy and enterprising people—with four or five hundred thousand foreigners annually landing upon our shores to mingle with our people—with the eyes of millions yet in Europe fixed upon our still unoccupied lands, and our mineral treasures, and our free institutions, with strong desires to emigrate and to enjoy the unnumbered blessings of this goodly land—there never was a time when the labors of such a society were more important than they are at the present day, or when the prospects of its usefulness were more bright and cheering.

## Intelligence from the Missionaries.

### IOWA.

*From Rev. A. M. Eastman, Monona, Clayton Co.*

We have as yet experienced no showers of divine grace, but I think there is essential advancement. Our school-house, which is large, is often crowded. Last year, one half of the seats would have been sufficient. The Sabbath is more respected. The people seem to think that *perhaps* it is better to go to meeting than to spend the day in hunting, &c. My appointments have all been attended to here, and I have been able to meet all my engagements abroad but two. I now visit settlements on and north of the upper Iowa River, the farthest point forty miles distant.

Our Sabbath school has not been as prosperous as it would have been could I have been here all the time, yet I think good has been done. We have new books, which have excited new interest. Another season there will be a number of schools sustained on this field.

*From Rev. John D. Strong, Iowa City.*

Mr. S. was commissioned and sent to this State last summer. He was ordained by the Presbytery of Des Moines, and located at the capital in September last.

The people of the Iowa City church unanimously invited me to remain a year, pledging towards my support more than they have ever before done to sustain their minister. The church is small and poor; the congregation has hitherto been very small, but is increasing, and prospects for the future are quite promising. Much has been done here for the externals of religion, yet little has been attained in spirituality. There are those here now who are looking for a day of reviving; and I need not tell you that some of us are looking for it tearfully.

All the churches here are now without regular pastors and preaching, except the Methodist Episcopal and ours. The cold condition of the churches, and the indifference and unrestrained sin and unbelief of

the great mass of the population, fills the mind with distress.

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*From Rev. G. C. Beaman, Montrose, Lee Co.*

**Physical Improvements—Pressure of Labor—Helpers Needed.**

My field has become so large, my labors so great, and duties so numerous and urgent, that I was compelled to apply to the Presbytery for a division of my church and field of labor, which will take place, Providence permitting, in four weeks. I hope some good brother will take one end of my field by next spring, if not before.

The Slack-water improvement on the Des Moines is now going on; and the improvement of the Rapids between Keokuk and Montrose, by a canal and locks, is already contracted for; both of these works are undertaken by a firm of New York. If these works go on, as I suppose they will, they will increase the labors and importance of my field, and of this whole region, very much.

It is said that there are men—*young men*—in the ministry, of fair talents, and adapted to do good, who are hovering about the altars of the East, and inquiring for places where they may minister. How can they bear without pangs of conscience these appeals from overburdened laborers at the West, entreating us to send them help? Should the multitudinous emissaries of error overrun those neglected fields, and the people of wide regions, for a whole generation, be led astray and perish, will not the blood of souls be found on the skirts of those who heard the call of the perishing, but heeded it not?

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**Fluctuating Prospects.**

There are not a few who are influenced in their place of attending meeting by a love of novelty; and it has at times too much influence over some of those who are numbered among the people of God.

There is a want of that public spirit which characterizes many communities. There is no business to draw in settlers, and no one moves to set any thing in motion.

We have no emigration that is a help, and a large portion of the unconverted lean in their sympathies to other denominations. I think our members, as a whole, are as exemplary as is usual, and prize the Gospel and its privileges, and are ready to do what they can to sustain the Gospel; but their ability this year is very small. Most, if not all of them, will inevitably fall in debt as they have raised so little to sell. Money is scarce and commands a high rate of interest. There is to be a scarcity of provisions, I fear, and of course they will be high.

I received a letter from the Home Missionary Rooms, a few days since, notifying me of the shipment of a box of clothing to us. It filled our hearts with gratitude and our eyes with tears. It has not yet come to hand. We are hoping to receive it soon. We expect to see hard times this year, and I hope it will lead us to feel our dependence upon God and make us more faithful to him. If, in the midst of this, we may receive a refreshing from on high, it will be well, and we will rejoice in that for which we never pray.

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*From Rev. D. Knowles.*

**Welsh Mission at Columbus City.**

By the blessing of the Lord I am enabled to report labor for another quarter. I have enjoyed good health, and have had great pleasure in the work of my Divine Master. The churches under my care have enjoyed peace, and the means of grace are attended to more and more. Though we have not been visited with any special outpourings of the Spirit, yet we hope that the good seed of the kingdom is falling into the hearts of many here, to spring up vigorously at some future time. Our public meetings on the Sabbath are well attended. On the 7th inst., I attended at the ordination of brother Pryce, in the Flint Welsh settlement. Brothers Salter, of Burlington; Gaylord, of Danville, and Lewis, of Old Man's Creek, were also there. We had a good meeting. I preached there about six years ago, in the Welsh language; and I believe that to have been the first Welsh sermon ever preached west of the Mississippi. Some, who rejoiced with us there at that time, have gone to their eternal home. It was pleasing to me to see how I was welcomed by the children whom I had baptized five and six years ago, when I went among them last week. I had a word for them all, and a prayer



for them. May God enable brother P. to be wise and active. He seems to be a good servant of Christ. O how thankful we Welsh people ought to feel for the fostering care of the American Home Missionary Society. I often tell them so, and I believe that they feel grateful. These settlements are becoming stronger by degrees, and I trust that the time is not far distant, when they will not only sustain their own ministers without your aid, but will, with a willing heart, help to send the preached Gospel to others.

## MISSOURI.

### A Helper worth Having.

There are some here that ardently desire to see the conversion of sinners. Many an earnest prayer goes up for them. Our prayer meetings are well attended.

The Sabbath school is doing good. We have an excellent superintendent, who has taught Sabbath school in this place for twenty years. He dearly loves the cause; he pays forty five dollars per annum for the support of the Gospel; he has paid this year fifteen dollars to the Home Missionary Society; he gives liberally to the Bible, Tract, and Foreign Missionary cause, and proposes to pay one hundred dollars a year, for two years, to support a colporteur in this county, if a suitable man can be had. He is a man of feeble health; twice this year I have seen him when I thought he was near his end. But he keeps his lamp trimmed, and if his summons should be the midnight call, I think he would be ready.

Is this a higher style of christian character and devotion than is binding on *all* superintendents and church members? Oh, how would one such man in every parish, hasten the triumph of Zion!

One of our elders, a good man from Tennessee, teaches a Sabbath school, five miles from town, in a neighborhood of Universalists. The school is exerting a good influence; I preach there once a month, to good congregations, that pay fixed attention to the truths of the Gospel. I make no direct attack upon their Universalism, but I preach very plainly the opposite doctrine, at which they take no offence, but say they like to hear me because they can understand what I believe. The truth spoken in kindness seldom gives offence. There is reason to hope that labor there will not be in vain.

*From Rev. Henry Grote, Beaufort, Franklin Co.*

### Mission among the Germans.

Another year having gone by, I am reminded of my duty to write my last quarterly report. The Lord be praised for having guided me with paternal care, and for having blessed me with health and strength for the discharge of my duties.

Several members of my congregation have been established in faith, and have become experienced Christians. They speak of what their hearts believe, and their conduct does honor to their profession. They abstain from every thing not becoming Christians, and, which is a cause of great joy to me, they do not desecrate the Sabbath, nor use spirituous liquors. The means of grace are regularly attended in both congregations. The people assemble regularly at the appointed hour, and I can depend upon finding my hearers at church, except sickness and bad weather intervene. They also take an interest in providing for my subsistence—more so than they have done before.

We have good reasons to believe, that our congregation will shortly be increased in numbers.

Another congregation, consisting of 10 families, requested me some days ago to preach to them as often as practicable. Some of them are not far from the kingdom of God. They have built a fine church, only four miles distant from my house. I gladly accepted the invitation. Still another congregation has requested me to preach, at least every fortnight, but that is at a distance of 15 miles. There is no church, as the settlers have been there only one year. They are, however, true Christians, which renders it the more desirable to grant their request. There are, therefore, four different fields for me to cultivate next year, if God grants life and health. With such prospects, I do not feel at liberty to leave this place, although in the course of the past year, I might have had several places where no assistance from you would have been required. I did not accept those calls, as there are people enough here, and the powers of darkness are not subdued yet. With the divine help, a congregation may be gathered here that will not only provide for the support of the minister, but also contribute liberally to the cause of God. I am well aware that my congregation cannot, for the next year, provide alone for me, but I am confident that it will be done in future.

## WISCONSIN.

### Old Tricks under New Names.

The prospects of my church are more encouraging than they have been, though we have a class of obstacles to contend with, which we have not met before. A few men who claim to be Excelsiors, or men of progress, but who are, in fact, only reiterating the errors of German rationalists, hold meetings in the village on the Sabbath, and have lectures or preaching, but no praying. They began under the garb of scientific lectures. At first, they were fully attended; but now they are held on the Sabbath, and their real character being known, they are less popular, few professors of religion countenancing them by their presence. As a specimen of their teachings, I am informed that a few Sabbaths since, they endeavored to make out that heathen writers gave a more correct view of the divine character, than the Bible does. They deny the inspiration of the Bible, and discard its most important doctrines, as the atonement of Christ, &c. I have no controversy with them, but endeavor sometimes to provide an antidote for their errors, by presenting the proof of the scripture doctrines, which are the opposite of their teachings; e. g., as a corrective of the claimed superiority of the character of God, as taught by heathen sages, over the God of the Bible, I preached a sermon last Sabbath, on the moral character and tendency of heathenism, as shown from the character and conduct of heathen gods, and heathen people, as given by their own authors.

The great injury which I fear from their labors, is the blinding and poisoning the mind of some of our youth. They draw away but few, who were accustomed to attend our church on the Sabbath. Our congregation is larger than it has been for years before; the house is usually full, and sometimes so crowded that we are obliged to place temporary seats in the aisles.

At the last communion, five persons were received into our church by letter, and eight others were examined and propounded for admission on profession of their faith in Christ. The latter are fruits of a revival last winter. It is expected several others will present themselves next communion.

### Responsibility felt—Growth in Holiness.

In looking on the past, while there may have been many omissions in duty, and

unfaithfulness in effort, I must say, that it has been my earnest desire to preach the whole Gospel in its simplicity, purity and power, and to exemplify the same, in a holy and consistent walk. I trust I do, at times, feel the awful responsibility that rests upon me as an ambassador of Christ; one whose great work is to watch and labor for souls. May I more deeply and constantly realize this responsibility!

My field of labor for the last quarter has been unusually interesting, from the increased interest on the part of the people in the cause of Christ and a preached Gospel. My great effort has been to instruct and establish young Christians in the doctrines of the Bible and in practical godliness. And I have been greatly delighted and encouraged, in view of the evidence afforded of a change of heart, in every instance, from the teachableness of disposition and desire to be conformed to all the requirements of God's word; and this from persons of the highest intelligence and commanding influence in society. Often am I led to wonder and admire the power of the Gospel in its transforming influence upon the hearts and conduct of men—to see those who were once high-minded, proud, self-willed and looking with disdain upon Christians, now sitting at the feet of Jesus, clothed and in their right mind, humbly seeking to know and do the will of their Heavenly Father.

For a time, during the summer, our prayer meetings were thinly attended, but of late have increased in number and interest. There is much to encourage effort in the Sabbath school. Many who once suffered their children to spend the Sabbath in roaming through the woods, or around our beautiful lakes, now bring them regularly to church and to the Sabbath school. And yet there are multitudes among us growing up in sin, careless of God and of the Sabbath.

It is extremely difficult to gather into the Sabbath school those children whose parents disregard the house of God, and profane his holy day.

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*From Rev. H. Marsh, Sheboygan, Co.*

### Gathering the Wanderers.

The destitution abroad over the newer regions of the county, are being partially supplied by efforts made during the past three months, and will receive still more attention.

At one place, six miles from the Falls, a

beginning has been made, where our denomination has hitherto had no regular appointment. One of the leading men of the place, not a professor of religion, requested me to make a regular appointment at their school house, remarking, that they would give me a *full house* and some pecuniary aid. I inquired of him what part of the day would suit them best? He answered, "the *forenoon*; because, if your appointment stands at two p. m., many of our children and youth in the neighborhood, will be scattered abroad hunting; and they will not be likely to return for *meeting*-or for Sabbath school. Whereas, if your appointment is in the forenoon, it will draw them together, and then we can retain them for Sabbath school." I liked the idea much, especially when coming from a man not professing religion.

At another place, eight and a half miles from the Falls, in a remote neighborhood, formerly included in the Sheboygan Falls church, a new church has been formed, under very interesting circumstances, called the *Linden* Congregational Church, comprising 20 members.

Four years ago last June, the Falls church, six miles from Sheboygan, was colonized and organized with 13 members; in four years it became 80. Now, eight miles farther in the interior, we stick another stake, and pray God to aid us in aggressive movements upon the kingdom of darkness.

Two and a half miles from Linden is the village of Plymouth, where we have commenced regular appointments, with fair prospects. Though the religious influence in that village is yet small, yet the congregation is respectable, and the people intelligent.

Also, three miles from Plymouth, is another small village, where we have commenced our labors in an unfinished mill for a sanctuary, and with a respectable congregation.

Thus you will perceive that four important points have been occupied during the last quarter, with Linden church, of 20 members, in the centre.

Three or four more similar places, yet farther on in this county, need attention; and it is hoped they will receive more or less during the coming quarter, as your missionary shall be able to extend his labors.

#### Contrasts.

At one end of my field, a young skeptic, or one that formerly was, is apparently on a bed of death, and he has been recently hopefully converted to God. He

says he would now rejoice to have the privilege of burning the works of Paine and Voltaire, which he used to read and admire. It was good to converse and pray with such a youth, turned to Christ, and to thank God for his merciful kindness to a skeptic.

At the other end of my field, about 20 miles from this youth, a grey-headed and Bible-despising skeptic committed suicide, making, by his exit, a miserable though truthful illustration of the effect of skepticism; no solid comfort in life, and without any apparent insanity, putting an awful end to his unhappy career. Skepticism in various *forms* and *dress*, is rife in the West.

Oh, send us on evangelical and faithful laborers.

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From Rev. Hiram Foote, Janesville, Rock Co.

#### Progress of a Missionary Church—Aid Relinquished.

The pleasant union which has so long existed between us is now to be dissolved. This church and society are now determined to try the experiment of self-support, and, by the blessing of God, I trust they will succeed. Five years of delightful missionary labor you have enabled me to bestow upon this field. Connected with the peculiar emotions of our mutual parting, is the precious reflection that the relation we have sustained has not only been most endearing, but that the seed you have enabled me to scatter, has already sprung up and is now yielding fruit.

A brief review of the *past five years* might be interesting to us both, and not altogether unprofitable to the friends of Home Missions. A meagre synopsis is all I can now attempt; for incidents crowd upon the memory as I glance at the past—things tending to overwhelm me with humility, and then fill my heart to overflowing with gratitude—and all prompting me to exclaim, "Hitherto hath the Lord helped us."

Janesville, both at home and abroad, upon the chart of the reformer and of the Home Missionary, was formerly set down as a "hard place." Several things conspired to make its moral and religious features what they were. A portion of its early settlers of influence were men "without the fear of God before their eyes." This gave a tone to public sentiment, which became a serious obstacle to

planting and sustaining the Gospel here. Five years ago four small and feeble evangelical churches were struggling for an existence. The Universalists had preaching every two weeks, and boasted of outnumbering the evangelical denominations. You can imagine how dark and forbidding this field appeared when I first looked in upon it.

Perhaps I cannot better state some facts connected with the progress of our church and society since I have been with them, than by quoting a few sentences from a discourse I preached to my congregation last Sabbath.

My text was, "Hitherto hath the Lord helped me." I remarked that "the present is a period peculiarly appropriate for us as pastor and church, to set up our 'stone of help,' and inscribe upon it the sentiment of our text. We have just entered our sanctuary since being enlarged and refitted for the worship of Jehovah; and as God prospered us in the beginning of this enterprise, so has his hand been seen every step we have taken, to the present moment.

"Another reason which suggests itself why we should to-day record the goodness of God together, is the fact that this Sabbath completes five years of my ministry among this people. The first two, on alternate Sabbaths; the last three, as settled pastor, on every Sabbath. This period is brief; and yet as my eye passes over this congregation, I see comparatively few countenances which I beheld at our first interviews. So great has been the change, so rapid the immigration, that not thirty individuals who have worshipped with us during the past year were members of my congregation the first year of my labors in Janeville. There are a few before me who can well remember that dark and trying period. This church had then been organized about twenty months. There were then upon the records twenty five members. Five of these had removed to a distance from us, with whom I never became personally acquainted. Thirteen of the remaining twenty lived out of the village from two to seven miles; leaving two male and five female members in town.

"My predecessor in the ministry, after devoting two years of faithful, persevering labor, left in the spring of 1846. During that summer, the congregation was disbanded, and the ordinances of the Gospel were not administered. Those who will remember the tone of public sentiment at that period, can easily imagine that this little church and its minister were ready to exclaim, 'By whom shall Jacob arise?'

"At the first communion season, no individual was received to the church. We have since enjoyed twenty-four communion seasons, at each of which additions have been made to the church. The present number of this church is *one hundred and eight*. Nine only of those who organized this church are now connected with it. Most have removed to other places; one or two have been summoned to their final account. Ninety-nine members have been added to this church since its organization, eighty-three of them during the last five years. Thus God has gradually, and I trust permanently, prospered us in numbers.

"Five years ago, our house of worship was the small brick school house upon the East side of the river. Our meetings were held in that crowded, uncomfortable place, for about twenty months. We then removed to the Academy, where we worshipped over two years; and from thence to this house of worship, one year since. And during this whole course, we have marked the hand of God. When, as a little and feeble band, three years since, we seriously proposed the erection of a house of worship, it was a very different thing from this commodious sanctuary. In our poverty we only aspired to a very plain chapel, with limited dimensions. With three or four exceptions, not a subscription was obtained from any member of this church which exceeded twenty-five dollars. In our poverty, we commenced and carried forward this enterprise, and to God be all the glory of its success! Now, as a memorial of eternal remembrance and gratitude, let us inscribe upon the door-posts of this our loved sanctuary, 'Hitherto hath the Lord helped us.'"

And now, in my own name and in behalf of my society, I wish first to record the goodness of God, and then to tender our heartfelt thanks to the Home Missionary Society, and to its patrons. But for the sympathy and aid furnished, our society might now be without a sanctuary or the preached Gospel, and perhaps without an existence. This has been Home Mission ground for seven years. During the past five years you have expended six hundred dollars here; with what result, eternity will soon unfold. Our gratitude shall be shown by our prayers and sympathy for your Society, and our systematic contributions, until we repay, many fold, what we have received.

This brief extract contains nothing peculiarly marked, and probably may not seem as interesting to others as to us; and yet it

is one of the numerous proofs of the benefits of this Society, and gives evidence that the benefactions and prayers of our patrons have not been bestowed in vain.

From Rev. A. D. Laughlin, Wyoming,  
Iowa Co.

#### Growing Desire for the Pastoral Relation.

Since my last communication, my people have taken the initiatory steps toward my settlement as their pastor. The church and congregation had felt for some time the importance of such a step, and had before proposed the matter to me, but I discouraged it only because we had no house, into which I was not ashamed to invite my brethren in the ministry to come and attend the exercises on such an occasion. My people had clearly demonstrated before them the advantages of a permanent, over a changing ministry. They had been supplied with such preaching as I could afford them, under very trying circumstances, for the last five and a half years; while during the same time, another church here had been supplied by five different preachers. If the great object of your Society is to *plant* the Gospel, and to *build up* Zion, you are acting wisely to encourage the pastoral relation. The tree removed every year cannot produce much fruit. How can the minister who is constantly on the wing, feel that deep interest in any place, necessary to produce the best results? Will a tenant feel the same anxiety to embellish and improve the garden or farm, as the proprietor? I feel that we have taken a most important step, and one, I hope, of untold benefit, both to minister and people. I could not refuse their call, made so dear to me by many tender associations, especially since God has seemed by his providence to shut me up to this course.

Another event of importance has occurred since my last. Our school house has been so far completed that we have met in it for worship. It has cost us an extraordinary effort, and will delay the erection of a church edifice for some time, but we have such control over it that we can use the school house without interruption. We shall hereafter be able to worship God under our own vine and fig tree.

I have received five members since my last, four by letter and one on profession of faith. Still, we feel that we are weak,

and shall have to look to you for aid. I sometimes feel as if it was wrong for us to live so long on your bounty, when you have such a mighty work to accomplish; but, brethren, if left to our own resources, we must die—all our cherished hopes must perish forever. We love the Home Missionary Society, for, under God, it has made us what we are; and we hope to pay back to you, with interest, what you have lent us. May God give you a thousand fold greater favor to the churches; and so a thousand fold increase your power of doing good.

#### ILLINOIS.

##### They that would be Rich.

I have been called to preach two funeral discourses, having a bearing upon California adventures. Both cases, in many respects, were very trying, and excited a very deep and pervading interest in the community.

In the first case, the funeral service had immediate relation to the death of a widow, and a remote relation to the death of her husband, who, on his return from California, was buried in the Gulf of Mexico. The wife, after long suspense and grievous fear that her husband was dead, heard of the fact when two of her children were dangerously ill with the typhus fever. Before these recovered, one other was brought down by the same disease, and soon after she herself, and two other children, while one or two others still had the whooping cough. The widowed mother died, leaving seven orphans. And most, or all these evils, with some pecuniary embarrassment on the remaining inheritance, seem traceable to the ill-advised absence of the husband and father for the year previous, involving excessive care and toil both at home and abroad.

The more recent case was that of a highly respected member of our church, and leader of our choir, who, after a not very successful adventure in California, died at Chagres, within two weeks of home, after an absence of 14 months. A brother was with him, and returned in feeble health. The family of the deceased, though of course deeply afflicted, are left in good circumstances.

Thus, besides the immeasurable evils otherwise pressing upon families whose heads are absent in search of gold, about one-sixth of those who went from our immediate vicinity, are already among the

dead, and about eight persons are yet exposed to the dangers of California, and of the return voyage.

**Mission to the Destitute in the Illinois Presbytery.**

*Extract of a Report of Rev. Messrs. E. Jenny and B. Pond.*

From the outset, we adopted the following plan of operation, as best calculated, in our view, to accomplish the work assigned us.

1. To explore the entire region of territory within our bounds, and ascertain where the points are, accessible to Presbyterian influence.

2. In all cases, where it is practicable, to hold a series of religious meetings, or form churches, if the material already exists; provided there be reasonable prospect that the anticipated results of such efforts, or the churches thus organized, will be guided and controlled by subsequent ministerial aid.

3. To exclude itinerant missionaries from the field, as soon as possible, by supplying, as far and as fast as it can be done, all the preaching points at which our denomination would be likely to labor successfully; that is, by securing for them the regular ministration of the Gospel, once, if not twice a month.

Acting upon this plan, we were long in ascertaining much relative to the nature and extent of our destitutions. And it is with gratitude we add, that we have been more or less instrumental in providing for them a stated supply, truly encouraging, if not equal to their wants.

Our "commissions" require us to labor within the bounds of this Presbytery, more particularly with those churches that do not enjoy the regular means of grace. And here we have found much to do, enough to tax our time and energies for no inconsiderable portion of the year. But we have frequently gained leisure to preach elsewhere, and improved it, as Providence opened the way; under such circumstances, however, as caused us to doubt whether we have there been the means of much, if any, good. A long experience, extending far beyond the duration of our itinerancy, has taught us that we can accomplish little among those, some of whom are in denominational sym-

pathy with us. We have frequently tried to benefit such communities; but if successful in any *marked* degree, the evidence of this is yet to be seen.

It has, nevertheless, been our privilege, during the period embraced in this report, to witness displays of the power and grace of God, in elevating the character of Christians, and converting unbelievers from the error of their ways. Thus it was in Carrolton, Mechanicsburgh, Rochester and Shelby county. The number added to the several churches in those places, has been, by transfer, 31, and by profession, 24; making a total accession of 55 persons; while others have been hopefully converted and united with other branches of the Church, and several, it may be six or more, are waiting an opportunity to enter our communion. But we have reason to think that all the good effected, is not expressed by these statistics. If we mistake not, there has been attained, in the communities where we labored, a general impression more favorable to evangelical religion, and to that form of church government which we prefer, than previously existed.

It gives us pleasure also to state, that there are now no destitute churches under our care. A year ago there were six such; all of which, with one exception, enjoy the privilege of listening to the Gospel by preachers of their own order, more or less frequently.

But notwithstanding most of those churches which were so recently destitute of ministerial aid, are now wholly or partially supplied, there is a work yet to be done. We ought to ascertain whether there be not other points where the way is being prepared for us. In our opinion, there are.

**Want of Men.**

But where are the men to occupy the openings which investigation shall find, or effort create? One of the principles adopted by your missionaries, and which will be acted upon, we presume, by any who shall succeed us, forbids the forming of churches any faster than they can be supplied, wholly or in part, with a preached Gospel. If success, therefore, attends the work here contemplated, who will break to the famishing minds the bread of life? Our great want is men. Until more be introduced upon the field, we shall be cramped in our operations; at least, feel that we must proceed cautiously. "Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest."

We have already, in a previous number, (Sept. 1851,) called attention to the useful and judicious labors of our two missionaries, in the bounds of the Presbytery of Illinois; and to the painful fact which limits the usefulness of these and other similar laborers; viz.: the want of men suited and disposed to go in and occupy the ground prepared by them. Of how little avail it is to fence and clear the field, if there be no laborer to cultivate the soil and sow the seed, but it must be left to bear only briars and noxious weeds—and how much labor and expense are thus almost thrown away—they know too well, who have seen the experiment tried a hundred times, with an almost unvarying result. There must be more ministerial labor provided, or all other efforts at church extension must prove abortive. There are the means of supplying *some* of this labor if they could only be secured. In all parts of the older portion of the country, there are ministers not employed in preaching; some of them, it is true, from impaired health, but more from discouragement and want of an adequate support. Not a few of them might be rendered available by the Missionary Society, if its resources would justify it in adapting its scale of compensation to their condition.

#### What shall be done for the Germans?

Almost every day brings to our knowledge facts showing that large portions of our immigrant German population throw off the restraints of Christianity when they arrive on our shores. Unless some means can be devised which shall be blessed of Heaven to the salvation of this class, there will speedily spring up among us a body of anti-christian elements, so compacted, intelligent and efficient as to present a more formidable hindrance to the Gospel than any other with which we have to contend. They who are mindful of the signs of the times, and are wont to spread them before the Lord, should not fail to make these things the subject of thoughtful prayer.

The Sabbath is a holiday among the Germans here, and Americans conform very much to their sinful practices. Recently a German died suddenly on Saturday evening. On the Sabbath, as he was

one of the firemen, the whole company, in their red coats, and with martial music, attended his body to the grave, followed by a throng of boys and idle men. The most influential and intelligent Germans among us attend no church. They are good neighbors, fair in their dealings, and gentlemanly in their deportment; but they have adopted rationalistic sentiments. Many of them are at heart infidels, though they do not assume the name. One was asked to buy a Bible. He answered, "I want no Bible; I have the great book of the world. I want to know nothing about Jesus Christ; I have the guide of my own reason." The German church is almost entirely made up of skeptics and loose moralists. Their former pastor, whom I knew, and who gave me some lessons in German, is addicted to excessive drinking, and I believe is at heart an infidel. At this time he has a school and church a few miles in the country. In the reports of their celebration of the 4th of July, I noticed this toast, delivered by Rev. Mr. —, the Lutheran preacher,—"The noble Thomas Paine, whose writings awakened a spirit and courage for liberty!" When a people have been under such infidel-christian preachers, what could be expected better than we now see?

There is now and then a German that attends my preaching. There is now a young man of remarkable intelligence, who has been obliged to leave Germany for his activity in the Revolution, and for making a speech for liberty, which was printed. He attends my preaching and lectures regularly. I took him home and into my study one day, and he seems happy in getting my sympathy. He associates entirely with Americans, and reads only in English, and is making great progress. A merchant, who is a German, has been a frequent hearer of mine ever since I came to the place. He has no family, and associates much with our young men and young ladies. I once was hopeful of him—talked with him on the subject of religion—and loaned him Nelson's "Cause and Cure of Infidelity;" but he seems firm in his denial of the divinity of Christ, and is now going away. My heart almost bleeds when I see such cases. He has been under conviction, but has grieved away the Spirit.

#### Hindrances.

In consequence of the superabundance of the water, my missionary labors have

been rendered fatiguing as well as perilous. No person, unless he has been over the ground—and *through* it I may almost say—can have any adequate idea of what a man must endure who has had to travel even short distances during this rainy period. Frequently have I been to my saddle girths in mud and water, and, in crossing streams, nearly to my horse's back. The sloughs, as the people say here, "have lost their bottom." On one occasion, when crossing a small stream swollen by the heavy rain, so as to flow over the road and wash away the bridge—which by reason of the turbid waters I did not discover—my horse went down, but fortunately came up safe, and then after him myself and buggy. In attempting to raise the buggy, my horse's harness gave way. I had to get out, and worked in the water for near an hour before I could extricate my carriage, and then had to ride some time in my wet clothes.

At another time, in attempting to cross a rocky ford at twilight, I came near being swept away by the rapid and deep waters—horse, buggy and all. But hitherto the Lord hath preserved and delivered me, not only from the deep waters, but from those who rose up against me. "Many bulls have compassed me, strong bulls of Bashan have beset me around. They *gaped* upon me with their mouths as a ravening and roaring lion."

#### Home Missionary Efforts cannot be Relaxed.

This village has nearly 2,800 inhabitants, of which about one-third are Romanists. They have a fine stone church and a priest; and, it is said, some nuns are soon to come here to take charge of their educational interests. As a people, they are more completely under the surveillance and control of the priesthood than any other Catholic community with which I am acquainted. Infidelity is exceedingly rife in the form of popular error, such as Universalism and Unitarianism. A multitude of the people have no belief, and stand aloof from all the forms of religion. In tracing out the cause of such a state of things, it is very apparent that it has come from the pressing of radical ultra measures to accomplish reforms. Some years ago the church, then numbering more than forty, was prevailed upon by an itinerant evangelist to disband, and such as chose to form a Union church, without a creed, throwing the door wide open for all religionists to come in. Time would fail to detail the

bad results. Those who have affinity enough to remain together, are now feasting their souls on the reveries of Unitarianism and Swedenborgianism, as they are compounded and held forth from Sabbath to Sabbath by the veriest mountebank preacher. A few years since, some who would not go for the Union measures, and some who were drawn in ignorantly, united and formed the present church. They have had the very worst influences to contend with, but have maintained their ground. I found them disheartened, weak, and ready to die. The congregation had run down, the Sabbath school was very small, the prayer meeting little less than a name. Our congregation has gradually increased until our place of worship is wholly inadequate to our wants; the Sabbath school is greatly enlarged, and new scholars coming in every Sabbath. Men and women, and whole families, who have not been seen in the church for years, are becoming quite constant attendants. Five or six will unite with us next communion, three of them by profession, one a very interesting young man, and promising for usefulness, the other two, mothers of young families.

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## OHIO.

### The Preacher, an Agent of Improvement.

There has been great improvement in the religious observance of the Sabbath and in the cause of Temperance. This cause is decidedly popular in this Village. There is now only one place where ardent spirits are retailed, and this is done contrary to law.

During the past winter, I distributed the Bible in four townships and supplied the destitute; and by the assistance of our people and the Agents of A. B. Society, this county and that part of the adjoining county in which I have been laboring, have been supplied. There has been great improvement in our S. schools. The most remarkable change, however, has been in the regularity, interest and attendance upon public worship. When I came here, our congregations were often small; now they are usually good—often the houses are full and sometimes crowded. I have organized two churches. One place has been decidedly infidel; but infidelity now is evidently losing ground. During the first fall that I preached there, I often had only from twelve to twenty persons present; now the regular congregation is



not far from two hundred. The school-house is well filled. The change has been similar in all of the other places. Though we have not yet been made to rejoice in gathering in the fruits of our efforts, yet we hope that our labors have not been entirely in vain. I have been endeavoring to cultivate the ground and to sow the seed; and trust that in time, with the rich blessing of God, we shall be able to gather in a rich harvest.

#### One Hundred Ministers wanted in South-Eastern Ohio.

The seven counties of the Marietta Agency contain a population of almost two hundred thousand, with only sixteen or seventeen ministers of the Calvinistic order. The face of the country is rough and forbidding in its aspect, and does not present so pleasant a prospect for the agriculturalist as the greater portion of this great state; hence it has not been settled so rapidly as other portions of the state. Emigrants and ministers have considered this a hard field, and have gone on to other more inviting fields. But the time has already come, when the tide of emigration has begun to roll in more rapidly here. The great mineral resources of this territory are just beginning to be appreciated and developed; and when the contemplated railroad from Cincinnati to Marietta shall be completed, and facilities for transporting the vast quantities of coal, iron, and salt, that abound in all this region, we may expect to see the population that now exists on this field, soon doubled and trebled, if not quadrupled. A great question fills our hearts with deep solicitude; shall this region, with its teeming thousands, be given to God and the Saviour, or shall the Devil reign transcendent here? Unless more ministers can be employed on this field, we fear that wickedness will long reign here. We absolutely need on the field of the Marietta Agency, this day, *one hundred ministers of the Gospel*, and this number would not be a full supply. And now is the time for them to be planted on this field. If they are not sent to sow the good seed, the enemy will sow tares there, and thousands on thousands of souls will perish. You ask, are the people willing to aid in support of ministers? I do not suppose that they will do much till the Gospel is carried to them freely awhile. They will thus soon begin to appreciate its privileges, and will open their hearts and their purses to ob-

tain and enjoy them. I could cite you to several instances of churches raised up in this way on this field; and the same thing that has been done in a few places, might be done in a multitude of others. My heart is often deeply pained in looking over the destitutions of this field, and my mind is often greatly agitated in efforts to contrive some possible plan by which the Gospel may be carried to these perishing thousands. Our Methodist brethren are doing a great work here, but they can't reach half the people.

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#### MICHIGAN.

##### Hard Soil.

I have continued my labors in my regular congregations, preaching generally three times on the Sabbath, together with occasional labors in other places, as opportunity offers. I should be glad to preach much more in the *week time*, in destitute neighborhoods, could I get the people to attend; but this, on ordinary occasions, is next to impossible. I have frequently made the trial in surrounding settlements, but after riding ten or twelve miles, have found little else than empty seats, my congregations being not more than six persons, counting children with the rest. In any of those places on the Sabbath, I could get a good collection of people; but on the Sabbath, my hands are full of labor in my regular congregations. If there is a *funeral*, there is a general turn out; and people who neither "fear God nor regard men," must have a funeral sermon at the interment of their friends. I have never declined attending on such occasions, if I was able to be up, unless some important appointment demanded my attention, at the same time, in another direction; and as there is no other regular minister within 16 or 20 miles, in any direction, I perform considerable of this kind of labor. Last winter I was called into a very wicked settlement to preach at the funeral of a woman whose husband has been once tried for murder, been one term in the state prison, and since then he has been sent again to the same place. I preached from Gal. vi. 7, 8, and tried to set before the unhappy man and his thoughtless neighbors the certain connection between our present conduct and future condition. I had a large congregation, many of whom, perhaps, had not heard a sermon for several years. This spring I was called into another settlement, 8 miles distant, that has been renowned for being a nursery of

crime, and for furnishing a large portion of candidates for the penitentiary. There, too, I had a large turn out, and was permitted to point my fellow men to the judgment to come. On such occasions I have nothing to do with the dead, but try to bring the truth to bear on the consciences of the living.

#### Weakness and Dependence.

With your aid this church keeps the fire still burning on the altar, while without it, probably, it would have been extinguished ere this. I had hoped the church would soon sustain their pastor, independent of foreign aid; but without a revival of God's work, and the conversion of souls, we must continue to rely on our former sources of dependence.

One reason of feeling our weakness more sensibly, is the loss of both of our deacons, and the difficulty of supplying their places. One of them left before I came here, and the other recently took a letter to another church, because of his living in its neighborhood.

With some difficulty we succeeded, two weeks ago, in electing two persons to fill their places.

A very encouraging feature, that shows increasing strength, is an increased willingness to contribute to the Home Missionary cause. This cause lies deepest in the affections of this people. I preached a missionary sermon, and we circulated a subscription list, the signers mostly pledging themselves to pay their sums monthly for the following year. The amount pledged at present is \$30.

Our Sabbath school continues in good circumstances, but would be more full if we were better supplied with compe-

tent teachers. The superintendence devolves on myself. Yesterday we were called to mourn the death of a boy, an interesting member of the school. He gave no special evidence of a change of heart, though he loved the Sabbath school; and in his derangement, which was for three days previous to his death, he often spoke of his superintendent; and also, in the school, answered questions as his teacher thought none but a Christian could answer. His death is the first in our congregation during the past year, and the members of the school seemed to feel it a solemn and severe bereavement.

*From Rev. E. Garland, Central College.*

#### Revival.

Since March, 1851, the date of my commission, the church of Johnstown has passed through a variety of scenes, some joyful, and some painful, indeed. Towards the close of the year, the session commenced discipline with some who were causing reproach. The last of February a revival of religion commenced. During the first week of March, in the midst of the revival, it pleased the Lord to take away one of our elders, who was a pillar in the church. At our communion, in April, *fourteen*, as fruits of the revival, united with the church by profession, and one who had before been a member of the Methodist Church. It was an interesting season, when five of the number came forward to receive the ordinance of baptism, and then, with the others, sit down with our little church, at the table of the Lord. A few others are indulging hope, who may yet unite with the church.

#### Miscellaneous.

##### Death of Rev. W. T. Wheeler.

This beloved missionary, after an illness of six weeks, finished his earthly labors at Union Grove, Illinois, October 17, 1851. For just a year he had preached regularly at Union Grove, Round Grove, Como and Garden Plains. Increasing interest and usefulness attended his labors; and only a few weeks before his decease, he had gathered another church at Clyde. It was expected that, ere long, he would be installed as the pastor of the church at Union Grove; and

had he lived to carry out the enterprises which it was in his heart to prosecute, doubtless great good to religion and to christian education would have been the result.

In the former part of his ministry, Mr. Wheeler was a missionary to Africa, from whence he was compelled to retire by the uncongeniality of the climate with his constitution. After his return, and before settling in the field of his last labors, he had preached in the service of this Society in Indiana and Minnesota. It is sad to think of the four

little churches which he was cherishing, as a nurse cherisheth her children, now left destitute and discouraged.

Our correspondent who communicates the intelligence of this bereavement says: "Brother Wheeler told me that he was too poor to buy a horse, and that to meet his appointments, 20 miles apart, he was sometimes obliged to travel on foot, and to wade through sloughs that were full of water during this very wet season. By his death I shall be put in possession of the horse which I had loaned him for a year; and if, as I trust, he has found a seat in Elijah's chariot, he will no longer need such poor facilities for travelling as I could furnish."

Mr. Wheeler is the second missionary in northern Illinois, (the first being Rev. James Hildreth) removed by death during the last season; and two others, not missionaries, have also died on the same field. Let us who remain watch, with girded loins, for our own summons, which cometh in such an hour as we think not.

#### **Dangerous Elements of American Society.**

Numerous and alien to our institutions as is the emigration of Irish Catholics, it is by no means the most dangerous portion of our immigrant population. We are receiving hundreds of thousands yearly from Germany, who are what are called in Europe, Red Republicans, or Communists, or Socialists; i. e., the enemies of all society. They are such people as have been reared under German Rationalism—the degenerate plants of a strange vine. And a prominent purpose of their immigration hither is, not to enjoy the advantages of our free institutions, but to destroy them; or, in other words, to take advantage of the freedom of this country, to apply their destructive principles, as they could not in despotic countries. Already in some of the cities, where Germans most abound, as in New York, and in St. Louis, they are forming political organizations, to carry these principles to the polls. In St. Louis, they have directed their attacks more especially against the Sabbath—combining, by military parades, and other disturbing expedients, to prevent the Sabbath worship of the Christian part of the people. In short, the principles and spirit of these new comers, are of the worst possible type. And as far as their influence shall extend, it will be disastrous. In one view, it is a matter of

rejoicing, that but few of them can speak our language. For this confines their influence mostly to the Germans. But in another view, it is one of the most discouraging aspects of the case. For it prevents our bringing the light and power of the Gospel to bear upon them, as we otherwise might, and as the occasion demands. Our means for evangelizing Germans are very limited; but we must make the most of what we have; and pray the Lord of the harvest that he would send forth laborers into this harvest.—[*Exchange Paper.*]

From the New York Recorder.

#### **Twelve Questions for Ministers of Christian Churches.**

1. *Why did I become a minister?*—Was it vanity, ease, respectability, or the persuasion of mistaken friends? or was it love to Christ, the glory of God, and the salvation of souls, that induced me to step into the sacred office?

2. *What evidence have I that I am called of God to the work of the ministry?* Am I adapted for it? Have I the scriptural qualifications? Have I ever been the means of the conversion of one soul? Did God call me in his providence, or did I run uncalled?

3. *What am I doing in this field?*—Am I a witness for God? Do I bear testimony to the truth, the whole truth, and nothing but the truth? Is my testimony plain, earnest, faithful? Am I a laborer in God's vineyard, a workman that needeth not to be ashamed, rightly dividing the word of truth? Am I acting as a lord, or as a servant?

4. *What are my views of the pastorate?* Do I feel I am my own master, or God's servant, appointed by him to watch for souls? Do I feed the flock, or amuse them? Do I direct their attention to my Master, or to myself? Do I point them to heaven, or to the trifles of time?—Who is my master?—the church, the congregation, the world, or Jehovah?—What says my conduct? O, my soul, be honest! Do I fold, feed, comfort, and watch over the sheep? Do I feel the responsibility of my charge?

5. *Do I visit the people of my charge as I ought?* It is true some people have strange notions about a minister's visiting, which have no foundation in Scripture, and the impropriety of which a little reflection would convince them of; but still, do I do my duty in this department? What is the character of my visits? Do I visit the sick, the wanderer, the backslider, and those who are out of the way? Do I visit as a pastor, to speak of and for

Christ, or as a trifler, who has too much time on hand—time to “crack a joke,” to be “frolicsome,” to hear and retail the gossip of the day?

6. *Do I love the people of my charge as I ought?* Have I love enough for them to bear, forbear, and forgive? Do I feel resentment or compassion, when any of them do wrong? Do I despise them, or love them? Do I help to bear their burdens, or do I increase them? Do I rejoice with them that do rejoice, and weep with them that weep? Is the whole of my conduct kind, forbearing, and loving?

7. *Do I pray for my charge as I ought?*—not only in the sanctuary and the prayer-meeting, but in the closet? Do I bear them before the Lord in private, frequently, earnestly, constantly, and in faith? Do I plead with God for the weak, that they might be strengthened; for the tempted, that they might be kept; for the tried, that they might be supported; for the mourners, that they might be comforted; for inquirers and the unconverted?

8. *What is the character of my preaching?* Is it the Gospel of Christ I preach? Do I preach it with energy, earnestness, and unction; or with coldness, weakness, and carelessness? Is it God's truth, or my own notions about it, that I preach? Will the truths I preach do to die by?—Do I preach plainly, clearly, so that all can understand me? Do I preach to the people, or at them; over their heads, or through the understanding, to the heart?

9. *Where do I get the food for the flock?* Is it from the green pastures of the Word of God, or from other sources? How do I study the Bible? Are my head and heart in it at all times? Do I study it to make out the mind of God, or merely to find a text to hang a subject upon? As I pore over its sacred pages, do I sufficiently feel my dependence upon God, and look up for the Spirit's assistance, that I may bring out of this heavenly treasury things new and old? Do I study for God's glory, or my own?

10. *Am I living a holy life*, such as becomes a minister of Christ? Do I indulge in any “little” known or secret sin? Am I laboring to mend my own heart, as well as those of my hearers? Am I a pattern of good works to believers?—(Tit. ii. 7, 8.) Am I known by my savor as well as my service?

11. *Do I live under the impression that I am accountable* for time, talents, and opportunities of usefulness? How much time have I squandered? How have my talents been employed? How many opportunities of usefulness have I lost?

12. *Am I prepared to die?* Should my Master at once summon me into the eternal world, are my accounts correct—is my work done—is my soul prepared? How many souls will welcome me to glory, should I be permitted to enter, as the fruit of my ministry? R. F.

#### Misapprehension Corrected.

A writer over the signature of “PLANES,” in the *Christian Observer* of Nov. 22, 1851, has some animadversions on the American Home Missionary Society, in which there is an evident misapprehension of the principles of the institution, and its relations to coöperating ecclesiastical bodies.

The case which forms the occasion of the strictures alluded to, is this: The Society has had a missionary of acknowledged ability, worth, and acceptableness, preaching, for a year past, at St. Anthony's Falls, in Minnesota. Before his arrival, but after his coming was expected, a portion of his hearers were organized into a Presbyterian church. A month after he commenced his labors, two ministers in the Territory and one in Illinois, were constituted the Minnesota Presbytery, and took the church at St. Anthony under their care. The missionary having declined to unite with the Presbytery, they decided that he could not be the minister of that church, declared it to be “without a supply,” and appointed a committee “to procure a supply as soon as possible, and request the American Home Missionary Society to assume his support for one year;” i. e., to sustain two where only one was needed, or to withdraw the former missionary. A correspondence relating to this case occurred, in which the general principles of the Society were alluded to by the Secretary. With those principles PLANES takes issue in the following communication, which we re-print, and make the subject of some remarks, not because of the intrinsic importance of the case alluded to, but of the *principle* involved; which we regard as fundamental to the existence of the Society, and which should be, if it is not, understood by all its patrons, and by all who coöperate with it in the missionary cause.

The quotations made from the letter of the Secretary are not entirely exact. In re-printing, we have supplied omissions and made corrections in brackets. These, though

not essential, are not wholly destitute of importance, as containing qualifying expressions. It should also be remarked, that the statement of the article, that the church at St. Anthony "had been without preaching several months," can be true only in some technical, ecclesiastical sense; for we are quite sure that the same congregation, including the members of the church, and meeting in the same place, were regularly supplied with preaching by the same missionary, without interruption.

The Presbytery, at their last meeting, having always understood from the publications of the American Home Missionary Society, that the opinion of an ecclesiastical body was always the highest authority known to the executive committee, invited a minister to become stated supply of the church at St. Anthony, which had been without preaching for several months, the missionary on the ground having announced his unwillingness to be considered the Presbyterian minister.

Since the appointment, a member of the Presbytery has received a letter from one of the Secretaries, which shows conclusively that the tendency of the Society is to sustain a missionary, where there is a Presbyterian Church, to whom he will not be a pastor, in the way they desire.

The Secretary says, speaking of the Executive Committee, "that it would be unprecedented for them, after having selected a missionary for a given field, and sent him out and sustained him one year at large expense, to recall or abandon him without good and sufficient reasons, and whether those reasons exist in ———'s case it will be for them to judge; and it would be equally unprecedented for them to sustain, for any reasons, two missionaries at such an expense, on such a field.

It is also in accordance with the policy and usages of the Society, in prosecuting missions in new settlements, where the support of a missionary is to come [wholly] from the Society [and especially where that support is much greater than the average, to examine carefully into the importance, and necessities, and claims of a given field], to inquire into the importance, plans, and necessities of a given field, and the qualifications and promise of the man who may occupy it, before he goes to the ground and commences his labors."

The intimation is here given, that the Executive Committee may sustain the Congregational Home Missionary at St.

Anthony, and desert the Presbyterian church there, because that church are unwilling to have him as their pastor, because he expressed his unwillingness to join the only ecclesiastical body in the territory. It is here also implied, that the Executive Committee hold the right to sit in judgment upon, and annul the decisions of a Presbytery. Again it is asserted to be the usage of the Society to require a knowledge of the qualifications of a missionary, that a Presbytery may appoint, before they sustain him.

Now, Mr. Editor, it does seem to me that the American Home Missionary Society have no such rights as they claim. It is very true, that if the Presbyteries or Associations have not selected men, that it is proper for the Society to search out missionaries, and become acquainted with their qualifications, before they give them a commission.

But I doubt exceedingly whether the Presbyteries and Associations of the United States meant that that Society should ever refuse to commission men for fields within the bounds of a Presbytery, with whose qualifications *that Presbytery was satisfied*.

The Presbytery of Minnesota feel that they know better what is suited to advance their interests, than the Executive Committee of the American Home Missionary Society. They feel that their acts are subject to review by the Synod to which they are attached. If, however, the Executive Committee of a voluntary association are to refuse to appoint our men, and virtually annul our decisions, we have no ecclesiastical liberty—we are the trembling servants of an oligarchy in New York City.

It is time, high time, for the prosperity of the Constitutional Presbyterian Church that they should clearly understand their relations to the A. H. M. S.; a society which, notwithstanding its imperfections, has done a great and a noble work, and been under the charge of wise and judicious Secretaries.

PLANES.

It will be seen by a perusal of this article, that the writer creates an issue between the Presbytery of Minnesota and the American Home Missionary Society, in which he adjudges the Society to be in the wrong, in the following particulars. The Society claims the right, when aid is solicited for a given field, to inquire into its necessities, claims and importance. PLANES thinks they have no such right; but the opinion of a Presbytery on these points should be binding on

the Society. Again, as to missionaries, the Society exercises the right of judging of the missionary qualifications of the men whom it supports, to occupy the particular posts to which they are appointed. PLANES denies this, and takes the ground, that if the *Presbyteries* are satisfied, the Society has no power to refuse assistance.

Here, then, we fairly meet the question of ecclesiastical control over voluntary funds. The issue is made, whether the courtesy due from the Society to the ecclesiastical bodies with which it coöperates, deprives it of the right to differ from them when it sees reason to do so;—whether the expediency of occupying a particular station, the suitableness of a given minister for a specific service, and the propriety of granting a given amount of its own funds are matters of which the Society has a right to judge; or whether it is bound to follow the decisions of the ecclesiastical bodies on these subjects.

The American Home Missionary Society is a *voluntary association*, composed, not of denominations as such, not of their ecclesiastical representatives; but of *individuals*, who contribute to its funds. These contributors are the *constituency* from whom is derived the power to administer its affairs; the constitution was adopted by them; they choose the officers; and to them alone are the officers accountable for the measures pursued in fulfilling their trust. There is therefore no pertinency in the doubt of PLANES, "whether the Presbyteries and Associations of the United States meant that the Society should ever refuse to commission men, &c." These ecclesiastical bodies did not originate the Society, had nothing to do in defining its powers, and have no claim to control its action any farther than the Society itself may have sought their kind offices in the way of information and advice. The funds of the society are a sacred trust, which the Executive Committee are bound to administer under the rules of the institution. When a donor deposits his gift in the treasury, he passes over his right of control to the Committee; he expects *them* to exercise that control; and they cannot rid themselves of the responsibility of doing so; nor can they delegate that right to any other committee, or agency, except under such stipulations and guards, as shall effectually provide that the money shall be applied ac-

cording to the principles and usages of the Society.

While the Society is thus, from the very nature of its organization, the arbiter of its own action, it has ever felt that it had a great and benevolent mission to perform, for the sake of which its bearing towards the churches should be deferential and accommodating. Accordingly, in seeking access to the subjects of its kindly aid, it has not put on airs of sovereignty, nor tried to make individuals or communities feel their dependence on its bounty. It has sought to inspire confidence and coöperation, not to raise the question of "who shall be greatest" between itself and other associated bodies. It has gone forth throughout the length and breadth of this land, in the spirit of a liberal and large hearted benefactor; desiring to be recognized, as a *friend*. It has acted on the principle, that mutual good-feeling is an essential element in all efficient voluntary coöperation; and therefore it has been slow to speak about its "rights"—has exercised a generous liberality towards ecclesiastical bodies, offering them every facility of access to the privileges of the Society, consistent with its own indefeasible obligations. Perhaps this very liberality, this absence of a formal assertion of its prerogatives, may have led insensibly to such impressions as those of PLANES, and caused the idea to grow up, that the Society is, somehow, the creature of Presbyteries and Associations, and is not competent to have a judgment of its own on cases of which *they* may have expressed an opinion. But though the Institution has thus sought to be recognized, like the atmosphere, by its vital power rather than by its pressure, it has its laws—its definite principles and modes of procedure; and these principles have never been compromised in the whole history of its operations. No Board of Agency or ecclesiastical body has ever had any control over the appointments and expenditures, except that which was specifically provided for by written terms of agreement. When, therefore, PLANES, or any other writer, dissatisfied with the share of influence and of bounty, which the usages of the Society concedes to him, raises the question of *prerogative*, and complains of the Executive Committee, as transcending their own rights and impinging on those of others, we call for the *record*;

show us the terms of the compact. The right of control over its own appointments and funds is *originally* in the Society; nothing can be plainer than this. Now, wherein has it ever lost that right? In what document, and to what extent, has it put its appropriations and expenditures under the control of ecclesiastical bodies? We will answer that question.

PLANES refers to the "publications of the Society." Here is the article, published from year to year in the Annual Reports, and found in that for 1851 on page 99, under the head of "*Relation of Auxiliary Societies, Agencies and Committees of Missions, to the American Home Missionary Society.*"

The American Home Missionary Society has ever regarded the Ecclesiastical bodies as the appropriate judges of the *standing of their own ministers, and of the wants of the churches in their connection*. Accordingly, the commission issued to every missionary requires that his credentials be acceptable to that ministerial body of his denomination, within whose bounds he is appointed to labor. And the various Presbyteries, Associations, &c., are invited to appoint, each, a *Committee of Missions* from its own members to receive applications from its churches, and *suggest to the Society the action proper* in each case. Such a Committee constitutes the official source to which reference can be had for *information and advice*, in all matters pertaining to missions in the connection to which it belongs.—This mode of coöperation has been preferred by numerous ecclesiastical bodies, from the first formation of the Society. It guaranties to the churches of each denomination represented in the Society, that their respective claims shall be *fairly considered*, with all the advantage of having the endorsement of the body to which they belong. The *advice* of such a Committee, acting in the name and by the direction of the ecclesiastical body to which they belong, is regarded as the highest authority in matters pertaining to the *standing of ministers and churches in their connection*, and has the same influence with the Society, as that of a Board of Agency appointed by itself.

These are the general terms of coöperation between the Society and ecclesiastical bodies whose destitutions it has sought to supply. And what is the amount of influence

here ascribed to the action of those bodies? Only this: 1. They are recognized as judges of the ministerial *standing* of their own members. "Standing" is an ecclesiastical affair; it is made or destroyed by votes of ecclesiastical bodies; and in the extract above quoted, it is guarantied that the standing of a minister or a church shall be determined by their own appropriate ecclesiastical body in whose bounds they may be.

But *missionary qualifications*—the suitability of talent, age, health, &c., for filling a particular post—is a different thing from ecclesiastical standing. A man may be in unimpeachable standing, and yet he may not be the man for a given church. And men are no more fitted to give advice as to *qualifications*, when assembled in an ecclesiastical capacity, than when *not* thus assembled; or than others may be. Acquaintance with the case, experience in missionary business, and often specific inquiry and examination, are needful to settle this question. The Society, therefore, not only may, but is *bound* to get the testimony it requires from *all* quarters, ecclesiastical and otherwise.

Accordingly, in the above-mentioned terms, it invites the *opinions* of ecclesiastical bodies—applications, suggestions, information, endorsement, &c.—but it nowhere invites *decisions*. It guaranties that this preliminary counsel shall "be fairly *considered*," but it does not pledge that it shall be implicitly *followed*. The advice of such an ecclesiastical committee is regarded as "the highest authority appertaining"—not to the duty of appointing, or the amount of salary—but to "the *standing of ministers and churches* in their connection." It has "the same influence as the Boards of Agency appointed by the Society itself," and that is only the influence of *information and recommendation*, which may be overruled by more perfect knowledge of facts, the better judgment or the general rules of the Executive Committee. But 2. The Ecclesiastical Committees are recognized as judges of the *wants of their churches*. But this does not concede to them the right to *decide* whether they shall be aided in preference to other cases, or to how great extent. They may judge rightly that a given church needs \$500, and the Society may know that another church is in equal need of \$200; and if

it have not enough for both, it must refuse one, or make a division of aid according to its own judgment, formed by knowledge of the case, and experience of other similar cases.

Admit for a moment, that the decision of an ecclesiastical body may bind the Home Missionary Society to a given appointment and pledge of funds, and its treasury is at once placed at the mercy of many different committees, each interested especially for its own vicinity, and probably quite unprepared to judge how much its claims should be modified by those of other sections. There could be no efficient system for properly distributing the benefits of the Society; its aid would be accumulated in undue proportions upon those sections where the committees were most active; and no uniform principles of appropriation could be pursued. In short, the missionary work would be an aggregate of disjointed and heterogeneous operations, instead of a harmonious system, at once consistent and comprehensive in its scope and exact in its details. Again, many of the ecclesiastical bodies in the new States are made up largely, and some of them wholly, of missionaries of the American Home Missionary Society, or of ministers of feeble churches liable to require aid. It is so uncommon thing for these to be members of the Missionary Committees in their respective Presbyteries and Associations; and thus may become judges in their own, and each other's cases—virtually called upon to say how much they themselves shall receive from the Society. An illustration is furnished by this very Presbytery of Minnesota, which has but three ministerial members, only two of them resident in the Territory, and both are missionaries of this Society. And it is with reference to *their* action, that the high ground is taken by PLANES, that their decision is to bind the Home Missionary Society, to pay money on their appointment without the exercise of any discretion of its own. Now, although we should be slow to believe that good men, thus situated, would *intentionally* be partial to themselves and to cases nearly connected with them, yet only a slight knowledge of human nature is requisite to see that the same of their own necessities might insensibly affect their judgment. At least, any

benevolent institution which should have no stricter principles of disbursement than thus to admit the recipients of its means to help themselves, *ad libitum*, could not retain the public confidence, nor long have any resources to distribute.

What the writer says—when he charges the American Home Missionary Society with invading the “ecclesiastical liberty” of the Presbytery, because it does not assume the expense of supporting whomsoever the Presbytery may appoint—reminds us of the demagogue who, on being pressed for his definition of liberty, replied, “My liberty consists in making *you* do as I please.” Does the “ecclesiastical liberty” of the Minnesota Presbytery include the right to make any engagements it may please, and oblige the Society to foot the bills—and no questions asked?—to put their hands into the treasury when and as deep as they may think proper? May they overrule all general principles, and the results of experience for many years, embodied in the rules of the Society, and substitute therefor simply their own *fat*? If this be liberty, it is all on one side. If this be *ecclesiastical* liberty, what becomes of the *civil* liberty of the Society, to do what it will with its own?

Finally, we submit it to the sober second thought of PLANES himself, whether it is exactly grateful or gentlemanly in him to speak as he does of the Executive Committee of the American Home Missionary Society; and to call the relation which the Presbyteries hold to the Committee—a relation which has done so much to build up those bodies—that of “*trembling servants of an oligarchy in New York City.*” A different feeling and expression are due to the band of fathers and brethren, who, without any reward but the joy of doing good, have labored and prayed for this cause; and in every variety of times, through evil report, and good report, in prosperity and in pressure—with their counsels, their influence, and their purses—have kept this machinery in motion for a quarter of a century; and, during this period, have collected and paid over some TWO AND A QUARTER MILLIONS OF DOLLARS, for the assistance of feeble churches and their ministers, and to send the Gospel to the destitute, who were ready to perish.



## Notice to Missionaries of the A. H. M. S.

### MARCH REPORT.

Dear Brethren—By the terms of your Commissions, a *Statistical Report* is to be forwarded to the Society on the 1st of March. The data supplied by such reports are indispensable for making out a full exhibition of the doings of the Society for one year. We therefore make early and earnest request, that you will furnish the particulars named in the following list, in a *special communication*, mailing it as early as the **FIRST DAY OF MARCH NEXT.**

1. Name of the church, with the township, county, and state, and also the Post Office address of the Missionary.
2. Number of Church members—male and female.
3. Average attendance on public worship.
4. Number of hopeful conversions.
5. Number added to the Church by profession.\*
6. Number added to the Church by letter.\*
7. Number of Sabbath school and Bible class scholars.
8. Number of volumes in S. S. library.
9. Number of Temperance subscribers.
10. Number of Churches organized during the year.
11. Contributions to benevolent objects, such as  
     Home Miss. \$ \_\_\_\_\_  
     For. "     \$ \_\_\_\_\_  
     Bib. Soc.   \$ \_\_\_\_\_, &c., &c.
12. Other interesting facts, such as the erection and completion of church edifices, number of young men preparing for the ministry, &c.  
     Affectionately yours,

**MILTON BADGER,**  
**CHARLES HALL,**  
**DAVID B. COE,**  
 Secretaries.

\* To be reckoned from March to March, if you have been in commission the whole year; if not, for the portion of the year between these dates, which your commission covers.

### *Appointments by the Executive Committee of the A. H. M. S., during the month of November, 1851.*

#### *Not in Commission last year.*

Rev. Abraham Frowein, Germans in Dubuque and Clayton Counties, Iowa.  
 Rev. Ira Manley, Grandville and vicinity, Wis.  
 Rev. David Davies, Welsh in Cincinnati, O.  
 Rev. David Davies, (2d) Welsh, at Temple Bar, O.  
 Rev. Edmond Ross, Morrisania, N. Y.  
 Rev. Wm. J. McCord, Jefferson, N. Y.  
 Rev. John Lloyd, Welsh in Nelson, N. Y.  
 Rev. Wm. E. Tompkins, Columbus, N. Y.  
 Rev. J. Lane, Black Creek and New Hudson, N. Y.

#### *Re-appointed.*

Rev. Edward D. Neill, Saint Paul, Min.  
 Rev. J. C. Whitney, Sullwater, Min.  
 Rev. W. L. Coleman, Bellevue, Iowa.  
 Rev. James H. Kasson, Baraboo, Wis.  
 Rev. H. H. Benson, Geneva, Wis.  
 Rev. C. W. Munroe, Appieton, Wis.  
 Rev. S. A. McEwen, Willow Springs, Yellow Stone, &c., Wis.

Rev. Alanson Alvord, East Dupage, Ill.  
 Rev. Joseph H. Payne, Libertyville, Ill.  
 Rev. Enoch R. Martin, Sharon, Ill.  
 Rev. Calvin Gray, Buffalo Grove, Ill.  
 Rev. James Gordon, Rochester and Pisgah, Ind.  
 Rev. Henrie B. Smith, Leesburg, Va.  
 Rev. Francis Muzzy, Fortage, O.  
 Rev. John W. Thompson, Berlin, O.  
 Rev. J. H. Newton, Perryburgh, O.  
 Rev. S. Stevens, Osego, Mich.  
 Rev. Porter B. Farrey, Buchanan, Mich.  
 Rev. Wm. Page, Three Rivers, Mich.  
 Rev. Hiram Doane, Carthage, N. Y.  
 Rev. A. L. Crandal, Stockbridge, N. Y.  
 Rev. G. T. Everest, Jasper, N. Y.  
 Rev. L. B. Waldo, Centerville and Eagle, N. Y.  
 Rev. C. H. Baldwin, Franklinville, N. Y.  
 Rev. Wm. Hunter, Springwater, N. Y.  
 Rev. L. S. Morgan, Gowanda, N. Y.  
 Rev. N. Cobb, Springbrook, N. Y.  
 Rev. Robert McMath, Millport and Catlin, N. Y.  
 Rev. Clark Lockwood, Riverhead, L. I.

*The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums during the month of November, 1851.*

<b>MAINE—</b>			Middletown, First Presb. Ch. Benev. Soc., by W. S. Webb,	17 60
Waldoborough, Samuel Morse, by B. Perkins,	10 00		*New York City, viz:	
<b>NEW HAMPSHIRE—</b>			A. M. Bruen, to const. Miss Augusta McVicar Bruen, a L. D.,	100 00
Amherst, Ladies' Sew. Circle, by A. A. Davis,	3 00		J. B., \$25; I. W. Blain, \$10; Mrs. L. H. Gulick, \$5,	40 00
Hannover, a friend,	5 00		Allen St. Ch., Mon. Con. Coll., \$5; subscription in part, \$65 50,	70 20
Hooke, a friend,	5 00		Brick Ch., John Adams,	20 00
Subscription, legacy of Deac. Moses Emery, of which \$20 is to const. Rev. Abraham Bodwell & L. M., by Rev. B. P. Stone,	100 00		Caroline St. Ch., by A. Boynton,	40 62
<b>VERMONT—</b>			Central Ch., J. C. Baldwin,	150 00
Windham, a friend,	5 00		Pearl St. Ch., by F. H. Bartholomew, Church of the Puritans,	19 00
<b>MASSACHUSETTS—</b>			Spring St. Ch., subscription in part,	23 92
Home Missionary Society, by B. Perkins, Treasurer,	2,000 00		Pulaski, Cong. Ch. Benev. Soc., by Mrs. H. M. Huntington,	73 75
Andover, Old South Ch. Ladies' Char. Soc., by Rev. J. L. Taylor,	67 50		<b>PENNSYLVANIA—</b>	
North Brookfield, legacy of Mrs. Clarissa Ayres, by B. Swan, Ex'r,	100 00		East Sugar Grove, by Rev. H. A. Taylor,	8 00
South Egremont, Cong. Ch., to const. Rev. Eliza Clark a L. M.,	35 00		Philadelphia, Clinton St. Ch., John Borland,	25 00
West Newbury, in part of legacy of Sarah Hills, by J. Moody, Ex'r,	500 00		<b>VIRGINIA—</b>	
<b>CONNECTICUT—</b>			Leesburgh, by Rev. H. R. Smith,	4 63
Missionary Society, by E. W. Parsons, Treasurer,	1,000 00		<b>TENNESSEE—</b>	
Danbury, E. T. Hoyt,	50 00		Knoxville, Mrs. Rebecca Dean,	10 00
Darien, G. G. Waterbury,	13 00		<b>OHIO—</b>	
East Windsor, Mrs. Sarah Andrews,	1 00		Canton, Presb. Ch., to const. Mrs. Laura S. Buckingham a L. M.,	40 00
Lebanon, Miss Elizabeth Raymond, in full to const. Edwin M. Dolbeare a L. M.,	10 00		Peirpont, Cong. Ch., by Rev. H. Geer,	5 00
Lyme, First Cong. Ch., by Mary Still,	40 00		Sylvania and Whiteford, Cong. Ch., by Rev. J. B. Taylor,	19 50
Madison, Ladies' Cent Soc., by Miss S. E. Graves,	31 00		<b>INDIANA—</b>	
Middletown, Fem. H. M. S., by Miss J. A. Russell, to const. Seba Goodrich a L. M.,	30 00		Clear Creek, Cong. Ch., by Rev. D. Andrews,	2 00
Milford, Second Cong. Ch., Ladies' Miss. Soc.,	4 00		Elkhorn, Presb. Ch., by Rev. S. N. Manning,	3 50
New Haven, West Cons., by A. Townsend, Jr., Treas.,			Little Elkhart, Presb. Ch., Mrs. J. N. Williams,	1 00
Hamden, Mount Carmel,	9 02		<b>ILLINOIS—</b>	
Wecott,	11 00		Augusta, Presb. Ch., by Rev. J. A. Hawley,	17 00
Norfolk, Cong. Ch. and Soc., by Rev. J. Eldridge,	105 00		Bloomington, by Rev. E. E. Wells,	5 00
North Haven, North Hill District, Ladies' Benev. Soc., by Mrs. G. Pierpont,	25 00		Elk Grove, Cong. Ch., by Rev. B. B. Drake,	25 37
Scituate, Cong. Ch. and Soc., to const. Miss Lydia Fuller a L. M., by Rev. T. Talman,	33 00		Lockport, Cong. Ch., by Rev. A. Kent,	3 75
Stonington, a friend, \$3; Aux. Miss. Soc., by Miss L. A. Sheffield, \$18,	21 00		Marshall, Cong. Ch., by Rev. D. Andrews,	5 00
Westport, W. H. Burr, L. M. in part,	20 00		Otter Creek, Cong. Ch., by Rev. F. Lawson,	5 50
<b>NEW YORK—</b>			Payson, Miss M. A. Scarborough, by Rev. M. Grosvenor,	6 00
Amber, G. H. Stewart,	3 00		Rockton, Dr. J. H. Carpenter,	3 00
Baking Hollow, L. I., Cong. Ch., by Rev. C. Young,	4 50		Waukegan, Cong. Ch., by Rev. A. Kent,	3 00
Brooklyn,			<b>MICHIGAN—</b>	
First Presb. Ch., Mon. Con. Coll., by R. J. Thorne,	21 16		Commerce, Cong. Ch., by Rev. H. Lucas,	3 25
Church of the Pilgrims, S. M. Blake,	40 00		Hastings, Cong. Ch., by Rev. Z. T. Hoyt,	15 00
South Presb. Ch., Mon. Con. Coll., by W. R. Dwight,	59 35		Schoolcraft, Presb. Ch. Coll., \$33 10; Rev. A. L. Payson, \$5; in full to const. Hon. H. G. Wells a L. M.,	27 10
East Bloomfield, in part of legacy of Uri Beach, by George Rice, Ex'r,	250 00		White Lake, First Presb. Ch., by Rev. H. Hyde,	5 38
Fishbush, L. I., Rev. J. W. Woodward and Lady,	5 00		<b>MISSOURI—</b>	
Hudson, Josiah Barton, by Rev. R. S. Cook,	5 00		Little Osage, by Rev. C. Bradshaw,	7 50
Kearsville, First Cong. Ch. Mon. Con. Coll., by M. Ticknor,	40 00		St. John's Creek, Ger. Ch., by Rev. H. Grote,	4 00
Lansburgh, Second Presb. Ch., by Rev. E. Taylor, to const. Matthew J. Hedger and Robert A. Nelson, Life Members,	62 00		Tabo, Presb. Ch., by Rev. J. Stuart,	7 00
Lima, in part of legacy of Wm. Warner, by Seth Johnson, Ex'r,	250 00		<b>WISCONSIN—</b>	
			Caldwell's Prairie, Rev. C. C. Caldwell,	1 00
			Columbus and Fountain Prairie, by Rev. C. E. Rosenkrantz,	2 98
			Delavan, in part of legacy of Lydia Perkins, \$14; Cong. Ch., \$13; by Rev. L. Foote,	27 00
			Geneva, Presb. Ch., by Rev. H. H. Benson,	10 32

\* In a part of the edition of our December number, there was a typographical error in the acknowledgment of the legacy of Mr. McMartin. The amount should have been \$400.00.

Kenosha, First Cong. Ch., of which \$4 57 is from Sab. Sch., to const. Cyrus Briggs a L. M., by Rev. John Gridley,		30 00	North Orange, Cong. Ch. and Soc., \$25 00; H. Leavitt, \$1,		26 06
Mineral Point, Cong. Ch., by Rev. D. Clary,		10 00	Sunderland, Cong. Soc., to const. Deac. C. Richards, Samuel J. Jenson, and Miss Fanny G. Wood, Life Members,		100 10
Shopleys, Cong. Ch., \$12 74; Rev. O. S. Powell, \$4,		16 74	Warwick, Ladies' Assoc., \$14 07; Gent. Assoc., \$10 75; Mon. Con. Coll. Trin. Soc., \$5 18,		30 00
Watertown, First Cong. Ch., by Rev. N. C. Chapin,		15 00			296 06
IOWA—			Hingham, Evan. Cong. Soc.,		7 60
Cascade, Cong. Ch., by Rev. R. Stuart,		2 55	Lincoln, Cong. Ch. and Soc.,		17 27
New Purchase, Old Man's Creek and Seaborn's School-house, Cong. Ch., by Rev. George Lewis,		9 67	Medway Village Cong. Ch. and Soc., \$30 of which from his parents to const. Edward F. Hurd, a L. M., and \$30 from Lewis Hill, L. M.,		74 27
Pleasantville, Presb. Ch., by Rev. J. V. A. Woods,		2 50	Newton, Elliot Ch. and Soc.,		58 50
Red Rock, Presb. Ch.,		2 50	Norfolk Conference, James Tolman, Treas.		
		\$5,928 36	North Bridgewater, Porter Evan. Soc., \$65; South Ch., \$46 11,		111 11
JASPER CORNING, Treasurer.			Quincy, Evan. Soc. Ladies' H. M. Soc.,		12 00
Donations of Clothing, &c.			Randolph, First Ch. and Soc.,		25 00
Amherst, N. H., Ladies' Sew. Circle, by A. A. Davis, a box,		28 21	South Braintree,		15 00
Ellsworth, Me., T. T. Herbert's Sab. Sch. Class, a box,			Weymouth and Braintree Union Ch. and Soc.,		26 28
Gilbertsville, N. Y., Presb. Ch. Ladies' Benev. Soc., by Miss Sarah C. Gilbert, a barrel,		43 00	Meeting of Conference at Milton,		29 15
Milford, Ct., Second Cong. Ch. Ladies' Miss. Soc., a barrel,		66 00			231 48
Nantucket, Mass., Ladies' Union Circle, by H. A. Edwards, a barrel,		45 20	North Falmouth, Cong. Ch. and Soc.,		10 00
Pulaski, N. Y., Cong. Ch. Benev. Soc., by Mrs. H. M. Huntington, a box,		17 84	Norton, Teachers and pupils of Wheaton Female Seminary,		10 50
Rockaway, N. J., Presb. Ch., Young Ladies, a bundle,			South Danvers, Ladies' Miss. Circle, Rev. Mr. Butler's Soc.,		46 00
Stonington, Ct., a Friend, a barrel.			South Dartmouth, Cong. Ch. and Soc., towards const. Deacon Samuel Staples and Joseph A. Bailey, Life Members,		50 00
Windsor Locks, Ct., Young Ladies' Sew. Soc., by I. H. Hayden, a box.			Townsend, Orthodox Cong. Soc.,		26 75
Worthington, a box.			Walpole, Mrs. C. W. Allen,		5 00
			Second Cong. Ch. Sab. Sch., to const. Rev. George H. Newhall, a L. M.,		30 00
			Wenham, Ladies' Reading and Char. Soc.,		33 75
			Winchester, Cong. Ch., to const. Rev. J. M. Steele, a Life Director,		198 00
					1,856 44
REV. CALVIN CLARK acknowledges the receipt of the following sums in Michigan.			The Connecticut Missionary Society acknowledges the receipt of the following sums to Nov. 12, 1851. E. W. PARSONS, Treas.		
Albion, Presb. Ch.,		7 94	Canterbury, Coll., by Rev. R. C. Learned, in full to const. Deac. Lewis Bacon, a L. M.,		18 00
Ann Arbor, Presb. Ch.,		23 00	Columbia, Ch. and Soc., by Rev. F. D. Avery,		21 00
Detroit, Presb. Ch., J. F. Joy, \$25; J. W. Tillman, a L. M. in part, \$20; Coll., \$5,		50 00	Exeter, by Rev. H. Hooker,		7 00
Homer, N. Y., \$3; — N. Y., \$2,		5 00	Hartford, South Ch., in addition,		1 00
Milford, Presb. and Cong. Soc.,		19 63	Harwinton, Coll., by Rev. W. G. Jones,		4 00
Schoolcraft, Presb. Ch.,		18 20	Hitchcockville, Coll., by L. H. Barber, in part to const. Lemuel D. Benham, a L. M.,		23 00
Webster, Presb. Ch.,		5 00	Litchfield, South Farms, by L. Waugh, \$1 25; Milton Soc., by Willis Gibbs, \$10,		11 25
		\$128 77	Litchfield Co., Coll., at Annual Meeting, by S. P. Bolles,		43 84
The Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of October, 1851. BENJAMIN PARKINS, Treasurer.			Middletown, Fourth Ch. and Soc.,		94 00
Amesbury and Salisbury, Rev. Mr. Bacon's Soc.,		15 00	New Haven, Chapel st. Cong. Ch. and Soc., to const. Rev. W. T. Eustis, a L. D.,		281 75
Athol, Cong. Ch. and Soc.,		70 00	Newington, Young Ladies' Eunsean Soc., by Rev. J. Brace,		12 00
Berkshire and Columbia, H. M. S. L. Church, Treas., \$30 of which is from Mrs. Sarah E. Dana, L. M.,		200 00	New Preston, Soc., by D. C. Whittlesey,		40 00
Beverly, Washington st. Cong. Soc., to const. Miss Hannah D. Cole, a L. M.,		50 00	North Cornwall, Assoc., by G. Wheaton,		31 55
Boston, an Aged Member of Park st. Ch., \$10; a Friend, \$3,		13 00	North Madison, Coll., by Rev. H. Hooker,		19 00
Brookline, Howard Ch. and Soc., to const. Rev. Mateon M. Smith, a L. D.,		210 00	Plymouth Hollow, Ladies' Sew. Soc.,		16 50
Carlisle, Evan. Soc.,		16 00	Pomfret, H. M. Assoc., \$150; Ladies' Sew. Soc., \$30,		180 00
Fuxboro, balance of legacy of Miss Sarah Paine,		89 97	Portland, Cong. Ch. and Soc., by Rev. H. Talcott,		22 00
Franklin, Rev. Mr. Hunt's Soc.,		112 29	South Cornwall, Mon. Con. Coll.,		6 55
Franklin Co. H. M. Soc., C. Root, Treas.,			South Killingly, Coll., by Rev. H. Hooker,		24 00
Ashfield Ladies' H. M. Assoc.,		15 05	Torrington, by Rev. J. A. McKinstry, Ladies, \$30 50; Gent. \$28 50; to const. Mrs. Sarah C. Kinsdale, of Bebek, Turkey, and Charles Hotchkiss of Torrington, Life Members,		60 00
Bernardston, First Cong. Soc.,		21 00	Winsted, Cong. Ch. and Soc., by Mrs. Pettibone,		31 10
Charlemont, 1st Cong. Soc.,			Woodbury, South Cong. Ch. and Soc., of which, \$100 is to const. Rev. L. Curtis, a L. D.,		118 70
\$11 90; Cong. Soc., \$2 50,		14 40			\$606 24
Conway, First Cong. Soc.,		11 25			
Greenfield, First Cong. Soc.,		30 50			
Second Cong. Soc.,		47 70			

# THE HOME MISSIONARY.

Go, . . . . . PREACH the GOSPEL, . . . . . *Mark xvi. 15.*

How shall they preach except they be SENT? . . . *Rom. x. 15.*

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No. 10.

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## "Church Extension."

AFTER a long season of comparative apathy, during which the Missionary and other Societies for spreading the Gospel have found it difficult to attract public attention to the condition and wants of the country, there has been a recent development of interest on these subjects, which has found expression under the name of Church Extension. Sermons have been preached, articles inserted in the religious newspapers, reports and resolutions adopted in ecclesiastical bodies, &c., looking to increased exertion for sending to the destitute the means of grace, as ministered by the denominations among whom these measures originate.

These measures doubtless have a philanthropic origin. Christian hearts are affected by the moral condition of those who are living and dying without God; and their sympathy seeks expression in appropriate endeavors to remedy the evil. Those who for a quarter of a century have been sounding the appeal of the destitute in the ear of the Church, and wept because the cry was so little heeded, cannot but rejoice at this awakening earnestness to repair the desolations of Zion. Let efforts for this end be multiplied; let them be carried forward with wisdom and discretion, and with a simple aim at the glory of Christ; and progress in the salvation of our land, of incalculable value, must be the result.

Among the various notices, reports and resolutions, which have recently appeared on this subject, a great variety is manifest, often showing a lack of information relative to existing facts; and that all the bearings of proposed measures have not been very attentively considered. We may refer to some examples; for instance, in a Western paper we find the following account of the views embodied in the action of one of the Synods:

"There seems to be no way to do this [caring for and feeding the scattered sheep] but by some system of itinerancy, or sending out evangelists to travel through a given section, and have set times and places to preach, even if it be only once a month. This will be the only course, in many places, to prepare the way for a settled pastor. It is believed the present organization of 'Home Missions' can meet this want, if its board will coöperate with and second the efforts of presbyteries within the bounds of which these destitutions are found. Some of our pres-

byteries and synods already have in operation a Board of Church Extension, or Committee on Missions, whose wishes and recommendations, in regard to the fields of labor, and the men and measures best calculated to occupy them, ought to be regarded as law; as they must be better acquainted with the fields, and more deeply interested in them than any others can be."

The reader will perceive in this extract an implication that the thing proposed—the sending out of evangelists—is something *new*, a process just now hit upon to remedy evils whose magnitude is but lately revealed. But this is not so. The plan of employing a portion of the missionary force in circulating through districts of larger extent than a single parish, has ever been an integral part of the system of operations of this Society. It is true, that the United Domestic Missionary Society, which was merged in the American Home Missionary Society in 1826, had been led by the experiment of exclusive itinerancy made by previous Societies, to verge to the opposite extreme, and had announced it as their "deliberate purpose" to employ, for the most part, "only those ministers who desire to settle"; and had expressed the hope that "the practice of employing missionaries to travel from place to place, preaching here and there a sermon, consuming a great portion of their time in journeying, and remaining at no one point long enough to accomplish anything likely to be permanent, will be universally abandoned." But when the National Society was organized, this whole subject underwent revision. It was then determined, in the light of further experience, to employ itinerant labor as an indispensable part of the missionary work; modifying it, however, by assigning definite limits to the missionary, and making his labors point to the permanent supply of one or more churches, at some future period. In the "Address to the Christian Public," issued June, 1826, a month after the American Home Missionary Society was formed, the Committee declare, that—

"The extent of field appropriated to each missionary of the Society, must be frequently modified by circumstances. In those territories which have been most recently settled, where religious societies are unformed, it may be necessary to allow to each missionary, a *considerable extent of country, as his circuit*. Ultimately, however, it is believed that in most cases, a single town or parish will afford ample scope for the labors of a faithful pastor."

And the first Report of the Society, speaking of the policy of stationing ministers at fixed points, remarks—

"But this system, though the best in general, cannot be made universal. The circumstances of the most remote and destitute states and territories, require a departure from this rule. *There*, congregations are seldom sufficiently organized to unite in calling a minister, nor are the people sufficiently impressed with the importance of Gospel ordinances to desire these inestimable blessings. Most of our frontier settlements, therefore, would remain destitute of the preaching of Christ, if it were not carried to them. But who shall carry it except they be sent? The young men who enter the ministry, are generally unable to reach these remote settlements and prosecute their labors without assistance. It has, accordingly, from the beginning, been a prominent object with the Committee, to send out well qualified ministers to our frontier settlements, with instructions to gather new congregations and labor, as they may find opportunity, until, with the choice and coöperation of the people, they may become permanently established in the pastoral office."

In accordance with this expression of their views, the Committee, for nearly twenty five years, have employed this modified system of itinerancy; so that, every year—as was stated in the Home Missionary for December—from one fourth to one third of all its preachers, have labored in circuits more or less extended beyond a single congregation; in many instances, covering a county or a group of counties, the territory of a presbytery, an association, or a synod.

If, therefore, any suppose that a missionary laboring beyond the bounds of a

stated pastoral charge, is a novelty which is yet untried by this Society, or that the policy of the Society in reference to this species of labor is uncertain, they cannot be fully informed of its plan and history. There is, therefore, no occasion for the doubt implied in the language of the above extract—"the present organization of Home Missions can meet this want, if its Board will coöperate with and second the efforts of Presbyteries." Has not the American Home Missionary Society made express provision for such coöperation in its rules and usages? Has not the very body from which these expressions emanate enjoyed this coöperation and aid for years? And has not almost every Synod in the West, more or less missionaries sustained within its bounds by this Society, and operating substantially on the plan above suggested?

We should not have adverted to this subject again, so soon after the notice in the Home Missionary for December last, were we not persuaded that there is misapprehension in some minds in reference to it.

But there is another remark in the above extract, which demands notice.

"Some of our Presbyteries and Synods, already have in operation a Board of Church Extension or Committee on Missions, whose wishes and recommendations, in regard to fields of labor, and the men and measures best calculated to occupy them, *ought to be regarded as law*; as they must be better acquainted with the fields, and more deeply interested in them than any others can be."

There have often been attempts on the part of bodies receiving aid from the Society, to overrule the judgment of the Committee, and dictate what they should do in given cases; but not until lately have we met with the grave assertion of the *principle*, that the Executive Committee are to have no discretion or power of judgment in the administration of missionary matters, but that the several missionary committees, scattered throughout the land, may prescribe what shall be done in their respective bounds, and these prescriptions shall have the force of *law*. We ask our brethren to consider this position, and see if it be sound. Admitting that they are best informed as to their own destitutions—which, unfortunately, is not always found to be true—does this fact entitle them to be imperative in claiming aid from a Society, which is equally bound to provide for *others*? If the missionary committee of a Presbytery may give to their wishes the force of law, in regard to fields, and the men and measures best calculated to supply them, the *funds* needful to fulfill their demands are of course included; and it follows that the Treasury of the Society is subject to the irresistible claims of as many different bodies as choose to present them. But can this be seriously believed? Have the thousands of contributors, whose charity supplies this stream of benevolence, committed to those who disburse it no responsibility but that of *treasurers*—mere receivers and payers of money? Are they not expected to take original cognizance of different sections, and consider their *relative* claims, and distribute to the various applicants, according to their *own* conscientious judgment? The Executive Committee of this Society—composed of ministers and other professional gentlemen, merchants and men of business—have for many years, with much self-denial, pains-taking and devotion of time, assembled at the office of the Society, to hear and deliberate concerning the calls of the destitute, and to appropriate funds for their relief. They have supposed they had some responsibility in this business; and if responsibility, then some *right*. Have they been all this while mistaken? Had they no proper function of judging and distributing according to their own convictions? Might they have spared themselves many an anxious hour, many a ream of correspondence and inquiry, many a prayer for direction from on high, by simply asking, *What do the judicatories direct*? No, their deliberations have not been a mere empty form; the

Committee has done what the 4th article of the Constitution of the Society authorizes it to do—appointed the missionaries, instructed them as to the fields and manner of their labors, and has had the disposal of the funds, &c. And in this they have not mistaken the intention of the christian public. The donors, who entrust to them their charitable gifts, expect them to do this very thing; and, we have every reason to believe, are satisfied with their discharge of the duty assigned them. Neither the constitution of the Society, nor its generous supporters, ever intended or would be satisfied, that the Executive Committee should merely “collect and disburse funds;” but require them also to judge *how* and to *whom* they shall be appropriated.

There is another feature, in the recent action on Church Extension, which deserves notice. While there have been numerous expressions of grateful attachment to the American Home Missionary Society, and resolutions to seek its coöperation in endeavors to enlarge the borders of Zion, we are struck with the absence of all mention of contributions to the Treasury. It seems to have been forgotten, for the time, that the Society is already committed for large sums in behalf of the very bodies who pass these resolutions. While they lay out a vast amount of work to be done, and propose “to use the Society,” to “tax its liberality to the utmost,” they say not a word about putting anything into the treasury, which is relied upon to bear the expense. In the published ecclesiastical action on this subject, during the summer and autumn past, we have seen no measures adopted, or even proposed, to increase the resources of the American Home Missionary Society, to any important amount; but rather to turn away contributions to other departments of Church Extension. Such diversion must inevitably follow any important movement for “supplementary” organizations, which some friends of Church Extension are proposing. We do not ascribe this to indifference, or to a want of affection for this Institution; we would rather impute it to an overweening confidence in its resources—to a feeling, that a Society which has been found equal to past emergencies, cannot want means for any amount of expansion in its business. But we assure our Western friends, that even now, it is hard work to keep this machinery in operation; that any farther increase of our responsibilities, must be attended by an increase of resources; that the eastern churches, already heavily taxed to sustain the present scale of Home Missions, will expect some tangible expression of coöperation, on the part of the West—something besides appeals for aid, or even thanks for past assistance. Last year, the Society pledged to missions in Illinois, more than six times as much as was contributed to its Treasury from that State. The disproportion in Indiana was still greater. The amount appropriated to Kentucky, was nearly \$1,400; while the churches of her Synod returned to help on the object only \$126. Similar statistics might be multiplied, showing, that regions settled for many years and abounding in physical wealth, are still multiplying their demands on the Society, and claiming that those demands shall be “regarded as law,” while they seem to feel but slight obligation to assist in supplying the fountain from whence these streams are drawn. The Society is not the less disposed to aid in supplying the spiritual wants of the forementioned or any other portions of the field, because of the smallness of their contributions, provided they coöperate with it in good faith, doing all they can to lighten the burden of expense. But the coöperation should be reciprocal. It can hardly be expected that when one class of the churches, acting through this Society, shall withdraw their aid to any considerable extent—shall coöperate in *receiving* but not in *giving*—the other churches will feel that the equity of the partnership is preserved, and will continue the proportion of their own liberality unabated!

## Auxiliary Anniversary.

### NEW HAMPSHIRE MISSIONARY SOCIETY.

This Auxiliary held its *Fiftieth Anniversary* at Acworth, August 28, 1851. The occasion was one of peculiar interest, particularly as the Annual Report, drawn up by Rev. B. P. STONZ, the Secretary, contained a detailed historical account of the Missionary affairs of New Hampshire, arranged under such heads as these:—Missionary Efforts previous to 1801; Origin of the New Hampshire Missionary Society; Its Object, Missionaries, Fields of Labor; Changes of Missionary Policy; Principles of Action; Finances; Agents and Management; Success of Earlier Missionaries, &c. The whole document must be one of great interest and value to the churches of New Hampshire, and finely illustrates the gradual development of that system of evangelization, which, in this and other States, is doing so much to beat back the encroachments of irreligion, and to spread the institutions of the Gospel. We have room in our periodical to make only a few brief extracts.

It appears from the Records of the Convention of Congregational Ministers of the Province of New Hampshire, that in the year 1770 the attention of members of the Convention was first called to the moral and spiritual condition of those portions of the Province that were destitute of the stated ministry. "Upon a representation," says the Records, "of the state of the inhabitants of the back settlements in this Province, who are destitute of the privileges of the Gospel ministry, by a letter from a number of ministers in the western part of the Province, communicated by the Rev. Dr. Langdon, which had been previously laid before some Associations in this Province, the Convention took into consideration the expediency of applying to the General Assembly (the Legislature) for such helps to those destitute people as to their wisdom shall appear meet."

A Memorial to the General Assembly was accordingly drawn up, directed to the "Governor and Commander-in-Chief, to the Honorable, his Majesty's Council, and the Honorable House of Representatives of his Majesty's Province of New Hampshire," stating—

"That from the late conquest of Canada, there has been a large and rapid increase of inhabitants in the interior parts of this Province, and a great number of towns are now settling at once by persons who have moved into the wilderness under such circumstances that at present they are utterly unable to procure or support a Gospel ministry among them; by which means they are deprived of the religious instructions and exhortations they formerly enjoyed: That, by authentic information, it appears that many of them are in danger, for want of these privileges, either of falling into an heathenish state, and bringing up their children without any knowledge of God and religion, or of being drawn away into gross errors, and heresies, and disorderly practices, contrary not only to their spiritual welfare, but to the interests of the civil government to which they belong."

After presenting some reasons why they solicit the aid of the government in this matter, they say:

"Your memorialists, therefore, humbly beg leave to propose this important matter to your Excellency, &c., \* \* \* that you will make such provision for the instruction of these destitute people as to your wisdom shall seem meet."

This memorial was not presented, and no farther action was taken by the Convention on the subject for seventeen years.

From 1787 to 1800, nothing important was attempted. At the annual meeting of the Convention in 1800, we find the following record:

"Sundry communications from the different associations respecting the encouragement they can afford to missionaries to the new settlements, were taken into consideration. It was *Voted*, To raise a committee, consisting of three, the Rev. Messrs. Smith, of Gilmanton, Coe, of Durham, and Potter, of Lebanon, to consider those communications, and direct the routes of the missionaries who shall be appointed."

At the same meeting the Rev. Messrs. Page, Bell, Livermore, and Prentice, were appointed missionaries of the Convention, who were directed to "keep a journal of occurrences in their routes, and of observations on the state of religion, and exhibit the same to the Convention."



The next year, 1801, the Convention appointed five missionaries to the new settlements. In 1802, the same number of missionaries was appointed, viz., Rev. Messrs. Harris, Smith, of Gilmanton, Hazelton, Fullerton, and Stickney. These missionaries were for the most part pastors of churches, and were absent from their people only a few weeks each; their pulpits in the meantime, with the exception, perhaps, of one Sabbath, being supplied by their brethren of the Convention. They were literally *travelling preachers*, searching out and visiting the sheep scattered without a shepherd in the wilderness, and preaching here and there, as they could collect the people in meeting-houses, school-houses, private dwellings, or in barns. In the records of the Convention for 1803, we find the following entry:

"*Voted*, To discontinue for the present, the practice of sending out missionaries from this Convention, on account of the Missionary Society, which was instituted for that purpose."

Some of the district Associations, particularly the Piscataqua, sent out missionaries to the new settlements in a similar way at an early period. As yet, no general or particular statistics had been collected, informing the christian public of the number of towns and churches destitute of the means of grace, and needing missionary attention. Home missionary operations in Connecticut had commenced, under the auspices of the General Association of that State, in 1792, and under a Society formed for that purpose in 1798; also in Massachusetts in 1799, under the direction of the Mass. Miss. Society, which was instituted that year. And while their missionaries traversed the new regions of Vermont, Maine, and the northern parts of New York, we have no account that any of them penetrated the wilds and desolations of New Hampshire.

Having learned that missionary societies had been organized in these States for home or domestic purposes, and feeling the importance of something more efficient for searching out and supplying the destitute population of their own State, many of the ministers began to think of forming a State Missionary Society. Hence the influences which led to the

#### *Origin of the Society.*

At the annual meeting of the Convention which was held in connection with the annual State Election, at Hopkinton, June 3,

1801, a few ministers met at the house of Rev. Ethan Smith, to confer together respecting a State organization for missionary purposes. The result of their deliberations was, a Convention of Congregational ministers and laymen assembled at Hopkinton, September 2, 1801. Having spent the day in examining the constitution and address to the public, prepared by a committee previously appointed, they adjourned to the next day, and having met according to adjournment, they formed themselves into a society, under the constitution proposed. The title given to the society was, "*The New Hampshire Missionary Society*," which became a legal title by an act of incorporation passed by the General Court in 1807.

The distribution of books was connected with the early efforts of this Society. In this department of effort, a large amount of its funds was expended during the first twenty five years of its existence. The first action of the Trustees relative to the distribution of religious books, was in 1804. They then voted to procure \$6 worth of books for distribution, viz., "\$2 worth of the Columbian Primer, \$2 worth of Watts's Divine and Moral Songs, and \$2 worth of Janeway's Tokens for Children." In addition to the books and pamphlets purchased by appropriations made by the Trustees, they received many donations from individuals and Female Cent Societies, which were generally distributed by the missionaries. Money was also often contributed for the same purpose. In a few years the number of books, sermons, pamphlets, and tracts distributed in a year became quite large, involving an expenditure of hundreds of dollars. In 1814, over \$400 of the funds contributed by the Cent Institution were expended in these publications. In 1815, between five and six thousand books, tracts, &c., were distributed. In 1816, between six and seven thousand were distributed.

In 1814, the Trustees established twenty "reading circles," as they were called, for the benefit of young people in destitute places, and placed each under the care of some suitable person to act as librarian. Five ministers, in different parts of the State, were appointed as agents to establish such circles where they might seem to be most needed. The libraries were composed of

such religious books of a practical and doctrinal character, sermons, tracts, pamphlets, and periodicals, as were published in those days. These "reading circles" were gradually increased till they reached the number of fifty, which was the number reported in 1818. They were finally disbanded, and their libraries broken up and scattered. Up to 1820, the Society performed the part of a Bible, tract, and religious book Society.

### *Missionaries and their Fields of Labor.*

The first action of the Trustees in relation to the appointment of missionaries was at the meeting in June, 1802. Rev. Noah Worcester, of Thornton, and Rev. Samuel Wood, of Boscawen, were the first missionaries engaged, for three and two months respectively. The following is the outline of their instructions.

"1. It is expected that your general route will be among the destitute towns above Lancaster, on Connecticut river, and that you will vary it as you may judge most conducive to the general design of your mission.

"2. That you will keep the benevolent end of your mission always in view, and make the advancement of the Redeemer's kingdom your only object, carefully avoiding all sinister views or worldly speculations, and all debates on political subjects.

"3. That should any donations be offered, we expect you will inform the donor that you cannot receive them for your personal advantage, but in behalf of the Missionary Society, to whom you are accountable.

"4. It is expected that you will keep a journal of your missionary labors, and make return of same to the Trustees."

"They met with the most favorable reception," says the report of the Trustees, "and we have much reason to hope, according to their journals, that their labors were far from being in vain." Thus commenced the missionary operations of the Society. It was not a day of "small," but of "great things." The men of that day had great hearts and wise heads. In systematizing a plan of missions to the destitute, they not only embraced the scattered population without the Gospel, in our own State, but the destitute of other States on the west and north, and even the poor Indian of the wilderness as the object of their charities. As early as 1803, the attention of the Society began to be called to the spiritual condition of

what was then called the west. "The Rev. Jacob Cram was sent this year on a mission of twelve weeks to the northern part of the State of New York," extending as far west as Oneida county.

The Society continued to send itinerant missionaries out of the State every year, from 1803 to 1820. Since the last-mentioned date, its missionary appointments, with one exception, have been confined to the limits of New Hampshire. Those parts of the State to which the attention of the Society was first directed, were the whole of the [inhabited] portion of Coös county, and some 60 destitute towns in Grafton, Old Stafford, Hillsborough, and what is now Merrimack and Sullivan counties, but the greater part of these towns were in the two first-mentioned counties. The Trustees for many years established several points of missionary labor, which they called stations. The Monadnock station was in the northern part of Coös county, and took its name from Monadnock mountain, on the Vermont side of Connecticut river. The Canaan, New Chester, and Wentworth stations were in Grafton county; the Ossipee and Farmington stations were in Old Stafford county. There were other stations, but those just named were the most important. These stations were made sort of centres of operations for the regions in which they were situated. Missionaries were sent to them under commissions of from four to twelve weeks, and occasionally for a longer time, who preached, visited families, distributed books and tracts, and administered the ordinances of religion in a circuit of towns sometimes amounting to twenty or more.

These missionary Bishops, for such they may be truly called, continued to be sent out by the Society till about 1825, after which time the spheres of missionary labor were restricted. A change of policy from the itinerant to the permanent system of missionary labor, was never formally adopted by the Society. It has been the gradual result of experience and of current exigencies of the cause from year to year, all along down to the present.

### **Summary for 1851.**

#### *Missionaries and Churches.*

There have been in the service of the Society during the whole or part of the

year, *fifty one ministers* of the gospel. This is six more than the number in commission last year. During the year, eighteen new commissions have been issued.

The whole number of churches and congregations that have been aided in the enjoyment of a preached Gospel, either the whole or a part of the year, is *fifty three*, which is an increase of eight over the number aided last year.

#### *Short Missions.*

Agreeable to the wishes of the Trustees, expressed at their last annual meeting, four young men, of the present senior class of the Theological Seminary at Andover, were commissioned to spend their spring vacation in missionary labors on our field. These brethren labored with zeal and fidelity, and not without some very interesting results.

#### *Influence of two Families.*

One of these writes respecting his station:

"The two families, Messrs. W—— and H——, have done wonders. When they went there, three years ago, it was a drunken hole. The two Sabbaths I spent there were the most quiet Sabbaths I have spent in New England. For many years these two men have kept up, without intermission, public worship (reading sermons,) and a Sabbath school, and it is the best conducted Sabbath school I have seen. They have a library of over three hundred volumes, presented to them by friends, and take more than thirty copies of the Well-Spring, and at their Sabbath school concert contribute about \$1, i. e., \$12 a year. The school numbers between sixty and seventy; the congregation about one hundred, and these are all out, whether they have preaching or reading. I found the school-house full. One young man has been converted through their instrumentality, and is now preparing for college with an ultimate view of the ministry. It would do your soul good to spend a Sabbath here, and witness the

avidity with which they seize upon knowledge and truth. They would here raise from \$75 to \$100 for a minister half the time. Only these two families could give much, and they are far from abounding in this world's goods, but all would give something. They are living in hope, and praying for some one to break unto them the bread of life."

#### *The Treasury.*

The balance on hand at the close of accounts the 15th of August, 1850, was \$1,758 28. There have since been received, from all sources, \$8,069 86, making the available resources of the Society for the year \$9,828 14. Of the receipts, \$1,220 42 were designated by the donors for the A. H. M. S., leaving \$6,829 44 for the exclusive use of the cause in New Hampshire. At the last annual meeting the Trustees appropriated \$1,000 of the balance on hand to the Parent Society, making \$2,320 42 paid out of our Treasury for the cause beyond our bounds. In addition to this, various churches and individuals have sent to New York, \$1,878 61; viz., \$928 61 in legacies, and \$950 in donations, making the whole sum devoted to the West \$4,099 03, and the whole sum raised in the State for the cause of Home Missions \$9,948 47, which is the largest sum by \$686 67, ever before raised in any one year. The disbursements for the year have been \$7,135 12, leaving a balance on hand of \$2,693 01. Of this sum the Trustees at this meeting have appropriated \$1,000 to the Am. Home Miss. Society. The receipts for the present year have been larger than they ever were before in any one year. This has been owing to an unusual amount of legacies received, viz., \$2,487 54 cents, leaving \$5,582 32 for the ordinary receipts, which are still somewhat larger than the same receipts for the year preceding. The amount raised by the Cent Institution is \$1,522 68, which is \$358 86 less than last year; but this has been owing to the failure of some twenty societies to forward their collections before the account closed.

### Tidings from the Missionary Fields.

#### **OREGON.**

*From Rev. G. H. Atkinson, Oregon City.*

The first quarter of my fourth year has passed with the usual duties of preach-

ing, and with other public labors in the cause of religion and education.

The only change with us, is a weekly prayer meeting of the Protestant ministers of this place. We enjoy these seasons of fraternal converse and prayer,

and trust that they will result in good to the general cause. Certain it is, they will increase our mutual acquaintance, and we hope our mutual charity.

Business has somewhat declined during the year, at this place, as the retail trade has been commenced in the country above us. Families, that we supposed were to be permanent, have moved upon "claims" and to other towns, thus leaving the burden of schools and of all moral enterprises, upon the small number who remain. It is one of the severest trials we endure, that people change abodes so frequently, and impose upon a few the responsibilities, which all assumed together.

As the winter rains are commencing, I shall preach in town for the most part. It is difficult going into the country then with a horse, and without one it is impossible to meet appointments.

I have not been able to resume Sabbath schools out of town, for want of efficient teachers to conduct them. Hence, many children meet to spend the Sabbath in play, or remain at home in idleness. We hope the day will speedily come, when none of our settlements will be destitute of a weekly and Sabbath school. Our usual autumn temperance meetings are just commencing. We have to meet an increase of intemperance.

We begin to experience the evil effects of inflated prices in a corresponding depression, and in a rapid decrease of capital. You are well aware how seriously these things affect the external prosperity of the church, but if I mistake not, they have always proved useful to its piety and stability.

The immigrants have been arriving for two months. The number is estimated at from 6,000 to 10,000, comprising, for the most part, families who design to make Oregon their home. They have generally gone into the country to "take claims." We have reason to hope that they will prove a valuable accession to the Territory, in respect to intelligence, industry and morality.

#### **A Laborer Disabled.**

I am sorry to report that Rev. H. Clarke, so long a pioneer missionary in this valley, is, for the present at least, laid aside from his labors by a pulmonary affection. He has too long borne heavy burdens under peculiar trials. It is to be hoped that he will give up all care, and strive to recover strength, that he may still bless the church with his experience and piety and labor. Some one is at this moment greatly needed to supply

his place. He has the oldest and largest church of our order in the valley, but should it be long left, the members would seek homes elsewhere.

We have looked in vain for new appointments for Oregon. May we not expect them?

## **IOWA.**

*From Rev. E. Adams, Davenport.*

I announced to my people yesterday, as we gathered around the communion table, that we were commencing together the eighth year of labor in the vineyard of the Lord. It was an interesting moment to me, and I trust so to them. Oft had we gathered there in times past. Oft held sweet communion together in the circle of prayer. Sometimes, God had granted the special tokens of his presence, filling our hearts with joy, and making his house the gate of heaven. Some, indeed, are with us more no longer on earth. But they, we trusted, were in heaven, and ours is the hope to meet them there.

#### **Present Condition and Prospects.**

Aside from the fact, that there is not that special religious interest which there ought to be, and in certain times past has been, there were never greater reasons for courage than now. Harmony is in the church, and the relations between the people and pastor are mutually pleasant. For myself, I return from a visit to my eastern friends, feeling that this is my chosen field; a field every year growing in interest. This place is fast rising in importance. Since the railroad from Chicago to Rock Island, just opposite on the other side of the Mississippi, has been made certain, and its completion within two years so probable, many eyes are turned hither; and never were there so many strangers in town at this season of the year, looking for places, and going away for the want of them, as now.

Notwithstanding my absence during the summer, my congregation begins with an increase. The college opens this year with an advance, corresponding to the growth of all things about it. The day is past when I queried whether this were a field of labor. I am as one whose work grows upon his hands. I have need only to work—to pray more, study more, to appear more among my people as a shepherd of the flock, to stand in this community as one knowing nothing but "Christ and Him crucified."

### New Points to be Occupied.

The county is fast filling up with people, making points of labor here and there, which ought to be possessed. Yet what can I do? I may as well give up the place as to divide my labors so as to be inefficient here. But the claims of these points your Agent will press. He will doubtless tell you of the German element fast growing in this place and around us, calling for labor that we cannot give. May the Lord furnish men and means, and multiply instrumentalities to the saving of this land and the glory of his name!

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*From Rev. Robert Stuart, Cascade, Du-  
buque Co.*

### Desire for Ministerial Labor.

Within the church and within its sphere of influence, no perceptible advancement has been made during the quarter. The same desire for ministerial labor throughout this region, is still every where manifested; yea, this desire is every day increasing. The time, undoubtedly, will soon come, when there must be another laborer in the field. The temporal prospects of the region, and of Cascade in particular, are brighter than they ever were. Though nature has made our small log village a centre of influence to all the surrounding country, still the moral atmosphere about the place has ever been such as utterly to forbid its thriving. A permanent influence, however, has been brought to bear, which has served in some measure as a check to vice, and the results have been manifested. Our village, from a point of some eight years' standing, or retrograding rather, has apparently entered upon a new era. Amid the continuous struggle for occupancy, we hope that truth will prevail. The dark shades that have so often and so long hung over our prospects, we hope will at length clear away, though we cannot expect it till many seasons of trial, toil, and labor, are passed through.

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*From Rev. J. V. A. Woods, Red Rock,  
Marion Co.*

In reviewing the labors of my missionary year, we are led to ask, What has been its results? I answer, They have been solemn, indeed. Some to whom I have ministered, we trust are now singing the song of Moses and the Lamb; while others, we fear, are lost forever. To the

one the Gospel has been a savor of death unto death, and to the other a savor of life unto life. And who is sufficient for these things? Are not the results of preaching the Gospel solemn?

Last Sabbath was communion day in the Pleasantville church. It was a time long to be remembered. All were interested and attentive, and Christians were strengthened and encouraged; while others were alarmed, and inquired what they must do. One lady, not less than 60 or 65 years old, was led to the Lord Jesus Christ, and publicly professed faith in his great name. And just three months before this meeting there was an interesting conversion of another lady of wealth and influence. Others are indulging a hope, and will soon, we trust, unite with the people of God.

In this church, (Red Rock) the work of the Lord is prospering. Seven months ago this church was organized, with five persons; now it numbers eleven—making six conversions in the year. Had it not been for your Society, would these happy results have occurred?

This church will, in a few weeks, have their house of worship enclosed. The prayer meeting, Bible class and Sunday school, are most interesting, and the cause of temperance is gaining strength.

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*From Rev. J. B. Madoulet, German Mis-  
sionary at Dubuque.*

There has been much opposition from without, and but little spirituality within the church. It is, however, an important point, and a place where a faithful church and minister can exert an influence on the Germans around. The church at Sherrold's Mound affords considerable encouragement; and the French church is quite interesting. The German settlement at Tete des Morts, I think will afford also a good preaching point, and a church of upwards of twenty evangelical members can be gathered there, and a house of worship built. I am paying attention to English as much as I can, and I hope in the course of a few years more, to be able to preach some in the small settlements to the Americans, and by combining labors in both languages, do more good.

There is a great demand for ministers of evangelical views, and acquaintance with the German language, to preach to this increasing class of our immigrant population. Whence they are to be obtained, it is hard

to conjecture. For various reasons, many of those educated in the old world do not appear to accomplish the work which American Christians have most at heart.

#### A Good Bed to Sleep on.

The first three months of the present year are passed; and I hope the time has not been altogether lost. Our accustomed meetings, Sabbath schools, &c., have been very well attended during the past summer. We hope to have a house in which to worship God. We have circulated our subscription, and most of it is either in work or materials for building. Oh, that some rich man would send us money to the value of the bed on which he sleeps! How it would cheer our hearts. Would not the bed be more agreeable, and the man sleep better for having aided in erecting a meeting-house west of the Mississippi? We wish to get the materials this winter, and erect the house next summer. A day is set for the people to go, *en masse*, to the quarry, to get stone for the foundation. We can work, and are willing to work. How much \$50 from some kind friend in the east would aid us!

#### Our New Meeting-House.

Our new house of worship is not entirely completed, but we expect it will soon be done. We have it so now that we can worship in it, although it is not seated as yet. It has been by hard struggling that we have been able to bring the work forward thus far; but by the help of a kind Heavenly Father, we have succeeded, for which help we praise his holy name. You would not probably know how to sympathize with a missionary's feelings upon exchanging a rude, inconvenient school house, for a neat house of God. Between a breast work of a chair for the pulpit, and a plain, but appropriate desk, the contrast is great; and I cannot feel thankful enough for the change. Most gladly now will I forget all the labors and trials of the past, that have laid upon the mind of your missionary, as he has hauled lumber, boarded the workmen, been a member of the building committee, paid money out of his own pocket—when the work could not advance without it—become painter, glazier, &c., &c., as circumstances would seem to direct. That day of trial has passed away, and the star of hope begins to dawn.

#### MISSOURI.

The early history of a western mission, especially when located on a thoroughfare, is often that of protracted dependence, hope deferred, and frequent disappointment. The following is an example. In such cases, there seems to be no other way of success but to continue the aid of the Home Missionary Society, until the Lord restore the captivity of Zion, and by his providence and Spirit, give the victory to his people.

This communication closes up eight years services as a Home missionary at this point. In looking over these years, I see much that has been accomplished, under God, and, alas! I see much to regret. During this period, a city has sprung into being, where just before, the footprint of the red man alone was impressed upon the soil. Churches have been organized—one, two, three, four, five, six, seven—where previously the song of the bird was all the praise offered to Jehovah. Of these, two are Methodists, one Catholic (large), one Campbellite, one Baptist, one Episcopalian, and one Presbyterian. The latter, though last mentioned, was the first, and I believe I may say, the most important of all, and one which wields as much or more moral power than all the rest. Four buildings have also been erected, and consecrated to the worship of God; two of which I have built myself. Now, one is a Catholic church, one Methodist, one Baptist, and one Presbyterian. The last is the largest and best constructed house in the city.

All these churches have been, and yet are, struggling for existence. None of them have as yet been able to walk alone. A population of four thousand, divided among seven organizations, (and I ought to have said eight, for we have a Mormon church here) gives five hundred to each. But it must be recollected that the population of a frontier town is not very friendly to religion, and we may, with every attention to truth say, that one-half belong nowhere, and go nowhere to church. Then the average is two hundred and fifty. This is somewhere in reach of facts. The Methodist church South, will average about that number. My congregation will average about two hundred, perhaps a little more. But none of the rest do, or anything like it. This will at once give you an idea of the value placed upon the institutions of religion in a frontier city. Of these congregations, the great mass are non-professors, and most non-carers for religion.

I organized my church one year after I commenced preaching at this point, (the 15th of September, 1844,) with ten members, of whom three were males; since that time, I have received forty-one on profession of their faith in Christ, and fifty by letter, making a sum total of one hundred and one. Of these eighteen have been dismissed to other churches, and eight have died—total twenty-six; leaving the number seventy-five, as being the members of this church. Of these, several, say fifteen, are so scattered, that they are of no assistance to us; then we have sixty resident members left, of whom, ten only are male members. Such are the statistics of this church, which shows that we are still struggling for existence.

#### Working up Stream.

Whether my labors will be of lasting benefit to this community, God only knows. I do not feel discouraged in my labors, though a missionary that would be instrumental in building up the cause of Christ in this county, must expect to endure hardness as a good soldier of the cross.

I have preached twice upon the subject of Temperance, within the last three months.

I have heard, that a part of my sermon, at one of the places where I preached, displeased one woman very much. I was speaking of the evils of intemperance—that the drunkard would bring his family to want—the wife would be broken-hearted, and the children in rags—his family deprived of the necessities of life. Now, her husband is fond of “the good creature.” I learned that she said, that her children had as plenty to eat and wear as mine had. This I have not disputed. The poor woman has not, as I believe, been to hear me preach since. May this hard-working old man refrain from his cups, and his wife and children not come to want, and realize what hundreds and thousands of wives and children have done, through drunkenness on the part of their husbands and fathers!

#### WISCONSIN.

*From Rev. C. L. Adams, Neenah, Winnebago Co.*

#### *Trials of a First Missionary Year.*

My first year of missionary labor has closed. To myself and my companion, it has been an eventful year. Its history

would embrace many chapters which real life is every day penning.

It has been a year of trial, and we trust, one of profitable discipline. It commenced with sickness, and has closed with sickness. For nearly four months of the year, we have known what it was to watch the progress of disease, as it alternately fastened its withering hand upon one and then upon the other. 'Tis a year that we look back upon with no little interest. A review of it brings us to some conclusions that may be of interest to you.

What we have had to pass through, has not, as yet, caused a single regret, that we left the comforts of the East, to labor as missionaries at the West. Before leaving our eastern homes, we were told that such regrets would appear in our experience. Yes, after I received a commission from your Society, I was told I would regret ever having asked for it. Conscientiously were these discouragements urged, and our friends may think we ought to be satisfied now, that the steps we took were wrong. But we cannot see it in this light. We believed, and still believe, this to be the path of duty.

So strong a hold has this world upon us, that it requires much pruning ere we shall bear fruit to the glory of God. If there is any part of the Lord's vineyard, where entire consecration to the work is demanded, it is at the West; and the prayer of the Church should be, that God would speedily raise up *such* a ministry for the West.

#### The Aids of Prayer.

A lady, at the close of my Sabbath service, invited me to visit her house as early in the week as convenient. I knew her as a pious woman, and as having an impenitent husband.

But that husband had become a man of prayer, suddenly smitten down by the Spirit of God. Away in New England, there was a praying mother. That mother had been pleading with God to rescue an impenitent son at the West. Christian mothers, have you sons at the West? Do you desire their conversion; and would you cheer the heart of some servant of Christ who is laboring amid discouragement? *Pray for those sons.*

*From Rev. J. B. Preston, Berlin, Marquette Co.*

#### An Encouraging Beginning.

With this report, my missionary year closes. Truly, as a family we can say,

goodness and mercy have followed us. Never have we been more sensible of the care of our heavenly Father, than during the past year. Formerly, for years, we have had more or less sickness in our family; during the last, we have enjoyed uninterrupted health.

In reviewing the results of the past year, we have much to encourage us, and also to convince us that we must perseveringly sow the good seed of the kingdom, and patiently wait for the harvest. Great changes have taken place among us, as is frequently the case in a new country. When I arrived at this place, in Sept., 1850, there was but one place of meeting on the Sabbath, and that a small room over a store; but one sermon preached, (the different denominations meeting together and worshipping with the Baptist brethren), but one Sabbath school, with an average of 50 scholars. Now, we have three cheap but convenient houses of worship. Besides our own, the Baptists, Methodists and Episcopalian, are organized denominations. At the commencement of the year, our church numbered 12. Six have united with us on profession, and 20 by letter. Our Sabbath school varies from 60 to 75. Our shanty meeting house is becoming too small; we need a larger house, but cannot at present build it. The inhabitants have mostly removed to this place within three years, and we have not among us a man considered wealthy. Each one, on arriving, has his lot to buy, his house to build, and his family to support. The entire property of our church would not exceed \$7,000. Yet they begin to talk about building a meeting house, or commencing next season.

At our communion, in September, seven united with us, four by letter, and three by profession. One of the number, an interesting citizen, was visited with affliction. An only child, 18 months old, sickened and died. The mother could say, "Thy will be done." The father, overwhelmed with grief, cried out, "I know why this has come upon me. It is the direct infliction of God upon me to lead me to do my duty. I deserve it, and my prayer shall be, that the affliction may be sanctified." I trust it was sanctified. He publicly acknowledged his Saviour, took the seal of the covenant upon him in baptism, and promises to be an active and useful member of the church.

Our stated meetings are, a weekly prayer meeting, which had its beginning with the organization of the church; a monthly church meeting, at which the church are more generally present than at

the prayer meeting; the Sabbath school concert, in which we unite with the Baptists and Methodists. These concerts are exerting an extensive influence through the community. They call together not only the children, but the youth and the parents.

The monthly concerts for the conversion of the world, have been among our most interesting meetings. Great satisfaction has been expressed by many, in being permitted to hear such intelligence from different parts of the world. We take up a contribution monthly, for this object; the last month it amounted to \$4 40.

I have presented to my people the Home Missionary cause, and took up for the Society \$12 25. This people love to give as they are able. We have but 11 male members, and as I stated above, the entire property of our church does not exceed \$7,000, but they will make sacrifices for the cause of Christ. A large majority of our congregation are young people; many young men, commencing for themselves. They give at our concerts and for all benevolent purposes. We cannot depend upon them yet for the support of the Gospel, and were it not for the A. H. M. S., this people could not enjoy the means of grace. The last year, they raised for my support \$100; but 25 cents is all I have realized in money. Money they have not, but such as they have, they give. I love this people. I love to labor for, and with them. I have received invariably from them kindness, and been treated with respect, and am willing to spend and be spent for their good. We shall be under the necessity of looking still to the A. H. M. S. for aid. Could the churches, contributing to the A. H. M. S., only see what they are accomplishing for their country and their Saviour, they would bless God for the privilege. What results of their labor will eternity reveal! The Lord bless them.

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**"Provided a suitable Man can be Obtained."**

This phrase, or its equivalent, is found in hundreds of instances in our missionary correspondence. Thus, in a letter from the Pinery of Wisconsin:

A man is very much needed in Columbia county, and another at Prairie du Sac and Lodi. The former in Sauk county, and the latter in Columbia county. The Wisconsin Pinery I regard as an important field, which ought to be occu-



pied by a missionary forthwith; and Dodge county ought to have another. In some of these places included within the limits mentioned in this and my last report, Presbyterian churches and societies can be built up eventually, but if left to take care of themselves, the things which remain will die. There are now no less than three denominations within this field. The more I become acquainted with their mode of dealing with immortal souls, as a general thing, the more I deplore their influence.

During the last quarter I have preached in Dodge, Calumet, and Marquette counties, and upon the Indian land, besides supplying O., one-fourth of the time. The prospect of building up a flourishing church there, appears to me to be flattering, *provided a suitable man can be obtained to go in there.*

#### Called Unawares.

The weather was delightful, and the audience was from settlements five or six miles distant. My subject was, "But God now commandeth all men everywhere to repent." The audience was not large, but appeared very intelligent and attentive. To me, it was a deeply interesting occasion, for it appeared to be the first planting of the standard of the Gospel upon ground very recently reclaimed from savage men and savage beasts, and where I hope to see a church of Jesus Christ established to the praise and glory of his grace.

Just as I closed my meeting in the morning, a messenger came, bringing intelligence that a young mother, about eight miles distant, was in spasms, and not expected to survive. Being strongly urged to go and see her, as there was no physician near, I set off, but arrived too late; apoplexy and death, before the sun went down, closed the scene.

It was, indeed, a spectacle long to be remembered, to see a young wife, of only twenty years of age, cut down so suddenly. She was one of the great number everywhere to be found in this State, who had been a professor, but at the time of her death, was not in connection with the church, but resolving by and by to return and do her duty. In the meantime death came, and as she had lived, she was summoned to give up her final account. The disconsolate husband was wholly unprepared for the event, and had not the consolations of the Gospel to support him.

#### Presbyterianism Overturned!

When I arrived at O., an intelligent member of the church informed me that Presbyterianism had been demolished there the Sabbath previous, by a certain learned preacher. For after mentioning over a number of passages relied upon by Presbyterians to prove their doctrines, some of which it appeared were "wrongly translated," at length he came to the Apostle's declaration, "For I am persuaded that neither death, nor life, &c., shall be able to separate us from the love of God," &c. But, added the preacher, as though endowed with more penetration than Paul, guided by the Holy Spirit, "The Apostle did not mention sin; for that will separate from the love of God."

#### Growing Steadily.

*From Rev. L. Foote, Delavan.*

In looking back during the four years of my continuance with this people, I see much for which to be humbled, as the under shepherd and watchman of this people, and much also for which to be thankful. In some things there has been gradual, but steady and real progression, in that which may be said to constitute prosperity to Zion. Sixty persons have been added to the church during this time, and nearly half of these by profession; all of whom yet "run well." Our congregation, too, has more than quadrupled. Our meeting house has been finished. Our benevolent operations have to some extent advanced, and our call for missionary aid has decreased from \$200 to \$75. We are, therefore, encouraged to labor on—if God permit—with hope and joyful expectation of seeing the Lord yet "shine out of Zion, the perfection of beauty." For this we earnestly pray.

*From Rev. C. W. Matthews, Sun Prairie, Dane County.*

What affords us peculiar pleasure in recounting, and for which we would call upon our souls and all that is within to bless the Lord, is, that he has been pleased to grant us a few mercy drops. Most of the time since I have been here, there has appeared to be considerable feeling in the minds of a few. During the summer, a series of prayer meetings was held, with occasional preaching. Quite a num-

ber expressed a determination to forsake sin and serve the Lord. Most of these persons belonged to Methodist and Baptist families, and if they hold out, will, I presume, unite with those churches. Two have already presented themselves for reception to our church, and will be received at our next communion. We also expect one or two to join us at the same time by letter. Thus the Lord is adding to our number from time to time, of such, we hope, as shall finally be saved. In view of what God has done for us, we would say, "Not unto us, O Lord! not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake."

We greatly need a house of worship in which to meet. Our school house has been full to overflowing. O, that men's hearts might be opened to build temples in which to worship their Maker.

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### ILLINOIS.

#### Grateful Appreciation of Missionary Aid.

It has been six years since I came to this place. Two of the six I got along without calling on you for assistance; for the other four, I have been commissioned by your Society. I have for the most part felt this to be a barren field. The opposing forces to the prosperity of our church have been many, and very active, from the time I first came here till very recently. I have more influence here to-day than I have ever had before, and our church, although few in number, is yet strong in influence. Truth has triumphed and virtue shines.

Words will not express the gratitude which I feel towards your Society for the aid they have so cheerfully given me. I shall not, at least for the coming year, be under the necessity of applying for aid; yet, in the providence of God, I may again be placed over feeble churches, where my only reliance for support will be the A. H. M. S.; in which case I shall return to it with an affection resembling that of a child to his father's house.

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*From Rev. E. D. Holt, Rock Island.*

#### Closing of the Second Year.

Two years have passed since I commenced labor on this field under a commission from the Home Missionary Society. Those years have been eventful ones to this community. Great changes have

been wrought during that time, but greater still need to be effected, or a great company will, in spite of all that can be done for their salvation, press their way down to death. Our hope is in God, that he will yet do a great work among us.

The spirit of infidelity is rampant among us, while the number who disregard the Sabbath is constantly increasing. We have had, of late, frequent visits from a set of preachers who regard the Sabbath merely as a day when they are to meet together and commemorate the death and resurrection of the Lord; after which, the day is no more sacred than any other. Their preaching, with the wholesale denunciation of all "the clergy" who disagree with them, as "knaves and fools," has seemed to many, to afford them a license to spend the Sabbath as they list.

Yet with all this that is apparently unfavorable to our success in planting the Gospel and its institutions at this point on the "Father of Waters," there are many indications that encourage our hearts to persevere. While it is a hard field—much harder than any one would suppose who had not made the trial of laboring among us—yet there are things that are pleasant, and cheer us amid our toils. During the past year some souls, we trust, have been converted, and are now among our most efficient members. One, a lawyer, and a sound theologian, we hope may yet preach the everlasting Gospel. Our Sabbath school maintains its interest, and is doing much to implant religious truth in the minds of those who receive none at home. I have, during the quarter just ended, been preaching discourses in the evening of Sabbath, more directly aimed at the impenitent and the young men. The attendance has increased, especially of young men, with whom the place abounds at present; and a good attention has been given to the truth. We hope some good may thus be done.

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*From Rev. J. A. Hawley, Augusta, Hancock Co.*

#### Impulse Imparted by a Revival.

The year has been one of great interest and profit to us. The revival already reported has been a great blessing, not only to the individuals converted, but we hope also to the church and community.

We have found enlargement and strength. A school, which I have established, and thus far sustained, and in

which the revival commenced, is now, I hope, rendered permanent, and will add to our influence and usefulness, and still farther to our strength.

Although the members of the congregation have suffered much this year from the failure of the crops, yet the committee propose the enlargement of their subscription, and hope to be obliged to ask for only a part of the assistance which was necessary last year.

#### Awakenings.

Since our revival, the neighboring churches of Round Prairie and Plymouth, have enjoyed a copious outpouring of the Spirit, and 100 hopeful conversions are reported. A majority of these have united with other churches, but 40 have joined the Presbyterian and Congregational churches. During the last quarter, three church members have been called to their rest. They have all borne decided testimony to the power of the Gospel to sustain the believer in the sorest trials. Two of them for a long time suffered the acutest pain. But the bestowment of grace "sufficient" fulfilled the promise of God.

*From Rev. J. N. Powell, Winslow,  
Stephenson Co.*

#### Providential Visitation.

For the first time since our residence here, the angel of death has visited the people of this village. A woman whose husband is in California, after a protracted sickness, and almost unprecedented suffering, died. She was one of a large circle of relatives, almost all of whom make no profession of religion. Her mother being the only open and decided Christian among them. The peculiar circumstances of her death produced a strong sensation, not only among her friends, but through the community. In early life, she thought she had experienced the power of saving grace, but had since been a wanderer from the fold; within the past year, she had come to reside here, and it is believed that the Lord had again visited her, and she contemplated making a public profession of her faith at our next communion season. But we trust that her master has called her to commune with himself, face to face. Scarcely had we returned from the grave, when intelligence came that an old man, the head of another large family circle, had fallen dead in his field. The news seemed to fall upon the community like a

dark, gloomy cloud, and while we were yet looking one upon another in silence, a widow, who had buried her husband here some years ago, and removed to Freeport about a year since, came into the village bringing the dead body of her little boy, an only child. In most communities these events would excite little attention, but they come to us as *special* providences, and there is reason to hope that they will result in good to some souls.

#### Heathenism at Home.

I was quite interested, a few weeks since, in the case of a little boy about seven years old, whom I met in a neighborhood about five miles distant. I overtook him as I was riding, and invited him to take a seat with me. He immediately sprang into the wagon, but took a seat so far behind me, that I could not converse with him. After many urgent invitations, he finally consented to sit beside me. His bright black eyes, and the general expression of his countenance, indicated thoughtfulness and intelligence. And yet he was entirely ignorant of God, and of Christ. His parents had a Bible, he said, though they never told him anything about it, and neither they nor himself ever went to meeting. His inquiries about God—for he was very inquisitive—deeply excited my sympathy for him, and for his parents, and for the neighborhood where he lives. When I told him something about the presence of his Creator, and about his particular residence in the sky, he wished to know how God could keep himself up there, and whether he had any body to live with him, and whether he could see us, and whether I loved him, &c., &c. All the ideas I communicated, seemed to be new and wonderful to him, and I trust that the seed sown in the heart of that young heathen, will yet spring up and bear fruit to the glory of God.

#### MICHIGAN.

*From Rev. H. Hyde, White Lake, Oakland County.*

#### A Retrospect.

I came to a church which had been distracted and divided—some twenty having just gone off to form another by our side—so much disheartened and discouraged as to doubt whether they could do anything more. About fifty members were left.

They had not a decent house of worship, the only one in the place being an old log building occupied by all in common. We have now a new, neat, good-sized house of worship, paid for; a good Sabbath school and library, and an interesting Bible class. Our house is ordinarily well filled by an attentive congregation. A large and elegant school house is in process of erection; and best of all, between forty and fifty have been added to the church. Much the larger portion were received by profession of faith, the fruits of God's Spirit working on the heart. The church now numbers over ninety, though death and removal have taken many from us. By this past goodness of our heavenly Father, we feel greatly encouraged, and believe that "goodness and mercy will follow us all our days."

I cannot but feel, and I would express deep gratitude to you, and to God through you, that your sustaining hand has not been withdrawn from us. If villages and towns in New England, one or two hundred years old, still need help—and doubtless they do—it need not be thought strange if every church at the West does not grow to full adult vigor and self-support in ten or fifteen years, amid the almost insurmountable obstacles they often encounter. Division into minute sects, and fragments of sects, never was carried to its extreme in New England as it is here. This is one of the greatest foes to growth; and I am well convinced, by personal observation, that Christians here do far more, according to their ability, than they do there. We, too, suffer by emigration, as well as the churches farther east, for the "boundless West" is still beyond us.

*From Rev. A. L. Payson, Schoolcraft, Kalamazoo County.*

#### Hindrances within and without.

There are evident indications that the church here has secured, more extensively, the confidence of the community. There is no open hostility as heretofore; though we know there is quite an anxiety on the part of the open enemies of evangelical truth, perceiving, as they think they do, that the influence of the church is extending. But progress in religious matters must, of necessity, be slow. There is a great want of efficiency—that spirit of action, calling all the powers of one's being into the required service—that spirit of benevolence, kindled and kept alive in the heart—which leads one forth in the faithful discharge of every duty. Our leading men are fixed and staid in their habits, far better adapted to an eastern location, where the principles of society are firmly rooted and grounded. The church being so widely scattered, it is very difficult to sustain those meetings so well calculated to keep up that tone of piety in the church which is greatly needed here, to meet the opposing influences. To a greater or less extent there is an entire and open disregard of things sacred. There is a wide-spread influence from Universalism, though its adherents openly say that the Bible is not fit to be read—that it has no relation to man, as it regards his future state—still they claim to belong to this class, and sustain, from month to month, their so-called services.

Our Sabbath school, I hope, is brightening in its prospects. I find it very difficult to enlist the interest of the church in this work, but time and patience, I hope, will remove all existing evils.

### Miscellaneous.

#### Arrival of Aliens at New York, in 1851.

(From the N. Y. Tribune.)

In January, . . .	14,709
February, . . .	8,170
March, . . .	17,650
April, . . .	27,779
May, . . .	33,858
June, . . .	34,402
July, . . .	27,612
August, . . .	30,251
September, . . .	33,586
October, . . .	21,497
November, . . .	29,565

December, . . . 10,612

289,601

Of these, 163,256, were from Ireland; 69,883, from Germany; 25,553, from England; 6,064 from France.

The total of alien emigrants arriving at New York, in 1850, was 212,996.

#### To Read the Bible through in a Year.

Much of the value of the Scriptures is lost, by reading them in disconnected por-

tions, and not in the natural relation of their parts; and many persons, from the want of a plan in reading, are in danger of omitting some portions altogether. Hence much benefit may result from pursuing a regular system, such as is pointed out in the following table. Multitudes have tried it, and all are ready to testify to its usefulness.

It will be observed that, by means of the dates given in this table, one can commence at any time, with the chapters set down for the day.

Read 3 chapters daily, and 5 on the Sabbath; that is, 2 chapters in the old Testament, and 1 daily—3 on the Sabbath—in Ps., Prov., Ecol., Sol. Song, and the New Testament.

The Old Testament, without these four books, contains 2 chapters a day for the year, and the New Testament, with the four books, has 1 chapter a day, and 3 for Sabbath days, minus 8 chapters.

Read Psalm 119, as 11 chapters of two divisions each, and connect the short Psalms 117 and 131 with the next, and 133 and 134 together, thus adding 8 chapters to complete the year. February 29 in leap year is left out, so as not to derange the list.

Jan. 1,	Gen.	1—Psalm	1.
8,	"	15—	10.
15,	"	29—	19.
22,	"	43—	28.
29,	Ex.	7—	37.
Feb. 5,	"	21—	46.
12,	"	35—	55.
19,	Lev.	9—	64.
26,	"	23—	73.
Mar. 5,	Num.	10—	82.
12,	"	24—	91.
19,	Deut.	2—	100.
26,	"	16—	109.
Apr. 2,	"	30—	119.
9,	Josh.	10—	119,
			v. 145.
16,	"	24—	127.
23,	Judg.	14—	138.
30,	1 Sam.	3—	147.
May 7,	"	17—Prov.	6.
14,	"	31—	15.
21,	2 Sam.	14—	24.
28,	1 Kgs.	4—Ecol.	2.
June 4,	"	18—	11.
11,	2 Kgs.	10—S. Song.	8.

18,	"	24—Matt.	9.
25,	1 Chr.	13—	18.
July 2,	"	27—Matt.	27.
9,	2 Chr.	12—Mark	8.
16,	"	26—Luke	1.
23,	Esra	4—	10.
30,	Neh.	8—	19.
Aug. 6,	Est.	9—John	4.
13,	Job	13—	13.
20,	"	27—Acts	1.
27,	"	41—	10.
Sept. 3,	Isaiah	13—	19.
10,	"	27—	28.
17,	"	41—Rom.	9.
24,	"	55—1 Cor.	2.
Oct. 1,	Jer.	3—	11.
8,	"	17—2 Cor.	4.
15,	"	31—	13.
22,	"	45—Eph.	8.
29,	Ezek.	2—Col.	2.
Nov. 5,	"	16—2 Thes.	2.
12,	"	30—2 Tim.	2.
19,	"	44—Heb.	3.
26,	Dan.	10—	12.
Dec. 3,	Hos.	12—1 Pet.	3.
10,	Amos	9—1 John	4.
17,	Nah.	2—Rev.	5.
24,	Zech.	5—	14.

#### Commercial Prospects of North America.

There is no continent so fitted as America to receive the benefits of steam-navigation; and, of all America, there is no region where it can be used so extensively as in the Line of the Lakes. There, at America's greatest breadth, an almost level tract of country spreads for nearly four thousand miles from the Atlantic to the Rocky Cordilleras, unbroken by any mountain-range, and whose highest peaks cannot vie with those of our own little island. With the exception of a single narrow break between Lake Superior and the River La Pluie, and which may possibly be connectable, one long, vast line of water-communication extends from the Gulf of St. Lawrence to the very foot of the Rocky Mountains; while an offshoot of two rivers connects it with Hudson's Bay; and so intimately connected are the wide valleys of Ottawa, St. Lawrence, Hudson, and other rivers, that from the shores of Long Island Sound in the south, to Hudson's Bay in the north, a vast network of water-communication

penetrates and unites the different parts of the country in all directions. Here, then, will steam-navigation, one of the greatest triumphs of man over nature, display its marvels. Over those lakes, up those rivers, will it impel the ships of commerce, laughing at the winds, virtually annihilating tides and currents, and ascending even rapids, in its irresistible course. And along with it, will man and civilization penetrate the wilderness, displaying, amid primeval forests, the triumphs of art, and rearing a temple to the God of nature in her deepest solitudes. Stream and lake, field and forest, will yet be converted to the uses of commerce and civilization; and long after the red man and the buffalo have disappeared from the plains, the fair, white-skinned sons of Japhet will "increase and multiply" upon the prairies of the West.

When we reflect upon the gradual extinction of the aborigines of America, from the Frozen Sea to Cape Horn, and the unceasing spread over its plains of the people and religion of Europe, two designs of Providence—or rather, perhaps, one grand plan—seems to dawn upon us. Are we not warranted in supposing that Providence so long held America from our knowledge, in order that Christianity, after fighting its way to a contested supremacy in the Old World, might there find a new world in which to develop itself untrammelled; and that the northern and largest half of that continent was reserved for the noblest of human races, the Anglo-Saxon? The blessings of Christianity, the freedom and energy of the Anglo-Saxons—do not these sum up all that a land can wish? And these are the gifts of America. Fast and surely the wave of emigration is moving over the prairies of the far West; from Hudson's Bay to the Gulf of Mexico, mankind are advancing abreast, "like an army with banners," thirteen miles every year. Fearlessly the pioneers of that vast host plunge into the wild places of nature, armed only with their axe and their Bible. Let them cherish that Bible, and their empire will flourish. It is the charter by which they hold the land. It was to make way for Christianity and a new civilization that the old tribes were permitted to die out; and to carry these to their fullest development is the mission of the race who has succeeded them. May they be true to their mission!

In the course of ages yet to roll, should Christianity, amid the corruptions of old civilization and the violence of infidel revolutions, become lifeless in Europe, and the rude but regenerating arms of Musco-

vites spread in triumph to the shores of the Atlantic—America, let us hope, will still reflect to her sunny skies, from her thousand hills and rivers, a land of Christians; and then and there will the Anglo-Saxons, over-shadowing the fane of their tiny but brilliant home in Britain, erect their mighty empires, unrivalled and omnipotent, the lords of the New World.—*Dublin University Magazine.*

#### Wives of Western Missionaries.

By REV. PROF. ALLEN, of Lane Seminary.

The East has given to the West, of noble women not a few, of whom some continue to this day, but many, very many, have fallen asleep. I look back over the last twenty years, during which period I have been conversant with western scenes, and call up family after family of missionaries and pastors, counting them by scores, from which the young wife and mother has been taken away by death. The men who entered upon their work here at about the same period with myself, for the most part still live, and now in the maturity of their strength and in vigorous health, are rejoicing in the fruits of their labors. But of the companions of their early toils and sacrifices, comparatively few are here. The second, and in more instances the third, and even the fourth have been called to take their place. Now why is this? Must we refer the fact to the mysterious dispensations of Providence, or can we find a sufficient explanation in the history itself of these early victims of the destroyer? In most instances, could we read this entire history, we should at once discern, that the event, so far from being mysterious, was natural and necessary. Let us for a moment look in upon some of these domestic scenes of missionary life in the West. The missionaries themselves are often brought before us, and we are permitted to sympathize in their trials and labors, and expected to contribute for their support. This is right. They deserve all and more than all they receive of sympathy and aid. But I wish to put in a plea for their wives, also. They, too, deserve our sympathy. They toil on in silence and retirement, under the burdens of care and poverty; but they do it joyfully, even if it be unto death, in view of the glorious results of missionary labor, which faith anticipates in this vast and noble field.

The missionary has selected for his companion a young lady of refined and cultivated mind and manners, accustomed

to the privileges of an intelligent and educated community, and brought up in the enjoyment of the comforts, perhaps the luxuries, of a respectable family in the older States. And now they have entered upon their work, in one of the more destitute regions, perhaps one of the frontier States of the West. They find an enterprising, high spirited, generous people, who receive them heartily and gratefully, but they are all beginners in the world, and expect their minister to be partakers of their poverty. They have gathered from all parts of the land and the world, and have no settled habits, and many of them no correct idea about supporting the minister's family. They at once lay over upon him and his wife, the entire labor and responsibility of taking care of everything pertaining to the interests of the church, and too often of taking care of themselves also. That young wife is expected to take charge of the female prayer meeting, the sewing society, the young ladies' Bible class, and of every other good enterprise in which females are immediately concerned. If none of these things are in existence, she feels in duty bound to start them. Then every family in the parish will expect a good, long, substantial visit from her; not a fashionable call; *that* they know nothing about. Presently she finds that it is next to impossible to get domestic help, or, if help can be found, their narrow means will not permit her to employ it. Probably in her anticipations of missionary life, she had thought only of ways of doing good to the people of her husband's charge. The unpoetic verities of the wash-tub and the kitchen had formed no part of the picture. But here they are in stern reality, and herself the only actor in the scene. To this, however, she submits with cheerfulness for a while, the romance of it reconciling her to the abandonment of her books and of her plans of mental culture. House-keeping in a log-cabin of "two pens and a passage," has its pleasures, while the family is small and while the novelty of the thing lasts; but by and by come the anxieties, and perils, and sufferings, and cares of an increasing family, and these, too, must be borne by her alone, or with the occasional and irregular assistance, and borne too, in addition to all she had before. Her husband is overlaid with his own appropriate work and she is anxious not to intrude upon his time. Often, too, he is absent to fulfill distant appointments, and look after his widely scattered flock. The wife, the mother, toils on alone. Worn, thin and pale, she watches the cradle, she

teaches the little prattlers about her, she cooks, and washes, and makes and mends for all her household, and still the prayer meeting and the Bible class find her at her place, often if not regularly. At length one of those sickly seasons to which every new country is peculiarly subject, with its dreadful train of fevers and chills and "shakes," sets in. The minister's family is not exempt. The husband, the wife, the children, all in turn are prostrated. Neighbors are few, and perhaps are themselves all visited in the same way. Alone, alone, must they toil on, and suffer on, helping each other if they can, and grappling with disease unaided if they cannot. Is it strange that those tender cords, already stretched to their utmost, now snap asunder, and that wearied frame finds rest in the grave? Is it not more wonderful that any survive? My picture may seem to be too deeply shaded, and I would by no means intimate that every missionary's family has such an experience; but such scenes are not rare, and they are inseparable from the work of planting the Gospel in these frontier States, springing up as by magic from the wilderness. I have seen them, I have oftener heard them described by those who could say of them, "*magna pars fui*."\* But even in much more highly favored spots, in the older western States, and, I doubt not, it may be to some extent farther east, the wives of ministers are worked to death. Their early training has unfitted them for such labors and cares as are inseparable from their position, and then these cares are multiplied by the demands of others upon them, at a most unreasonable rate.

Is there any remedy or any relief for this state of things? If I might be permitted to take my stand beside the grave of the missionary's wife, and plead with christian mothers all over the land, I would say, look first to the *physical* training of your daughters. Fit them "to endure hardness as good soldiers'" *wives*. They may be called to it, fitted or unfitted. If you can give them nothing else, give them, if possible, a good constitution, and that, with a good heart and a good share of Anglo-Saxon common sense, will make them good wives for anybody. I would put in a plea, too, in behalf of the wives of missionaries now in the field. Let them not be forgotten in your prayers, and forget not to send every one of them a box of well-made clothing. In no way, perhaps, can those at a distance, so effectually relieve their burdens.—*Mothers' Magazine*.

\* "I have shared in them largely."

*Appointments by the Executive Committee of the A. H. M. S., during the month of December, 1851.*

*Not in Commission last year.*

Rev. Letitia W. Dunlap, Mt. Sterling, Versailles and Beverly, Ill.  
 Rev. Thomas R. Bradshaw, Destitutions in Henderson and Suncombe Co., N. C.  
 Rev. Jacob Hood, Destitutions in Haywood Co., N. C.

*Re-appointed.*

Rev. Ephraim Adams, Davenport, Iowa.  
 Rev. William A. Keith, Peedee and Clear Creek, Iowa.  
 Rev. John Summers, Destitutions in Benton Co., Iowa.  
 Rev. Elias J. Francis, Chariton, Iowa.  
 Rev. John Bantley, German Ch., Platteville, Wis.  
 Rev. Otis F. Curtis, Emerald Grove and Mt. Zion, Wis.  
 Rev. Charles Eoynton, Paris, Wis.  
 Rev. William Herri, Manitowoc and Two Rivers, Wis.  
 Rev. Luther Clapp, Wauwatosa, Wis.

Rev. Richard Morris, Welsh Cha., Delafield and Emmett, Wis.  
 Rev. E. E. Olmsted, Caledonia and Cairo, Ill.  
 Rev. W. H. Bird, Vergennes and Duquola, Ill.  
 Rev. E. H. Gilbert, Bethel and Elm Grove, Ill., half the time.  
 Rev. Adam Johnston, Washington, Ill.  
 Rev. J. H. Russ, Effingham and Shelby Cos., Ill.  
 Rev. F. A. Armstrong, Ontario and Victoria, Ill.  
 Rev. Thomas S. Goodwin, Otter Creek and vicinity, Ind.  
 Rev. Alexander Lemon, Gilead, Shiloh and Franklin, Ind.  
 Rev. A. L. Payson, Schoolcraft, Mich.  
 Rev. F. C. Baldwin, Waterville and Plain, O.  
 Rev. W. A. Taylor, Lee and Scott Cos., Va.  
 Rev. John B. Logan, Moorsburg and vicinity, Tenn.  
 Rev. R. Pratt, Deerfield and Russia, N. Y.  
 Rev. J. A. Canfield, Chaumont, N. Y.  
 Rev. W. M. Woolley, Concklin, N. Y.  
 Rev. Rufus R. Demming, Burke and vicinity, N. Y.  
 Rev. Thomas Larcom, Rockland and Shaverstown, N. Y.  
 Rev. J. H. Thomas, Yorktown, N. Y.

*The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums during the month of December, 1851.*

<b>MAINE—</b>		
Bangor, Mrs. Plummer, \$2; James Eddy, 50 cts.	2 50	
Bethel, North Cong. Ch. Mon. Con. Coll., by B. Davidson,	5 00	
Brewer, Mrs. Doak,	1 00	
Camden, Cong. Ch., to const. Rev. B. C. Chas. a L. M., by Rev. N. T. Fay,	30 80	
<b>NEW HAMPSHIRE—</b>		
Received by Rev. B. P. Stone, Amherst, Benev. Assoc., \$34 12; Aaron Lawrence, to const. his mother, Mrs. Lucy L. Lawrence, of Weston, Vt., a L. M., \$30,	84 12	
Lyme, Rev. E. Tenney, in full to const. his son, Edwin Howes Tenney, a L. M.,	94 12	
Sambornton, Sarah C. Gerrish, \$5; F. C., \$2; a friend, \$2; by Rev. John Gerrish,	9 00	
<b>VERMONT—</b>		
Theford, Cong. Ch., \$35; Mrs. T. P. Bartholomew, to const. T. P. Bartholomew a L. M., \$10; by Rev. T. F. Cady,	45 00	
Windsor, Gent., \$46 30; Ladies, \$14 70; by J. Steele,	61 00	
<b>MASSACHUSETTS—</b>		
Benev. Missionary Society, by B. Perkins, Treas.,	2,000 00	
Hampshire, Miss. Soc., by E. Williams, Treas.,		
Hadley, First Parish, Gen. Benev. Soc.,	7 00	
South Hadley Falls, Mon. Con. Coll.,	22 34	
Worthington, Ladies,	53 33	
Miss Sarah Dwight,	7 00	
Other sources,	311 33	400 00
Monson, Legacy of Don. Royal Merrick, to const. Almason Merrick, of Palmer, and Miss Sarah C. Merrick, of Monson, Life Members,	60 00	
Newburyport, Legacy of Miss Mary Stickney, by Wm. Davis, Ex'r,	467 81	
Salem, Crombie St. Ch., by G. Putnam,	90 00	
South Reading, Burrage Yale, to const. Mrs. Harriet N. Shapleigh, of Malden, and Miss Ellen A. Claves, of South Reading, Life Members,	60 00	
Windsor, Cong. Ch. and Soc., of which \$30 is to const. Deac. Wm. A. Bates a L. M.,	38 00	
Worcester, in part of legacy of Miss Rebecca Waldo, by Hon. Levi Lincoln, Ex'r,	261 13	
<b>RHODE ISLAND—</b>		
Jamestown, Isaac Carr,	1 00	
<b>CONNECTICUT—</b>		
Bethlem, Fem. Cent. Soc., by Mrs. Abby Church,	10 00	
Bourahville, a friend,	1 00	
Cheeshire, Beach Port Dist. Ladies' Benev. Assoc., by Wm. Law,	15 00	
Danbury, Cong. Ch. Sab. Sch. Miss. Soc., by J. F. Beard,	50 00	
Deep River, Mrs. U. R. Sherman, \$30; George Spencer, \$30; by H. Wooster,	50 00	
Fair Haven, W. W. Goodyear,	2 00	
Haddam, First Cong. Ch. and Soc., by Rev. E. W. Cook,	1 00	
Lebanon, legacy of Esther G. Goodwin, by D. S. Woodworth, Ex'r,	127 28	
Lyme, Rev. D. S. Brainerd, Ex'r,	6 00	
Madison, Young Ladies' Sew. Soc., by Miss E. S. Scranton,	3 00	
New Haven, Centre Ch., of which \$20 is to const. Mrs. H. Sanford a L. M., by John Ritter,	125 00	
New Milford, Ladies' Miss Soc., by Miss G. M. Morwin,	20 00	
South Coventry, D. B. Bacon,	1 00	
Southport, Miss Della Perry, by Rev. S. J. M. Morwin,	20 00	



South Woodstock, Ladies' H. M. S., to const. Miss Tryphosa Davenport a L. M., by Frances M. Lyman, \$30; E. D. Perry, \$2, 32 00	Yorctown, Cong. Ch., by Rev. J. H. Thomas, 4 00
Stonington, Aux. H. M. S., by Miss L. A. Sheffield, 25 00	NEW JERSEY—
Vernon, Miss. Soc., by Aaron Kellogg, 149 00	Chester, First Cong. Ch., by Silas Horton, 27 16
NEW YORK—	Hanover, Presb. Ch., by Rev. G. I. King, 53 00
Angelica, Presb. Ch., by Rev. T. Blair, 15 00	Newark, Mrs. Job Haines, L. M., 30 00
Baiting Hollow, L. I., Rev. G. Young, 1 00	Sixth Presb. Ch., to const. Rev. Wm. Alkman a L. M., 30 00
Beaver Hill, Presb. Ch., by Rev. T. Larcom, 3 00	Orange, Josiah Frost, in full to const. Miss Harriet Frost a L. M., 5 00
Bedford, L. I., Cong. Ch. Mon. Con. Coll., by D. O. Calkins, 7 63	PENNSYLVANIA—
Brasher's Falls, George Wadsworth, 1 00	Newton, legacy of Samuel Irwin, by J. R. Irwin, \$300; less collateral inheritance tax, \$15, 285 00
Brooklyn, Warren Mitchell, 15 00	GEORGIA—
First Presb. Ch., Mon. Con. Coll., by R. J. Thorne, 19 40	Spring Place, Presb. Ch., by Rev. W. W. Brown, 10 00
South Presb. Ch., Mon. Con. Coll., by W. W. Pinneo, 46 07	TENNESSEE—
Third Presb. Ch., Mon. Con. Coll., by W. W. Hurlbut, 24 28	Farmington, by Rev. T. J. Hall, 1 00
Cairo, Presb. Ch., by J. M. Sayre, 4 29	OHIO—
Canaan Four Corners, by Rev. John Wickes, 25 00	Millgrove, Presb. Ch., to const. George W. Adams a L. M., by Rev. J. McCutchen, 30 00
Colchester, Miss Sarah Downs, of which \$30 is to const. Mrs. Caroline Downs a L. M., 50 00	Montgomery and Scott Cong. Chs., by Rev. N. T. Fay, 9 20
Constable, Presb. Ch., by Rev. B. Marvin, 10 00	Warren, First Presb. Ch., Mrs. Elizabeth Scott, of which \$30 is to const. Miss Margaret T. Scott a L. M., by E. Spear, 50 00
Davenport, Cong. Ch., of which \$1 82 is from Ladies, by Rev. W. E. Holmes, 9 07	INDIANA—
Gerry, E. F. Warren, 1 00	Marion, Rev. Alfred Hawes, in full to const. Alfred E. Hawes a L. M., 7 50
Harlem, N. Y., Presb. Ch., by E. Ketchum, 16 60	Winchester, Rev. J. G. Brice, L. M., in full, 10 50
Harpersfield, by Rev. H. Boies, 9 00	ILLINOIS—
Little Valley, Cong. Ch., \$37 50; bequest of Miss C. H. Hall, by Rev. C. Burgess, \$10, 37 50	Albany, Cong. Ch., by Rev. J. J. Hill, 2 00
Milton, Sumner Colman, 10 00	Byron, Cong. Ch., by Rev. E. M. Pearson, 15 00
Minaville, estate of a colored female, \$10; E. A. Brown, \$5, 15 00	Le Harpe, Cong. Ch., by Rev. J. H. Henry, 5 00
New Rochelle, Mrs. Hannah Brewster, New York City, viz: 3 00	Mulberry Grove, by Rev. J. E. McMurray, 2 50
A friend, 200 00	Newark, Cong. Ch., by Rev. L. Farnham, 4 00
A friend, to const. A. Stolz a L. M., 30 00	Port Byron, Cong. Ch., by Rev. W. A. Thompson, 6 50
Dr. Alfred Riggs, in full to const. Henry Scott Riggs, a L. M., 15 00	Rushville, Presb. Ch., by Rev. A. B. Campbell, 5 65
John McComb, \$20; R. Watrous, \$10; a friend, \$7; Wm. Dodge Porter, \$5; M. Merrill, \$6; a friend, \$5, 53 00	MISSOURI—
Blacker St. Ch. Coll., \$48 69; Dr. A. C. Post, \$50; M. W., \$10; C. Miles, \$3, 111 69	Edina, Presb. Ch., by Rev. S. N. Grout, 5 00
Eleventh Presb. Ch., to const. Rev. Jonathan Hovey, of Barre Centre, and Rev. J. P. Hovey, Life Members, by E. B. Littell, 60 00	Hermion, Rev. A. G. Taylor, 5 00
Mercer St. Ch., Coll. by R. Lockwood, \$237 58; Stephen Allen, \$30; W. W. Chester, \$30; A. Averill, to const. Miss Louisa E. Averill a L. M., \$30; W. G. Bull, \$100; J. Boorman, \$100; J. W. Q., \$20; O. Bushnell, \$30; Mrs. H. M. Schieffelin, L. M., \$30; M. O. Roberts, \$50; R. H. McCurdy, \$30; Wm. Shaw, \$30; A. Eaton, \$10; Richard Bigelow, to const. Edward Bigelow a L. M., \$50; John L. Mason, \$25; David Magle, L. M., \$30; W. L. King, \$50; W. W. De Forest, \$50; J. R. Gibson, \$10; R. H. Nevins, \$50; T. Denny, \$30; Catherine Setledge and Sister, \$5, 1,027 58	Tully, Presb. Ch., \$4; Rev. R. Winchell, \$1, 5 00
Theological Sem. Soc. Inq., Mon. Con. Coll., by J. McCampbell, 3 51	Warsaw, Presb. Ch., by Rev. J. V. Barka, 2 00
Owego, Mrs. Huldah Armstrong, L. M., First Presb. Ch. Sab. Sch., in full to const. Mrs. Celinda Gregory a L. M., by O. Hall, 30 00	MICHIGAN—
Randolph, Cong. Ch., by Rev. E. Taylor, 10 50	Bruce and Armada, Cong. Chs., by Rev. S. A. Benton, 26 00
Troy, V. W. Wickes, by W. W. Wickes, Second Presb. Ch. H. M. S., \$50 85; Ladies, \$64 30, by H. E. Weed, 115 05	Detroit, Rev. H. D. Kitchel, 10 00
Union, Presb. Ch. and Soc., by Rev. M. M. Wakeman, 20 00	Genesee, Second Cong. Ch., by Rev. E. T. Branch, 9 50
Unionville, Presb. Ch., by Rev. N. E. Pearson, 10 75	Jonesville, by Rev. H. L. Stanley, 14 00
West Point, a Cadet, 2 00	Monroe, Presb. Ch., by W. H. Boyd, 20 00
Westown, Cong. Ch., by W. H. Hart, 15 00	Somerset, Presb. Ch., by Rev. H. E. Eastman, 10 00
	Southfield, Cong. Ch., by Rev. E. Evans, 16 77
	WISCONSIN—
	Roner Branch, Cong. Ch., by Rev. C. Warner, 5 45
	Ceresco, by Rev. F. G. Sherrill, 2 80
	Elk Grove, Cong. Ch., by Rev. C. Warner, 27 30
	Genesee, Cong. Ch., by Rev. C. W. Camp, 7 50
	Madison, Cong. Ch., by Rev. C. Lord, 10 93
	Strongsville, Cong. Ch., by Rev. J. B. Preston, 12 25
	IOWA—
	Anamoose, Cong. Ch., by Rev. A. Wright, 5 00
	Bellevue, Cong. Ch., by Rev. W. L. Coleman, 3 00

## NEW GRENADA—

Panama, Rev. J. Rowell, L. M.

30 00

\$7,135 36

JASPER CORNING, Treasurer.

## Donations of Clothing, &amp;c.

Mountaville, Tenn., Miss. Asso., by Mrs. Emily L. Brown, a box, 21 27  
 Davenport, N. Y., Young Ladies' Sew. Soc., by Rev. W. E. Holmes, a box, 14 00  
 Madison, Ct., Young Ladies' Sew. Soc., by Miss Emily S. Stanton, a barrel, 42 00  
 Yonkers, N. Y., ~~Miss~~  
 A bundle, source unknown.

## Receipts of the Western Agency at Geneva, N. Y., from Aug. 3, to Dec. 15, 1851. Rev. J. A. MURRAY, Secretary.

Addison, by Rev. A. H. Parmele, 10 00  
 Alexander, by Rev. N. F. Wright, 7 00  
 Allen Centre, by Rev. W. S. Andrews, 22 00  
 Albion, Pa., by Rev. N. Elmer, 6 87  
 Auburn, First Presb. Ch., Nathan Burr, to const. Mrs. Harriet Amelia Burr a L. M., \$30; Rev. H. A. Nelson, \$10; S. Willard, \$10; a friend to const., Mary S. Smith a L. M., \$30; others, \$45, 125 00  
 Barre Centre, Land. Char. Soc. by Mrs. R. S. Wilson, 9 00  
 Bearytown, by Rev. James Lester, \$12 50; by Rev. I. Chichester, \$7 50, 20 00  
 Benton, Legacy of Robert Robson, by M. Pow, Esq., 100 00  
 Berodino, Rev. Hiram Harris, 20 09; others, \$4 91, 25 00  
 Buffalo, Deac. Jabez Goodell, 50 00  
 Burdett, by Dr. Brown, 30 00  
 Byron, by Rev. Yates Hickey, 3 00  
 Campbelltown, by Rev. B. F. Pratt, 14 46  
 Cayuga, Mrs. L. Willard, \$10; others, \$2 14, 12 44  
 Chapinville, by Rev. Mr. Morse, 3 50  
 Clarence, by Rev. Francis Danforth, 13 00  
 Corning, Ladies' Benev. Assoc., Mrs. A. L. Turbell, Sec., 20 00  
 Danville, First Presb. Ch., by D. J. Wood, 51 00  
 East Bloomfield, F. Beebe, in part, to const. Ferdinand B. Smedley a L. M., \$15; Mrs. Electa Gann, L. M., in full, \$10; C. Pomeroy, L. M., in part, \$10; Josiah Porter, \$50; others, \$30; Rev. Mr. Kendall, \$4; Ladies' H. M. S., Mrs. Josiah Porter, Treas., of which \$10 is from Mrs. Olive Steele, \$62 50, 181 50  
 East Evans, Rev. D. S. Morse, \$2; others, \$8 70, 10 70  
 Elizcotteville, by Rev. Hiram Eddy, 25 00  
 Elmira, Presb. Ch., Miss Ann Decker, \$30; Mrs. A. P. Hart, \$5; T. Beadle, \$5; D. H. Tutill, \$5; E. L. Skinner, \$5; others, \$42, 82 00  
 Cong. Ch., Mrs. Billings, \$5; Rev. Mr. Bennett, \$1; others, \$8 86, 14 86  
 Evans Center Cong. Ch., 8 36  
 Factoryville, by Rev. N. Elmer, 11 13  
 Franklinville, by Rev. C. H. Baldwin, 11 00  
 Genesee, Presb. Ch. to const. Russel Austin and Wm. M. Bond, Life Members, by E. Come, 60 00  
 Geneva, First Presb. Ch., Boy's prayer meeting, by Rev. W. Hogarth, \$5; C. A. Cook, to make Anthony D. Axtell a L. M., \$30, cash, \$25, 60 00  
 North Ch., Deacon Greene, 1 00  
 Gorham, by E. M. Whittaker, 11 00  
 Griffith's Mills, by Rev. R. M. Sanford, 7 00  
 Hume, by Rev. J. Van Antwerp, 25 00  
 Ithaca, Mos. Con. Coll., by Joseph Eady, 87 63  
 Westhill, by Rev. M. K. Cushman, 6 00  
 Jasper, Rev. G. T. Everest, \$10; Coll., \$25, 35 00  
 Kendall, by Wm. Ailing, 12 50  
 Livonia, Mrs. Susan Fowler to const. Miss Lucia Richmond of Lowell, Mass., a L. M., \$30; others, \$18, by Rev. B. A. Riley, 48 00  
 Lyons, Ladies' H. M. S. bal., Mrs. Hubbard, Treas., 9 25  
 Marion, by Rev. R. Mann, 25 00

Monterey, by Rev. D. A. Abbey, 15 00  
 Moravia, by Rev. F. D. Austin, 7 00  
 Mount Morris, 26 25  
 Napoli, by Rev. John Scott, 5 00  
 Newstead, by Rev. A. Blanchard, D. D., 7 18  
 North Bergen, A. H., \$1; D. Fancher, \$5, 7 00  
 Oaks Corners, by Rev. Mr. Morse, 4 88  
 Ovid, John L. Eastman, in full to const. Herman L. Eastman a L. M., \$10; Chester Eastman, \$10; others, \$45 63 to const. Rev. Mr. Dunlap a L. M., 65 62  
 Owego, Presb. Ch., \$32 31; Rev. Dr. Hay, \$2; W. Pumpelly, \$15; G. Pumpelly, \$5; W. Platt, \$7 50; Dr. Allen, \$5; Miss Laura M. Camp; 5; F. Sloose, \$2; Dr. Arnold, \$2 75; others, \$24 50, 106 06  
 Cong. Ch., N. Matson, \$2; others, \$3 76, 5 76  
 Palmyra, a friend, \$5; Coll. \$25 25, by I. Foster, \$63 28, 93 53  
 Parma Centre, by W. Ailing, 5 00  
 Pembroke, Con., \$21 01; Ladies' Benev. Soc., \$11 to const. Rev. John W. Lane a L. M., 31 01  
 Pittsford, Mrs. Sarah Cook, by W. Ailing, 0 50  
 Richmond, by Rev. L. W. Billington, 15 00  
 Rochester, Frederick Starr, by W. Ailing, 50 00  
 Sheldon, legacy of Theodore Humphrey, by L. M. Humphrey, 50 00  
 Soda, in full to const. Mrs. Sarah E. Collins a L. M., from Fem. Benev. H. M. S., 9 00  
 Southport, in full to make Rev. George Hood a L. M., 21 10  
 Speedville, by Rev. Joel Jewell, 5 00  
 Stockton, Cong. Ch., by F. G. Tambling, of which \$4 34 is from Sab. Sch., 17 00  
 Sweden, Mrs. Capin, to const. Franklin F. Capin a L. M., by Rev. Dr. Cannon, 30 00  
 Trumansburgh, by Rev. Mr. Goertner, 6 00  
 Waterloo, 25 13  
 West Newark, by Rev. Joel Jewell, 20 00  
 \$1,867 24

## Receipts of the Central Agency at Utica, N. Y., for the quarter ending Dec. 1, 1851. Rev. E. F. CLEVELAND, Secretary.

Albany, Fourth Presb. Ch., 64 00  
 Amboy, Cong. Ch., 3 00  
 Ballston Spa, Mr. Corey, \$5; Mr. Benton, \$2, 7 00  
 Belleville, Cong. Ch. bal., 22 32  
 Canton Falls, Cong. Ch., 2 56  
 Chaumont, 25 00  
 Clinton, Fem. Un. Soc., 4 00  
 Constantia, Presb. Ch., 8 00  
 Cooperstown, Presb. Ch., 42 00  
 Eaton, Cong. Ch., 16 75  
 Fulton, Presb. Ch., 69 37  
 Glen's Falls, Presb. Ch., 58 00  
 Jamestown, Cong. Ch., 19 25  
 Kingsboro, Mrs. Laurana Giles, 10 00  
 La Fayette, Cong. Ch., 26 05  
 Marcy, Welsh Cong. Ch., 9 78  
 Massena, 25 00  
 Mexico, 1 25  
 Middlefield Center, bal., 8 00  
 Middle Granville, Coll. in part, \$9; Silas Hall, \$4 50, 13 50  
 North Argyle, Mrs. Jane D. Stevenson, 20 00  
 North Granville, Fem. H. M. S., \$21; Coll., \$26 58, 47 58  
 Oneonta, 5 40  
 Onondaga Presbytery, 55 75  
 Owego, E. Carrington, a L. M., 30 00  
 Pierrepont, 75  
 Pulaaki, Cong. Ch., in part, 12 71  
 Redfield, A. Johnson, 15 00  
 Richville, 3 50  
 Russia, 25 00  
 Salisbury, H. Burrall, a L. M., in part, 10 00  
 Sangerfield, Cong. Ch., 5 07  
 South Granville, J. Hopkins, \$3; C. Taylor, \$1; Mrs. A. Knapp, \$1, 5 00  
 Syracuse, Ger. Luth. Ch., 8 00  
 Trenton, Mrs. H. M. Rowley, a L. M., 30 00  
 Volney, Cong. Ch. Coll., \$12 70; a friend \$3, 15 70  
 Whitehall, Presb. Ch., 100 00  
 Windsor, Presb. Ch. bal., 25 00  
 \$850 27

*The Cincinnati Agency acknowledges the receipt of the following sums, to Dec. 12, 1851, Rev. HENRY LITTLE, Secretary.*

## OHIO—

Alexandria,	50
College Hill,	78 50
Dick's Creek,	12 00
Dresden,	11 00
Franklin Furnace,	5 00
Granville,	164 63
Hamilton,	60 00
Jersey,	31 30
Newark, Ladies' Assoc.,	5 50
New Carlisle, \$7 90; Ladies' Soc., \$93 75,	31 65
Paddy's Run,	44 76
Putnam,	174 37
Springfield,	6 10
Rev. J. Lamson,	2 00
Saddle, by Mr. Jones,	10 00
Freight on boxes,	12 00

## INDIANA—

Adams,	94 50
Bethlehem,	15 30
Bush Creek,	50
Crawfordsville,	59 65
Franklin,	18 00
La Fayette,	84 45
New Albany,	126 40
Pittsburgh,	10 00
Rising Sun,	4 37
Salem,	94 81
Sand Creek,	10 00
Cow, by Dr. Davis,	8 00
	<hr/> \$1,037 29

*Rev. CALVIN CLARK acknowledges the receipt of the following sums in Michigan, in the month of November, 1851.*

Jackson, Cong. Ch.,	45 00
Kalamazoo, Cong. Ch.,	26 00
Marshall, Presb. Ch.,	22 39
Van Buren, Ind., Presb. Ch.,	9 12
White Pigeon, Presb. Ch., in full to const.	
Elijah White and Mrs. Elijah White,	
Life Members,	40 57
" Cong. Ch.,	9 00
Cash with boxes,	7 00
	<hr/> 159 08

*The Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of November, 1851, BENJAMIN PERKINS, Treasurer.*

Arlington, in part of legacy of Edward Cobb,	200 00
Berkley, Rev. Mr. Richardson's Soc.,	9 00
Boston, T. S.,	4 00
Charlestown, a Member of the First Cong. Ch.,	6 00
Deerfield, Orthodox Cong. Ch. and Soc.,	17 12
Dunstable, Rev. Mr. Adams' Soc., to const.	
Samuel B. Taylor, a L. M.,	30 53
Falmouth, Rev. Mr. Hooker's Soc.,	144 37
Fitchburg, Rel. Char. Soc. to const. Israel Goodridge, John M. Harris, Miss Martha Ordway and Mrs. Mary Daniels, Life Members,	942 55
Foxboro, Rev. Mr. Barnes' Soc., \$88 17; a Lady, \$1,	89 17
Hinsdale, Cong. Soc.,	154 00
Holyoke, Second Cong. Soc.,	9 25
Mattapolesett, Cong. Ch. and Soc.,	55 32
Methuen, Rev. Mr. Phillips' Soc., to const. John W. Mann, and John J. Davidson, Life Members, \$60; Joseph Howe, to const. his Son, Joseph S. Howe, a L. M., \$20,	90 00
Middlesex, North, and vicinity, C. Lawrence, Treas. : Groton, viz. : Howard, Leominster, Lunenburg, Westford, Murtreesboro, N. C., Mrs. Mary C. Curtis, New Bedford, North Cong. Ch. and Soc.,	66 00 59 80 33 46 40 26 13 15 212 67 5 00 100 27

Newton, East Parish, Fem. H. Miss. Soc.,	12 82
North Weymouth, Rev. Mr. Emery's Soc.,	86 20
Wayland, Mrs. M. T. Bigelow, to const.	
Mrs. Edward Rice, a L. M.,	30 00
Weymouth and Braintree, Union Soc., from Ladies, to const. Miss Rhoda Arnold, a L. M.,	34 04
	<hr/> \$1,532 31

*The Philadelphia Home Missionary Society acknowledges the receipt of the following sums from Sept. 1, to Dec. 1, 1851, Rev. ROBERT ADAMS, Secretary.*

## NEW JERSEY—

Bethlehem, by Rev. J. G. Williamson,	17 56
Boonton, bal. of Coll., by J. Hill,	30 75
Bridgeton,	17 00
Camden, by Rev. J. W. Mears,	3 00
Dover, by B. C. Megie,	46 50
Stanhope, by Rev. A. Bronson,	13 00
West Bloomfield, by J. Munn,	37 46

## PENNSYLVANIA—

Conneautville, by Rev. J. F. Woodruff, in part to const. him a L. M.,	25 00
Coudersport, by Rev. D. B. Brown,	3 70
Dauphin, by Rev. G. R. Moore,	12 50
Erie, Board of Agency, by Rev. S. Selden, Jun.,	6 80
Girard and Fairview, by Rev. Joseph Vance,	30 00
Harrisburgh, Mrs. Briggs, \$5; Mrs. Dearmond, \$5; A. J. Dearmond, \$1,	11 00
Harford, by Rev. A. Miller,	5 75
Liberty,	1 25
Mill Creek, Rev. James F. Read,	5 70
Northumberland, Mon. Con. Coll., in part by Rev. J. G. Craighead,	17 50
Philadelphia, viz. : First Presb. Ch., J. B. Lapeley, \$100; Ambrose White, \$50; J. S. Earle, \$5,	155 00
Central Presb. Ch., N. L., S. T. Bodine,	10 00
Clinton St. Ch., Mrs. Falconer,	10 00
Green Hill, by Rev. W. W. Taylor,	12 00
Western Ch., Miss Mackey,	5 00
Pittsburgh, Third Presb. Ch.,	263 00
Providence, by Rev. Joseph Barlow,	25 00
Rockdale, by Rev. E. W. Beebe,	6 00
Wells, by Rev. J. L. Riggs,	7 50
York, English Presb. Ch.,	136 00
Wellboro, by Rev. J. F. Calkins,	17 00
Interest on Alleghany bonds, 6 months,	90 00

## DELAWARE—

Indian River, by Rev. C. H. Mustard,	4 00
Lewes, do. do.	8 50

## DISTRICT OF COLUMBIA—

Washington, Second Presb. Ch., by Rev. J. R. Eckard,	50 00
	<hr/> 1,084 47

*Receipts of the Allen Presbytery, Illinois.*

Alton, Ch., \$188 45; Ladies' Sew. Soc., \$16 30,	204 65
Belleville,	31 00
Bethel,	32 75
Brighton,	9 00
Bunker Hill,	30 25
Chesterfield,	15 00
Collinsville,	39 50
Duquoin,	7 60
Edwards Co., Gent. H. M. S.,	10 00
Greenville,	17 00
Jerseyville,	113 00
Marion,	1 00
Monticello,	24 00
Plum Creek,	15 00
Stirling Prairie,	10 00
Troy,	6 75
Vandalia,	1 00
Vergennes,	1 50
Woodburn,	33 00
Rev. G. C. Wood, \$17 50; Wm. Yates, \$10; R. Towne, \$4; Mrs. Wells, \$1; Rev. Joseph Butler, \$10,	42 50
	<hr/> \$644 50

# THE HOME MISSIONARY.

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Go, . . . . . PREACH the GOSPEL, . . . . . *Mark* xvi. 15.

How shall they preach except they be SENT? . . . *Rom.* x. 15.

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Vol. XXIV.

MARCH, 1852.

No. 11.

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## Tendencies of Emigration.

THERE are some points of resemblance in the development of the life of a society, and that of an individual. The first pulses of thought in the infant mind carry it out of itself into the external world; towards those visible, tangible, rapid, odoriferous and sonorous bodies by which it is surrounded, and with which, through the medium of its physical organization, it is brought in contact. In the midst of these objects, it is designed by its Maker to spend its earthly existence. From them it is to derive the support of the wonderful scaffolding of bones, muscles and sinews, by which it is surrounded and fitted for its earthly mission. Nature, therefore, true to the necessities of its condition, directs its first attention, its first interest, its first curiosity, to the vast panorama and the wonderful whispering gallery by which it is environed. The simpler laws of the objects presented by the senses, and its own relations to them are, as in its circumstances it is meet they should be, the first topics of thought.

But does the current of thought and interest run *forever* in this direction? Does the eye never become sated with seeing, and the ear with hearing? Has man no higher life than the life of the body? And if so, however long curiosity and the necessities of the body may cause the thoughts to linger about the outward and the physical, must it not at length turn backward upon its track? Must not the human spirit, by an act of "self-reduplication," at length survey its own wonderful powers? Must it not, at length, propose to itself the great problems of its being? the great questions of its destiny? The period at which these questions will arise will vary with the varying character of individuals, and the interest and attention which they will receive will vary with the force of favoring or opposing circumstances. But come they must. Sooner or later they will force themselves upon the attention, and demand consideration, so surely as man is not a brute. They are a part of the proper development of humanity.

If now we could find a body of men unlettered and poor, banding together with a view of colonizing an uninhabited region, and of realizing for themselves and their children the protection and the various valuable results of civil society, what are

the objects which we should predict would naturally first claim their attention and engross their thoughts? Plainly the provision for their physical wants. Hunger is clamorous, and summons attention with an importunity which will admit of no delay. All the various wants of the body solicit immediate notice. In a society thus constituted and circumstanced, it is plain that the external and physical would engross the attention almost exclusively. Animal courage, strength of muscle, would of necessity command high admiration. Those qualities would be most highly valued which contribute most directly and largely to physical comfort and security. In *such* a community, shut out from the world, from the action of those spiritual influences which God in the beginning provided as the aliment of man's spiritual nature, the period at which the higher problems of his being would begin to agitate the mind of man might, it is true, be long delayed. In *such* a community the development of those higher attributes of humanity, the combination of which, perfectly developed, constitutes true civilization, would be slow and feeble, and at the best it would be imperfect and distorted.

Men have indeed sometimes *thrown themselves* into circumstances like these, but they are circumstances in which God never designed the human being to spend his earthly probation. *This*, it may be, is the natural history of barbarism. *This*, it may be, is the process by which communities have sunk successively through all the grades of the barbarous, and thence, by repeated emigrations, to the savage state of society. When Cain left the presence of the Lord, the Shekinah of Eden, and colonized the land of Nod, he abandoned the only influences which can develop and sustain the spiritual life, and with it, the true civilization of a people. And the history of his tribe is the history of the triumph of the physical over the spiritual, of the animal over the human. Behold it! First idolatry, then atheism, then every form of unnatural and outrageous crime.

#### The Pilgrim Fathers of the West.

But this is not of necessity the history of all emigration. It cannot, I am persuaded, be the history of that emigration which is taking possession of yonder wonderful valley, and whose magnitude and rapidity are the astonishment of mankind. The day when the first white settlement was made within the limits of the Northwest Territory, is still fresh in the memory of many living men. It has been my privilege often to converse with the first white female, a noble daughter of New England, now I trust in heaven, who from the May Flower of the Ohio, landed at the Plymouth of the West. It is my privilege every Sabbath, when at home, to worship in a sanctuary which the piety and the poverty of that little band of occidental pilgrims reared and dedicated to the worship of the Triune God. What a change has sixty years produced? The little opening in the wilderness at Marietta, made by the axes of that hardy band of Christian pioneers, has waxed into an empire, and the roar of its mighty population now rolls over the vast prairies of the West. Its reverberations are sent back upon us from the rocky barrier which curtains the Pacific. The history of the pilgrims of Ohio exists as yet only in fragments. But the time will come when the world will "know it by heart," and when the 7th of April, 1788, will stand in the calendar of America second only in reverent observance to the 22d of December, 1620.

None of us are ignorant where these pilgrims originated. None of us are ignorant of the spirit which they bore, and the views which they cherished, touching the elements of social prosperity and the true producing causes of a high and Christian civilization. They are the very views which have made the States from which they emigrated the wonder of the world: which have filled them with a population at

this moment better fed, better housed, better clothed, better governed, more universally intelligent, and possessing, in the aggregate, a higher degree of social prosperity, and a higher type of civilization than any other continuous population of equal amount upon the surface of the globe. Such were the fathers of the West. For one who has stood in the scenes hallowed by the memory of their enterprises and their piety, who has mingled with their children, bearing unmistakable moral marks of their honorable descent, not even the testimony of Washington, full and explicit as it is, is needed to enable him to form a correct estimate of their intelligence and moral worth. These men knew what are the essential conditions of permanent social progress and development. They knew the agencies and instrumentalities which must conspire to produce this result. The Church, the School, the College, and their necessary adjuncts; these are the agencies upon which they relied. They did not believe that one of them could flourish without the others. They well knew that in the absence of either, the others would languish; and that in the absence of all, Christian civilization could not be perpetuated for a single generation. Their plans, therefore, in laying the foundations of Western society, embraced all with an equal affection.

But what at that period, what in 1788, was the physical condition of the West? It was, as the hand of nature left it, an unbroken wilderness. What is it now? A land flowing with milk and honey. Look at its leveled forests, its cultivated fields, its cities and villages, and roads and canals and railways, its mines and nascent manufactories. Count up the 1200 steamers, and the 4000 flat boats floating its commerce, which in 1849 was valued at \$439,000,000, a sum equal to twice the value of the whole foreign commerce of the nation. Do this, and remember that this vast physical change has taken place within a little more than sixty years, and that it is greater than was ever before wrought in any thirty consecutive generations in the history of man. Do this, and then answer me the question: What ~~must~~ have been the chief direction of the human will, of human energy and enterprise and effort in that valley, during these sixty years? It must have been towards the outward and the physical. Nothing but an intensity of interest in the physical, and of devotion to it well nigh unparalleled in history, could have produced, in so short a period, the astonishing results which we witness. But a vast amount of cultivated intellect, a high degree of knowledge, have mingled in and presided over those miracles of industry and art, which the hands of men have wrought upon that great theater.

#### The Ministry of the West.

During a residence of eighteen years in the midst of one of the most destitute of our Home Missionary fields, I have often visited the dwellings of ministers, and seen them at their work; and I cannot but declare my conviction, that the whole field of Christian Missions presents no nobler specimens of self-denial than are to be found among the evangelical ministers of the West. With native powers of mind, with a discipline of education, with an energy of character which, if devoted to secular pursuits, would place them among the intellectual magnates of the land, and surround them with the comforts and elegancies of christian society, many of them must be content, in their present vocation, to sustain life upon the merest pittance; must often forego not ornaments, but necessaries, and must moreover be content to receive even that pittance, not as a right, but as a gratuity, doled out, often, I fear, by the hand of a reluctant charity. How can any but men of strong faith consent to a position and to sacrifices like these?

O ye who love Zion, and who pray for the coming of Christ's kingdom, gather, I beseech you, with your sympathies and your prayers, about the Western ministry

of reconciliation. Lift up your petitions in their behalf, that they may be able to endure hardness, as true soldiers of the cross; that they may count all things but loss for the excellency of the knowledge of Christ Jesus their Lord. And may the Great Head of the Church stand by and sustain his own commissioned ambassadors, the leaders of the sacramental host of God's elect. May he make them understand the unspeakable dignity and glory of their great work. When tempted by the seductions of the world, may he be present with his aid. When faint and fatigued, when wounded and weary in their conflict with the powers of darkness, when deserted by friends and hard pressed by the foe, when stunned and confused by the roar and tumult of the enemies of righteousness and of God, they are just ready to yield the victory, then, O Lord, do thou unstop their ears to hear upon every hill-top the rushing pinions of that heavenly host wherewith thou dost succor thy Zion in distress; then, O Lord, do thou open their eyes to see that glad vision of the future, when yonder valley, when this whole nation, its entire population, redeemed to God, shall become the most lustrous star in that bright constellation of nations which shall constitute the universal empire of Christ!—PRES. SMITH, *Marietta College*.

## Items of Intelligence.

### IOWA.

#### Exploring New Fields.

I have been making an exploring tour for some miles around the neighborhood, and have been much interested in my visit. I have discovered a wider field of labor than I was previously acquainted with. The appearance of things changes so rapidly with us, that it is hard to keep ourselves rightly informed of matters. Where scarce a shanty was to be seen two years ago, I find there are now growing and interesting settlements.

In the course of my visit, a respectable female, living seven miles from the house where I had appointed to preach, came to me with a pressing invitation to visit her neighborhood; urging, as a reason, a total destitution of public means of grace. She stated they supposed they were neglected, from the circumstance that formerly the settlement was noted as a rendezvous of horse thieves; but now the gang was broken up—that nearly the whole of them had died wretched deaths; and now they had a settlement of eastern people, and would gladly welcome a minister of the Gospel. I promised to visit them, and make a regular appointment if possible.

The inconveniences and suffering endured by many new comers, certainly are great. In many places which I visit, they are protected from the piercing blast of the winter's wind, coming over a large

extent of prairie, only by a single thickness of board—mere shanties, hastily erected, as a temporary shelter, but oftentimes, of necessity, made the residence for a year. With the thermometer ranging from 10° to 25° below zero, as has been the case during the past seven days, we could seldom find a house warmed sufficiently to warrant the collection of a congregation for preaching. If my life be spared, it is my intention to pay such visits frequently; making them preaching tours of ten or twelve days. I know not how to reach many who live at a distance, except in this way. During the past quarter, I have taken up two points, for regular preaching appointments, each once in two weeks.

#### Southern Iowa.

Before I close, permit me to repeat what I have stated to you in former letters. Southern Iowa is rapidly increasing in population, and daily becomes more interesting as a field of missionary effort. New points of interest—places where churches might be organized—are frequently presenting themselves to my view; and I am often solicited and urged to go and preach at points where there is no preaching, or none that is likely to benefit the people. If I were to comply with all such requests, I know not that I should be at home one Sabbath in a quar-

ter. Here is a rich harvest of souls. Can no self-denying ministers be found who will enter this field—already white—and gather the precious fruit into the garner of the Lord?

### MISSOURI.

Lo, I am with you!

By the kind Providence of God I have been brought to the close of my second year of missionary labor; a year of trials, but a year also of corresponding mercies. God is good; the Saviour is precious; and precious is the privilege to labor in his service. I have not enlisted in the service of a hard master; although the service appointed me requires all of my time and strength. Let me but witness the smiles of his approbation, from the mercy-seat and in his providence, if he shall be pleased to bestow additional encouragement, and I will cheerfully go onward, regarding even hard and self-denying labor a pleasure. It is happiness on earth to know that God approves. Before the smiles of his countenance the darkest clouds flee away, and the severest toil is pleasant. And if upon earth, where there are so many checks to one's enjoyment, the grace of God can so overbalance the evils of life, how great must be the bliss of those who shall be admitted to the fountain above, where no counteracting influence will be experienced!

#### Seclusion from Ministerial Intercourse.

During the last quarter I had the privilege of seeing the faces of my brethren, and of meeting them once more in Presbytery. I had not been present before, for eighteen months, nor had I seen all the members of Presbytery within that time, nor, with two exceptions, had I spent more than an hour or two in the society of any of them. Two of them paid me a visit each, and preached for me. I had spent nearly two hours in conversation with three others. And this has been all my ministerial intercourse for one and a half years.

On the fourth Saturday and Sabbath in September, I held meetings at —, preached twice each day, and also administered the sacrament. I had appointed the meetings with the expectation that Bro. W— and L— would be present; but neither of them came. So I had to gird on again the "single harness," in which, it is true, I have become some-

what accustomed to work, and to go forward.

It is a general fact here, that men will not attempt new things of a public character, though they have their own judgment, the law of the State, and the influence and earnest entreaties of good men, urging them forward. I have been greatly disappointed in regard to the church, though I am not wholly discouraged. I trust I have one resource left; and sometimes I feel that help is very near, when I can come before the throne of grace with the language of the Psalmist upon my lips: "My soul, wait thou only upon God; for my expectation is from Him." And may I not solicit your prayers, and the prayers of the friends of Zion, that God may remember this part of his vineyard with favor?

#### Pray for the Missionary.

Sometimes, the most faithful labor is ineffectual, through the accumulated difficulties that beset the missionary. Diversity of sects, sickness, removals, and similar hindrances, often cause a greater loss to a missionary station, in a given time, than all the gain which the most sedulous attention to the duties of his calling enables the missionary to accomplish.

Such cases are no argument against the attempt to build up the wastes of the land; but they most abundantly illustrate the duty of prayer for the ministry, which is spending the prime of its strength in such efforts to sustain the standard of evangelical truth amid surrounding opposition.

I have now spent nearly two years in this village. The result is very far from what I had hoped, so far as outward appearances are the index, and now as I close this year, I am in great darkness as to what course I ought to pursue. I look back over the months I have spent here, and remember the inspiring hope I felt as I commenced my work. There were good reasons for believing that in the course of two years, or even of one, that we should see indications of good; sinners coming to Christ, and Christians joining our standard, and our own people enlarged and strengthened together with Zion.

The year has gone, but my hopes and expectations are not realized. I have not found a readiness to cling around our denomination and myself. I have not been



successful in gathering to myself a circle of power and influence, such as to mould or control public opinion. There has been no season of special religious interest, and no inquiry, "What must I do to be saved." One year ago, my brethren in the ministry aided me in the organization of a church. I am not sorry that it was done, but I lament that so little aggression has been made by it, into the ranks of the adversary.

In one respect I have been greatly encouraged, through the hand of a kind Providence—that is, in the building of a church edifice, neat and commodious, in all our weakness, during the past year. With but five church members in our town, and these poor and able to do but little, some \$500 or \$600 were raised to begin and complete the building, which has been in use since May. This is the more surprising, as it was nearly all obtained without having recourse to either of the other denominations in the town.

But, on the other hand, there have existed many circumstances which have rendered my situation a difficult and discouraging one.

The concentration of influence of another denomination, has brought a powerful current to bear against me, which has defeated my efforts for good, and swept from the circle gathering around me, many who were disposed to adhere to us. Their preachers, since I came, have gathered strongly here, and their presiding elder and circuit riders have made it their home, so as to have their own people under their own supervision and training. Being vastly in the majority, they almost control public sentiment, setting up and putting down whom they please. Most evidently the people are taught strenuously to condemn Presbyterianism, and I have had my own sermon attacked and vehemently answered by them, in my own pulpit, on the same day that I preached it, as if any approach to the doctrine of the *Sovereignty of God*, were full of the foulest heresy, and the people were to be warned against it, as though it would plunge them in perdition. Their preacher condemned, to my face, the *American Messenger*, as full of Calvinism, and greatly to be avoided, refusing to have anything to do with its circulation. Several families refuse to receive the paper any longer, and this without reference to the conclusion of the year of their subscription, or giving any reason. The Campbellites, or Reformers, rank next in power and influence; and as I have taken a decided course, not favorable to them, they are my staunch opposers. With

wonderful unanimity, they concentrate their influence, band together, and make as much of a public feeling against me as possible, which carries many out of the reach of my influence.

Having these powerful influences to encounter, and being few in numbers at first, we have found sufficient discouragement; but it is increased when we learn that a large majority of these few have been providentially led away to other parts, or removed by death. Our most influential and wealthy friends, who first welcomed my coming, and aided in my too small support, including two families and three members of the church, were induced to remove, leaving but a small remnant behind. Two other families then removed, including three church members, dwindling our numbers to two church members, and both of these females; and by a most unfortunate circumstance, one of them, a widow with a family, fell under the frown of many of the community, for the misconduct of her son. Her influence, therefore, is lost, and even worse than lost; for others are led by prejudice to dislike a church with which she is connected, though her own conduct, so far as I have knowledge, is consistent, and far more so than that of many. For the last few months, it has been my lot to board in this family, and I am told that the odium attached to them, has fallen upon me, *because I boarded with them*, and that therefore some have warmly asserted they would never set foot in the church again while it was my lot to preach there. I am sorry that, in my ignorance, I should have offended others, and driven them from the church, by merely boarding in the family; and that, too, when most evidently it was the most suitable place otherwise, that could be found in all the town.

Thus you will perceive that unexpected difficulties and discouragements have been brought to bear upon me. The bright prospects of one year since have darkened and almost disappeared. There is not now a male member of the church here to stand by my side, or speak the encouraging word. There is not a female member who has a husband of our denomination to join with her in our cause. There is not a man who is Presbyterian, and not biased by the prejudice I spoke of, but has moved away; and hence I am at the close of this, my second year, alone, without sympathy, without christian supporters, discouraged and cast down. I know not whether I shall attempt to supply this pulpit another year. The Lord direct.

### Need of Efficient Laymen.

Next to a deep and thorough work of grace in the hearts of myself and people, we need in this place, as well as throughout this State, *good substantial laymen*, who can hold up the hands of the minister as he battles for the truth as it is in Jesus. In the three little churches to which I now minister, there are but two members who will pray in public; and but a single one who will take the responsibility of superintending our Sabbath schools. Consequently we can have no prayer meetings *as a church*, and our Sabbath schools are poorly conducted by a superintendent from another denomination, who, at every "big meeting" that occurs in the region, finds it convenient to leave the school, and attend these gatherings.

We need *ministers* in this State, double the number we now have. But could each church in Missouri have two or three working, God-fearing *laymen*, whose example would be felt by the rest of the church, and by the world, and by whose prayers and coöperation the minister's hands should be held up, I have no doubt that within five years, by the blessing of Heaven, these now feeble vines would become strong, and the influence of the church increased a hundred fold.

## WISCONSIN.

### Laboring amid Prejudices.

We have had a goodly number of converts, considering the smallness of the population we have to operate on, the Americans being reduced to fifteen families in the village; and the Welsh, English, and Norwegians, who compose the greater part of the population, being so strongly sectarian and clannish, that, with a few exceptions, they will not come into our congregations. Yet we are on friendly terms with them, and we trust their prejudices are wearing away, and that the rising generation, with some few others, are receiving benefit from our influence. *Eleven* united with our church at the last communion, ten of them by profession. Others are expected to unite soon.

### Course of Labors with the Young.

Last spring, there was more than usual attention among the children and youth, and four or five hopeful conversions. These, with five others, I formed into a class for religious instruction, to meet

once a week. Of late, quite a number of others have joined the class, so that it now numbers more than twenty, who are from 9 to 18 years of age; most of whom give some evidence of piety. Six of the number have already become members of the church, and several more will probably join at our next communion. Considering this class as a most hopeful part of my charge, and the course pursued with them as highly acceptable to the parents, as well as productive of their knowledge of scripture truth and moral culture, I will briefly state my manner of conducting the class. All who manifest a desire for salvation, promise to seek the Lord, abstain from vicious practices, and attend the weekly meetings, are permitted to unite with the class. The class meeting is held immediately after the Sabbath school, in the afternoon of the Sabbath. It is opened with prayer and singing; a few remarks are made; after which I inquire of each one the state of his mind, his progress in religious knowledge, trials and temptations, giving such as choose an opportunity to pray. We then close with a few words of advice, encouragement, and admonition, such as their cases may require, and with singing one of the songs of Zion. As there is more than usual interest in the class at the present time, a prayer meeting is held every Wednesday eve, at 6 o'clock, for one hour, when no one makes an excuse for want of feeling or lack of gifts. I have scarcely a doubt that I shall meet them all in heaven. It appears to me that such a class is just the thing for most, if not all, of our congregations; and where a judicious course is pursued with the members, there would probably more or less from its ranks unite in church fellowship every communion season. It is to be feared, if we may judge from the annual statistics of the churches, that far too little attention is given by pastors to the youthful part of their charge. They certainly form a most promising part, are more susceptible of religious impressions, and are far easier led into the way they should go than adults are; and when hopefully converted, are not half so likely to fall away, if tenderly nursed and taken care of. I merely throw out these hints; if there be a better way, let it be pointed out, that we may walk therein.

### Temperance Revival.

There has been quite a revival here of late on the subject of temperance. We have lectures and discussions one evening every week, and are determined, if

possible, to have a law passed this winter by our legislature like that of *Maine*. The people are wide awake throughout the State for such legislation, and are determined the rummies shall no longer have it in their own way. The trial of two cases for murder in this county at the last term of court—both committed in groggeries—cost the county more than \$3,000. In fact, about three fourths of our county tax accrues in a similar way. The people will not endure it much longer.

#### Drain of Emigration.

I am not given to forebodings of evil, yet I fear that at the close of another quarter, I shall have to report numerous dismissals from this church to the churches of the "El Dorado." According to present appearances and calculations, near 30 of our 40 members will be on the plains, or crossing the Isthmus, in a few months, with many others of the congregation. Is not this too bad? Is it not truly discouraging to a minister who has been toiling and laboring with much self-denial to build up a church, that after five or six years of hope and fear, he finds that out of about 80 persons whom he has received into the church, only about 15 remain; the other 70 having gone to other fields, taking with them the dear youths and children, whom he has nurtured and watched over with a shepherd's care, and who were the hope of future years? I assure you it is a sore trial to part with them. It seems that no one of your 1,000 missionaries is so severely tried in this respect as I am. Many in whose minds the seed of the kingdom had been sown, and in which it had begun to vegetate and spring up, who were truly hopeful, are suddenly removed, before they were rooted and grounded in the truth; perhaps to wither and die in some ungenial soil.

But it is a consolation to remember that "The Lord Jehovah reigns!" I do therefore rejoice, and will rejoice; and trust in him who is the hope of Israel, and who has said, "Lo, I am with you always," and "My grace is sufficient for thee." God doeth all things well.

The California excitement never was greater than now. Several persons have recently returned from the mines with their bags of gold, and in a few weeks are to return with their families, to take up their abode in the land of Ophir. This is too much for poor human nature to resist; hence this great stir to go and gather the golden harvest.

#### Interest in Bible Studies.

My Bible class increases in number and interest. We attend to it during the intermission, in connection with the Sabbath-school. Our lesson yesterday was upon the offer of the Gospel by Paul and Barnabas, to the Jews, and upon their rejection, its offer to the Gentiles. It was a deeply interesting subject, one which occupied our time, and truly enlisted all our feelings. I endeavor to make it as familiar as possible. We sit down with the Bible in our hands, and talk it over, and when we close, our hearts, like the disciples on their way to Emmaus, "burn within us." Our Sabbath school is interesting.

#### Excursion.

I have made a missionary tour into the country for the purpose of ascertaining the spiritual wants of the people in the back towns of this county. I left home on foot, in company with one of our deacons, on Friday. We had previously sent out notices of our contemplated visit, into several settlements, but did not fill the appointment on Friday evening, as the small-pox had broken out in the district, and no collection could be had there; nor did we feel safe in venturing too near it. We therefore took a circuitous route, preaching from house to house, and leaving tracts, which I had recently obtained from the Society in New York. On Saturday, at evening, we arrived at the most distant point and put up for the night. In the morning we were informed that the people had hired a preacher in that place, and that that was the day for his appointment. We called him in and explained to him the object of our visit. He received us very cordially, and invited me to his school-house, and to fill his place. As I had apologized to him I thought the same courtesy was due to the people. After I rose to name my text, I remarked that I was not aware, until that morning, that they had the Gospel preached steadily to them; had I known it, I should have spent the day at some place where it was not preached. As the sentence fell from my lips, an elderly gentleman replied, "We don't have it much, sir;" leaving me to my own conclusion, either that they did not have much preaching there, or if they did, that they did not have much Gospel with it. Be that as it may, I preached to a very attentive audience, and when I closed I was almost instantly surrounded, and intreated to visit them again. As I had another appointment in a neighboring

district, I made ready and started for that place. In the afternoon I preached again to a less congregation than in the morning. After tea, we wound our way to another appointment, and in the evening preached a short discourse, and then turned the meeting into a conference, and had a very good season. We then retired for the night to a beloved brother's house, where, after a seasonable chat, we bowed and committed ourselves to him who watches, with more than a father's care, the tents of those that fear him, and retired for repose. Nothing of uncommon interest transpired until I reached my humble mansion on Tuesday morning.

I do not suppose, dear brother, that you can feel the interest in this story that I do; but when I look at the goodness of God manifested to me—who, but a few months since, was unable to walk half a mile, or to preach at all—now able, in the course of a few days, to travel twenty miles or more, preach thrice on the same day, and during my absence from home, visit twenty or thirty families, and hold religious conversation with all to whom I could gain access; I am sure that I ought to record his loving kindness.

This matter, however, is valuable to me chiefly because I have had an opportunity to see for myself the condition of the people, both as it regards this world and the other.

As it regards this world, the people in general are in a thriving condition, though most of them poor. They are composed of two classes, so far as they are American, who are young, with small families, and have come here with small means to make them a home; and those who are more advanced in life, either to retrieve a lost fortune, or to enlarge their farms and settle their children about them. There are in this county improvements of from forty to a hundred acres, which ten years ago were an unbroken wilderness. Some have good dwelling-houses and barns, others only log-houses. Their school-houses are generally comfortable.

Their moral condition, is what you would naturally suppose it would be. They have but "little Gospel" among them; consequently the Sabbath is but little regarded. There are some, no doubt, of the people of God, who are thirsting for present privileges, and mourning over past ones, which, while they enjoyed them, they too lightly esteemed. There are many backsliders, some apostates, and many who care for nothing

beyond this world. We need here one who can go into these settlements and comfort Zion, and labor with the wandering, and seek out the lost, and preach Christ to all. This, indeed, you have attempted to supply in the person of brother M——; but what is one missionary among so many?

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*From Rev. John Lewis, Platteville, Grant Co.*

The "mining region" of Western Wisconsin, has been regarded as among the most forbidding fields of missionary effort. The diverse origin and character of the population, the nature of their pursuits, and the almost entire absence of evangelical influences in the early history of these settlements, have created obstacles, many and great, to the progress of the truth. Yet the seed planted and watered with much self-denial and prayer has not been lost. God has given the increase. The statements which follow, will be the more grateful to the friends of Missions, in view of the peculiarities of the field to which they relate.

#### **Further Aid Declined.**

The church under my care has enjoyed, during the last quarter, a good degree of temporal and spiritual prosperity, and everything among us seems to be taking a more stable and permanent form. They have decided to undertake my support in future without the aid of the A. H. M. S. In consequence of emigration to California, their pecuniary ability has not increased for two years past, but they are disposed to exert themselves to the utmost, rather than ask continued aid from your funds. It will cost them a hard struggle to meet all the expenses of the churches, but I trust they will succeed and thus enable you to extend aid to some other feeble church. By the blessing of God, they hope hereafter, not only to sustain themselves, but also to increase, from year to year, the amount raised for the various benevolent operations of the day. I can assure you, that you have the thanks of this church for your past aid, when without you they could not possibly have sustained the institutions of the Gospel. You hold a place in the hearts and the confidence the churches of this region, which not be lost.

### Eight Years in the Mining Region.

It is now eight years since I came to this mining region under your commission, and if I have accomplished anything here for the cause of my master, I have done it as your instrument. I could neither have come hither, nor remained without your aid. I am thankful that the Great Head of the Church sent me to this mining region, and to you for your constant support. I rejoice that my acquaintance with one of the active members of your Society, who had been in the mines at an early day, was the means of directing my attention hither. I have not seen amidst all my discouragement, the first hour when I have wished myself back in the East. I loved my field from the first, and my attachment has strengthened every year. With other brethren in the ministry, I have prayed for divine aid in taking possession of this whole field for the Lord, and with his permission, here will I live, here will I labor, here will I wear out, here will I die, and here will I be buried. I have been greatly encouraged by what I have been permitted to see accomplished. When I came to the country, there were only two ministers within the bounds of this Convention. Now there are twelve, and fields prepared for several more. A still larger number of churches have been organized, and some of them are becoming independent of foreign aid. Every church in our bounds has been organized under your auspices, aided by your funds, and could not have sustained their ministers without your assistance.

### Estimate of Home Missions.

If the cause of Christ is to advance in this valley, I have learned to regard your Society as one of the necessary instrumentalities. May the day be far distant when you shall be compelled to deny to the feeble churches of this new country your accustomed aid. I can conceive of no event which would cast a deeper gloom over our Western Zion. I speak not disparagingly of other modes of evangelizing the land, when I say that for the permanent upbuilding of the church of Christ; for securing both to the present and to future generations the institutions of the Gospel, your Society has no equal. No candid, careful observer, who has lived upon Home Missionary ground for a series of years, will come to any other conclusion. There is a permanent efficiency about your mode of operations that gives them inestimable value.

But your operations are not only absolutely necessary and permanently efficient; they are also peculiarly *economical*. I am well satisfied that no money which the Church expends, yields a more certain or a larger dividend. I should be glad to know how the amount your Society now grants to the churches in this State, will compare with what these same churches will contribute to the treasury of the Lord twenty five years hence. The seed you are sowing, yields not all its fruit in one season, or two, or ten, but will continue to ripen for generations yet to come. May the Head of the Church ever smile on your efforts, grant you favor in the eyes of the churches, and scatter every threatening cloud that rises above your horizon.

While we cordially reciprocate the sentiments of kindness expressed in the foregoing communication, and take leave of the writer, as a missionary and correspondent, with regret, we rejoice with him, that through the blessing of God upon his labors, we are permitted to transfer the church to which he ministers, from the list of the Society's beneficiaries, to that of its supporters.

### ILLINOIS.

*From Rev. E. Jenney, Farmington, Sangamon Co.*

### A Church Resuscitated.

I went recently to Manchester, and in company with Rev. G. C. Clark, commenced a protracted meeting. Our going thither had been made known to a portion of the citizens only; not at all to such as reside beyond the limits of the village. Still there were enough present, even the first evening, to encourage us; and our congregations gradually increased for more than a week, till they embraced a large proportion of the inhabitants of the place, giving every night, the most fixed attention to the truth. Those in denominational sympathy with us, were few in number, and Christians of other names, with three or four exceptions, did not come up to our help, further than to be present in our solemn assemblies. But non-professors evinced a deepening interest, that led us to expect much good would be done. Almost all this class in the community were generally with us; and would remain through exercises protracted for three hours, apparently with-

out weariness; and that, too, not for once merely, but during a succession of evenings. This it was that induced me to remain there, notwithstanding none, for a long time, came out on the Lord's side. I knew that other places werewaiting for me, and I longed to go into some field more promising. But an advantage had been gained. There was an interest taken in our public services, on the part of those whom we aimed more particularly to benefit; an interest said to have been greater than they had ever manifested before, and which might never again exist in them. To leave the place amid such circumstances, I felt would be downright cruelty. So we continued to labor with much to dishearten, on the one hand, and to encourage on the other; anticipating less, however, from professed Christians generally, than from those who made no such pretensions. At times, our faith was weak; then it would revive and gain strength. The state of suspense in which we were, was exceedingly trying; and it continued till the weather and walking became so unfavorable, that we began to think we must leave, with the lamentation, "Who hath believed our report, and to whom is the arm of the Lord revealed?"

But it was at this time that God graciously interposed in our behalf. We could not count on many conversions; but it was a matter of great rejoicing, that even one should experience a saving change. We now began to cherish the expectation, that this would be true of "the many;" for, we knew they were agitating the subject, and somewhat deeply felt its importance. But there they were, banded together, not by covenant engagements, but by sympathy and fear; and it was impossible, by the influences which we could bring to bear upon them, to induce any considerable number to come out and be separate.

Still, there was much done that is fitted to call forth our gratitude. Preliminary measures were taken towards the erection of a Presbyterian house of worship; a building greatly needed, and almost indispensable to the prosperity of the Christian cause, in the village and neighborhood. A church almost extinct from want, not of members, but of spiritual life, was partially revived, and five persons were added to their number, one by letter and four by profession. Christians of other denominations were as much, perhaps more, quickened than those of our own. Some eight or nine individuals were hopefully converted, the majority of whom will probably connect them-

selves with the Baptist church. And there was a general thoughtfulness and interest about religion, such as is said never to have been known there before. My prayer is, that the good resulting from that effort, may be apparent in the future.

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*From Rev. W. E. Catlin, Carthage,  
Hancock Co.*

#### **Hungry for the Truth.**

Soon after my last report, I visited Montebello. As there seemed to be no other way of effecting the object, I preached here in the morning, and then rode down to the school-house, ten miles distant, where an appointment had been made for me in the afternoon; and although I was more than an hour behind my time, in consequence of missing the track over the broad prairie, I found a large congregation waiting for me, only one or two having gone away. After apologizing for my delay, I was heard most attentively, while holding up Christ as the only way of salvation. I learned that the church had a merely nominal existence, and that a laborer is much needed there. A large and flourishing settlement is stretching out into the broad prairie, and it is much to be deplored that there is no one there to "strengthen the things which remain, that are ready to die," and to gather others into the fold. I urged the attendance of delegates from the church to the annual meeting of our Association, soon to be held at Quincy, in order that their need might be brought to the knowledge of that body, and something, if possible, done in their behalf. Such a delegation, accordingly attended, though not appointed by the church, but by the community; and they were instructed to say, that those who commissioned them were *determined to have preaching, if not such as they would, such as they could get.*

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#### **Death-bed Testimony.**

A physician has died during the last year. He was very profane and never attended church but twice, while he resided here. He sent for me during the night, a short time before his death. I instantly obeyed the unexpected summons. When I reached the house, the attending physician informed me that he had been restless and uneasy; a load

seemed to be on his mind. They endeavored to ascertain what it was, called up his wife, and did all they could, but it was of no avail. At last he asked them to send for me. When I went in, I found him calm, though expecting death. The physician, to put me perfectly at ease, remarked, that he was strong enough to converse freely; and added, "he is not so near death as he thinks." "That," interrupted the sick man, "makes no difference. I have a subject that I want to talk about, whether I die or recover." He then told me that while at college, he thought that he had experienced religion during a revival, acknowledged the wickedness of his course while here, expressed his deep regret, and his determination, if spared, to lead a new life, and asked to be directed to the Saviour. He was perfectly calm, and evinced no terror, no apprehension of death. I said those things which I thought suitable to his case. He seemed soothed and quieted. The next morning he sent for a lawyer with whom he had been at enmity, acknowledged his faults and asked forgiveness. He lived two or three days, but was so low that I could not again converse with him. What his real state was, whether he did truly turn to God, I could not satisfy myself. But I felt that in this village, this dying testimony of a man who had lived such a life, was important. His funeral was largely attended by a class that seldom attend church; so that his feelings, in view of death, were well known.

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*From Rev. C. F. Hudson, Sycamore, De Kalb Co.*

#### **House of Worship Completed.**

We have this day dedicated our house of worship to God. It has been five and a half years in building, and was, at one time, a pile of timbers, which the church almost despaired of ever completing. Three years ago, twelve members of the society agreed to an assessment of their property, to be taxed for the expense of the house. The tax, which proved to be ten per cent. of their substance, was cheerfully paid in notes to the trustees. The payment of some of them has caused embarrassment, but no complaint. It has been finally completed at an expense of \$2,000, in a style of unusual neatness, and the slips found a very ready sale. We may now say, "Hitherto hath the Lord helped us." It is our hope that, as the house is more prized for the labor

and toil which it has cost, it may be more frequented, and the prayers for the Gospel preached in it, more earnest and more abundantly answered.

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#### **The Churches and the Crops.**

The partial failure of the great staple of the Northwest for several successive years, has deeply affected the temporal and spiritual interests of the missionary churches. By the removals and pecuniary embarrassments it has occasioned, it has greatly reduced their strength, prolonging the period of their dependence upon this Society, and often cutting off a portion of the missionary's scanty support. The effect is no less adverse to the spiritual growth of these churches. Frequent communications are received of the same tenor as the following:

Hitherto our farmers have been depending upon their wheat to raise means to answer almost all demands for cash, and this is the third year of its failure in quality and quantity. On the first year of its failure, all felt the shock, and from year to year it has been growing more and more severe, until at last the pressure has come with a weight which is past endurance. From this cause, nineteenth-tenths of the people are in debt and cannot pay. Those who can, are borrowing money at the ruinous rate of twenty-five per cent. and some at even higher rates of interest. Property is being sacrificed under the hammer at a rate that one unacquainted with the facts would hardly believe. For instance, a man near me had his wagon sold for one dollar, and another had his fanning-mill sold for fifty cents. Almost the whole community are offering their farms for sale, and it is the opinion of the most observing, that a general change of property must be the result of this embarrassed condition of the people. It is with great difficulty that money can be obtained to pay the taxes, which are much higher than formerly. But the greatest evil is the impression upon the religious character of the people. Under such circumstances there is much to turn the minds of men away from the converting and saving grace of God. In the church there is lukewarmness in relation to the salvation of souls and the honor of Christ. The Gospel will be poorly supported, and for benevolent objects the income must be small. As a minister, I feel the weight

of all these consequences in relation to the interests of Zion in my field. But the Lord reigns now, as ever, and will bring good out of all this derangement of worldly interests; and with this view of the matter, there is encouragement to toil on, leaving all these interests in the hand of him who worketh all things after the counsel of his own will. May the Lord appear for us in our extremity, and be glorified in the building up of Zion.

## INDIANA.

*From Rev. John Hawks, Newport, Vermont Co.*

### Learning How.

It has now been one year since I entered upon my labor as a western missionary; and as I look over the field of my operations, I find little to record in point of real progress. But I hope you will not feel that I have been idle, or that in reality nothing has been accomplished.

Although I have preached regularly every Sabbath—with one or two exceptions on account of sickness—established and conducted weekly prayer-meetings, organized Sabbath schools and furnished them with libraries, taught singing schools during three months of the year, gathered up the materials and prepared the way for organizing a church, visited the rich and the poor, the sick and the afflicted throughout a wide range of country, distributed tracts and religious books, attended two meetings of the Presbytery, and two of the Synod, varying from 40 to 180 miles distant, completed and dedicated one house of worship, and done many other things too numerous to mention; yet I do not feel that these, by any means, constitute the great burden of my labors. The great work of becoming thoroughly acquainted with my field in all its peculiarities, and preparing myself for future labor, has consumed no small share of my time. At first, I found myself waded into a state of society with which I was wholly unacquainted. The people here are mostly from the South, and a southern character westernized, produces a peculiar cast of mind, to which I was a perfect stranger.

Now this character I must get hold of. I must learn to feel as they do, to think as they do, to reason as they do. "But this," you say, "would come as a matter of course." I did not find it so. It has cost me thought, reflection and intense

study, to investigate this character and learn to appreciate their modes of thinking and feeling. My whole success in influencing the mind and moving the heart, seemed to turn on this very knowledge in which I was most deficient.

### The Difference.

A stranger steps into a poor man's cabin, where there is a father or mother, and a large group of children. They give him a chair, and then sit down in silence. The children stand off at a proper distance, and gaze at the stranger with astonishment. He stays perhaps half an hour, says some good things, and then takes his hat and politely bids them good by. But he goes out the same stranger that he came in. With his ways of talking, feeling and acting, they were wholly unacquainted. They feel no interest in the man; they have no desire that he should return. His conversation made no definite impression upon the mind, because no common feeling was excited, and hence the whole impression was bad. Another man, equally a stranger, goes into the same cabin, but the way he takes off his hat, and the way he shakes hands, and the way he sits in his chair, excite the interest and call out the good feeling of every one in the family, and before they know it, he has stolen their hearts. The children come around him; and he tells them some curious things. The parents are interested, and thus the way is prepared for a half hour's pleasant and profitable conversation. He is no longer a stranger, but an acquaintance, and he goes away with the cordial invitation to repeat his visit; and the impression for good on that family will not soon be forgotten. By this means, he brings them to the church, to the prayer meeting, and the children to the Sabbath school. By this means he overcomes prejudice, meets error, and dispels ignorance. By this means he builds up Zion—out of coarse materials, it may be—but he lays the foundation for a church of Christ, which, after a few years of toil and struggling, will grow and prosper; and like the tree of life, its leaves will be for the healing of the nations.

*From Rev. A. Loose, Winchester, Randolph Co.*

### Progress of Infidelity.

I am called upon to report the fearful progress of Infidelity, chiefly owing to



the labors of some itinerant lecturers, who, under the veil of advocates of the slave and temperance, are seeking to propagate their vile sentiments by defaming the Bible, Christianity, the Church and its ministry. The results of their efforts are seen in the establishment of, so-called, literary societies, but really *infidel clubs*, in several school districts in this county. The meetings are held each Sabbath morning, and I fear, are more numerous attended than those in the house of God.

#### Struggles to Obtain a House of Worship.

The meeting-house in Winchester is now enclosed, and we hope soon to see the floor laid down, but shall not be able to make it fit for use this winter. Still, we have the consolation of believing that we have done what we could; and I cannot help thinking that if some of our brethren in Christ, to whose care our Great Head has committed his wealth, could see our subscription list, and our poverty, and the struggles made by most of our members to meet their voluntarily incurred liabilities, we should soon obtain what we need. Our prospects as to the speedy completion of our house are gloomy; still we are not discouraged. We have mutually pledged each other to do all we are able, and that being done, we shall wait and see what the Lord will do for us.

#### Lending to the Lord.

I cannot forbear relating an incident which will show the spirit of some of our members. One of our elders, who is not by any means wealthy, and can scarcely be said to be in moderate circumstances, consented to act as our treasurer; and in the execution of the duties of his office, he soon paid out, from his own limited resources, more money than had been collected. Yet, as demand after demand has been made upon the treasury, he has cheerfully met them, generally remarking, that he was lending to one who would amply repay him. A few days ago, the post brought him two letters, each informing him of the collection of debts amounting, in the whole, to more than \$250. "There," he exclaimed to me, as I heard him read them, "I have now got good interest for the money I have loaned to the Saviour; for those debts I had long ago given up as total losses."

Such self-denying efforts to build the Lord's house, though for the present not joyous, but grievous, have their reward in the increased efficiency of those who are "exercised thereby."

From Rev. D. S. Altman, Richmond, Wayne Co.

Wayne County is the most populous in the State, containing about 26,000 inhabitants, a considerable portion of whom are Germans. Evangelical effort, in behalf both of the German and native population, has been exceedingly inadequate, and the region has been distinguished as the stronghold of Universalism and Infidelity. Mr. A. commenced his labors there about one year ago, preaching to the Germans at Richmond, and three other places, distant 6, 15, and 20 miles, respectively. The following paragraph will show that he has not labored in vain.

Throughout the whole of my field, things appear to be quite encouraging. Although a worse than Egyptian darkness has hung over the minds of the people, the day is beginning to dawn, so that the people are beginning at least "to see men as trees walking." Many who a few months ago were careless and prayerless, are beginning to become serious and attentive to the Gospel. I have just closed a meeting which lasted nine days, at Philomath, or (vulgarily) "The Devil's Headquarters." The result was most glorious. Satan was routed, amidst all his Universalist agents, and thirteen of his subjects taken captive, all of whom have since enlisted in the army of the Prince of Peace. May God keep them faithful until the day of final redemption. You may think this a small matter, but here it is a very great victory.

At all my other preaching points, there appears to be considerable interest. "Brethren, pray for us."

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### OHIO.

In our endeavors to keep pace with the advancing tide of western emigration, we are in danger of withdrawing our attention and sympathy from the older portions of the field. But while more than 300 churches in New England are compelled still to seek missionary aid, it ought not to surprise us if some of the oldest communities at the West, are subject to the same necessity. South-eastern Ohio has been occupied for a longer period than most other portions of the Western States. The first settlement formed beyond the Ohio river, by emigrants from the East, was at Marietta, in 1788. But va-

rious causes have retarded the increase of population, and the progress and prevalence of evangelical truth.

Of late, however, the physical resources of this portion of the State have been rapidly developed, and as a consequence, it is assuming new interest as a field of missionary labor.

*From Rev. H. R. Howe, Pine Grove,  
Gallia Co.*

It is difficult, in a brief communication, to set forth the obstacles which impede the progress of the Gospel, in this section of the State. Several adjacent counties, Scioto, Lawrence, Jackson, Gallia and Meigs, lie in a large bend in the Ohio river. The face of the country is rough, and the soil reputed poor; hence emigration for many years has passed by, either on the National road, or on the river. In this section we have no such facilities for internal commerce, as Canals, Railroads, Turnpikes, &c. In addition to this, the country was settled generally by illiterate and indigent families, not from the East, but from the South, consequently, there was no agricultural, mechanical, or educational enterprise; no public spirit in reference to roads, bridges, school-houses or churches. For years after I came to this county, (1832) I knew of but two frame or brick school-houses within its bounds, and when I traveled through Jackson Co., in 1835 and 1836, as a missionary, I found *not one*, even in the villages. The country had then been settled for 30 years or more. During all this time, while the church slept on the subject of Missions, the enemy was sowing tares. The people seldom heard any thing that was called preaching, and when they did hear a something called a sermon, because the man had a Bible, and took a text, it was often a jargon of truth and error, sense and nonsense. I have preached to hundreds, probably, who had never heard a sermon from a Presbyterian or Congregational minister in their lives. The forms of worship which were presented for the people to adopt, were in perfect keeping with the preaching.

As years have rolled on, preachers have been multiplied, the great mass of them ignorant and fanatical. A public vitiated taste has, in this manner, been formed, which constitutes one of the greatest difficulties in building up the church.

On the other hand, there are considerations which show the importance of sustaining these feeble churches. One is,

that this part of the State has lately begun to attract the attention of people from abroad. It has, heretofore, been undervalued. Its mineral resources, rich and abundant, have just begun to be developed. Iron, salt and coal, promise to become a source of vast wealth.

*From Rev. R. Wilkinson, Pomeroy,  
Meigs Co.*

#### Fruits of Five Years' Labor.

Five years ago I came here, and found a little band of eight members, anxious to enjoy the privileges of the Gospel, but hardly daring to hope that they ever should. They had no place of worship, and were not able to build one. They were poor and disheartened. Now that little band of eight has grown to be sixty three in number. We have a neat house of worship, finished and paid for, which cost \$1,800. We have under our care, about 140 Sabbath school children. Five years ago, we had only one school—a district school. Now we have three such schools, and two academies. During this period our population has nearly doubled. Such is a specimen of the changes which have taken place. During this period, I have preached regularly at four different places; and in my whole field, and under my ministry, seventy-five souls have been hopefully converted to God; of this number, twenty-two have joined the church in Pomeroy. Five years ago, we had a congregation of from 40 to 50 persons; now from 100 to 150. While I feel encouraged by such facts, I do not feel as if all had been done which needs to be done, or that the time has come for *lying by*, and taking our ease. Much remains to be done in this particular field, and the waste places around are increasing in number and extent.

#### Claims of South-Eastern Ohio.

I cannot close this communication without once more urging the claims of South-eastern Ohio. After much inquiry and long deliberation, I am persuaded that this portion of the West is one of the most promising, if not *the* most promising field for the missionary, that can be found west of Alleghany Mountains. I am aware that a different view has been taken by many who have looked at it. I am aware, too, that many unsuccessful attempts have been made to cultivate it, and it has been pronounced a barren

and hopeless field. But I confess that I have formed a different opinion, after spending five years in it. It is true the country is rough, broken and hilly; and much of the soil is comparatively poor. It is true, too, that its inhabitants generally are poor, and the churches small and weak. But these facts may be offset by other facts. The country is remarkably healthy. The soil is underlaid with the richest mines of coal, iron and salt, which are already successfully worked, and are rapidly enriching the whole region, at least so far forth as is needful to sustain schools, and churches, and to furnish all the means of intelligence and comfort. A large portion of the population are of New England origin, and naturally enterprising, and easily inclined to improvement. And further, this whole region is comparatively, nay, I may say, almost *entirely* free from that "doting about questions, and strifes of words, whereof cometh envy, strife, railings, and evil surmising," which are such mighty obstacles to the progress of the Gospel in many other places. Error, too, of every kind, is weak and ready to vanish away under the light of the Gospel.

We have, at this moment, in Athens Presbytery, nine vacant churches—vacant because there is no one to supply them with the ministrations of the Gospel. Some of these churches are located in very promising fields.

We need, at the present moment, in S. E. Ohio, twenty Presbyterian ministers. All could be located in hopeful fields, in a short time. The people are willing to do more now, for the support of the Gospel, than ever before. One farmer, in Athens County, where a church was organized, one year ago, and where they have a new meeting house almost completed, told me last week, that if a minister could be obtained, he would give him his whole board—if a single man—and make a cash subscription besides. The same spirit animates many other men, and prevails in many of these destitute places. Do send us some young men, full of faith and of the Holy Ghost; and send them soon.

#### A Stronghold taken.

Within the bounds of the — church, is a neighborhood where, one year ago, no one had ever professed faith in Christ and obedience to him. For fifty years, this neighborhood has been, to a great extent, under the influence of infidelity.

When I began my labors there I was

told they would do no good; others had tried in vain. But I determined, in the name of Christ and in the power of his Gospel, to try again. I first went through the neighborhood with tracts and personal conversation. Then I took a colporteur through it, and some of his books were left at every house. I was also called to preach a funeral sermon on the death of a prominent man in the place. All the neighborhood were present. At the close of the exercises I made an appointment to preach in their school-house the next Sabbath. This has been followed since by regular preaching, which has been of the calm, clear, instructive and pointed kind, as much so as I was able to give them.

After gaining their acquaintance and confidence, the time seemed to have come for striking a harder blow. I held a protracted meeting last winter in their neighborhood, which resulted in the hopeful conversion of four or five there, and some others out of the neighborhood. At the opening of last spring a Sabbath School Library, and the Youth's Library of the Tract Society, were bought by them, and a Sabbath school was kept up during the summer, with a marked influence for good. This was a new thing among them. Some took a part, but the most looked on and said, "What will this come to?" but all, old and young, read the books. Over 2,000 passages of Scripture were committed to memory in the school. During the last month I have held another protracted meeting of four days there, and six more give evidence of a change of heart, and have been received to the church. Four of them are heads of families. Including a family who have recently moved into the neighborhood, we now have twelve members of the church there.

It seems but little that has been done, but yet it has been enough to turn the tide of infidelity, and improve the moral and religious character of the place in a great degree.

May these few prove faithful, and become but the first fruits of a rich harvest of souls for the garner of heaven!

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#### MICHIGAN.

##### An All-Night Meeting.

I was called to attend a funeral on the first of Sept., 20 miles north-east of this place. It was the funeral of an aged father in Israel. He and his wife were members of a church at the East. Ten years ago they came to this place, with

a large family, all impenitent, and several of the children had large families of their own. He had hoped to have a church, but all his efforts seemed to fail, and he died with overwhelming desolations all around him. He spent every moment of his dying breath in warning, praying and pleading with his children not to cover him in his grave until they had submitted to God. While at the grave, and as I was about starting for home, one of the sons said, "Mr. J—,

you must go home with us and spend the night, I cannot go without you, I am an *awful* sinner, and I never can sleep again before submitting to God." Of course I went home with them. We had an *all-night meeting*, and I trust that three of the sons, and one daughter-in-law, submitted to God. In the morning two family altars were reared. These families plead hard to have me go there and preach, but this is out of my power.

### Miscellaneous.

#### Rev. William Kirby.

The readers of the Home Missionary have already been informed, through the religious papers, that this beloved brother—this intelligent, devoted minister of Christ—this efficient and faithful Agent of the American Home Missionary Society in Central Illinois, departed this life at Winchester, on the 20th of December last. He left his home in Jacksonville, about ten days previous, in usual health, and while engaged in efforts for the upbuilding of a feeble church, a sudden cold threw him into a lung fever, which, in a few days, at the residence of a brother, terminated his laborious and useful life. His funeral was attended in Jacksonville by a large concourse of people, mourning their bereavement of a most highly esteemed and valued citizen and friend, as well as of a christian minister, whose life, in the midst of them, had so happily adorned and enforced the religion which he professed.

Mr. Kirby was appointed to the Agency of the American Home Missionary Society, in July, 1845. His long continued residence in the State, his familiar acquaintance with its institutions, the character which he had acquired and the respect entertained for him as a preacher and a pastor, his sound judgment, his consistent piety, as well as his active habits, and his love of the missionary work, qualified him eminently for the service to which he was called. In it he engaged with his whole heart; and to it consecrated all the resources, physical and intellectual, which God had given him. And with what success he fulfilled his mission, the many churches which he encouraged and strengthened; the congregations to which he broke the bread of life; the institutions which he

nurtured; the brethren whom he counselled in their difficulties, sympathized with in their trials, and aided and cheered on in every good work; the spirit of missions awakened by his teachings; the souls saved by his labors, and yet to be saved through instrumentalities which he set in motion, will testify when we stand with him before the Son of Man.

In the midst of his usefulness, he has been cut down. A deeply afflicted family, the community in which he lived, the Church of God, the missionary institution mourn their loss. But death did not meet him as a foe. It came to conduct him to the awards of the good and the faithful—the recompense of those who turn many unto righteousness.

The following notice of his life we take from a communication from Rev. President Sturtevant, of Illinois College, than whom few of the many friends of the deceased had better opportunities to know and appreciate his worth.

Mr. Kirby was graduated at Yale College in the year 1827. His college life was marked by diligence and success as a student, by a steady, conscientious piety and unwavering purpose to devote his life to the christian ministry. He was one of those upright and decided characters, over whom the temptations of college life had no power. He received on his graduation one of the higher honors of his class, and was universally respected by his fellow students.

Immediately after his graduation, he entered on the study of Theology in connection with the Theological Department of his Alma Mater. About this time, Home Missions were just rising to that sublime position among the benevolent enterprises of our country, which they have now for so many years deservedly occupied. The American Home Missionary

Society had been formed a few months previous, and the conception of the vastness of our great central valley, and of that moral enterprise which had for its object the taking possession of a domain of such extent and resources, was just rising before many christian minds in all its dignity and grandeur. With this idea, the theological students at Yale, at the time referred to, sympathized most intensely. It sent a thrill of enthusiasm through many a young heart. In this rising interest, in behalf of the destitute in our own land, Mr. Kirby largely shared.

In the winter of 1828-9, he united himself with a number of his youthful brethren in an association, for the purpose of promoting collegiate education and Home Missions in some destitute portion of the western valley. The State of Illinois was selected as the field of their labors. Mr. Kirby was one of seven young men who originally constituted the association, and who, in cooperation with certain gentlemen previously residing in the State, laid the foundations of Illinois College. Of those seven who entered into those obligations to one another and to God about twenty-three years ago, Mr. Kirby is the first that has been called to his account. The association ultimately numbered some twelve individuals, and though for nearly a quarter of a century they have been exposed to all the malarious influences commonly supposed to belong to the climate, two only, up to this time, have fallen asleep.

Having completed his course of theological studies, Mr. Kirby emigrated to Illinois in the spring of 1831, and was employed for two years as an Instructor in Illinois College. In the spring of 1833, he entered on his active missionary labors, first with the Church at Union Grove, Putnam Co., and subsequently at Blackstone's Grove, Will Co. Here, Mr. Kirby and his family experienced a larger share of privation and hardship than usually falls to the lot even of the pioneer in the Home Missionary enterprise; yet he performed the labors and the studies of the christian minister with uncomplaining cheerfulness.

In 1836, he accepted the invitation of the Congregational church at Mendon, Adams Co., to become their minister. In this field of labor he continued about nine years, during which time, several seasons of refreshing were enjoyed and a goodly number added to the Lord. The Church arose from a feeble Church, dependent on the Home Missionary Society in part for the support of its pastor, to a position of comparative strength and independence.

In the year 1845, Mr. Kirby received and accepted the appointment of Agent for the American Home Missionary Society, first for the whole State, and subsequently for the central and southern portions of it. In this station he continued till his death, enduring an amount of toil, privation and hardship, of which no one can have much conception who has not been engaged in a similar service. Long and painful absences from his family, exposure, in a sparsely-settled and ill-provided country, to the rigors of winter and the scorching heats of summer, and all the discomforts of the traveler among a frontier population, were borne by him with uncomplaining fortitude and cheerfulness for the love he bore the kingdom of Christ.

His end corresponded to his life. His disease was pneumonia. His illness was short, and so severe as to admit of very little conversation. The only conversation of any length which occurred was with Rev. Gideon C. Clark, of Winchester. The conversation was introduced spontaneously by the suffering and dying servant of God; and in it he expressed an assured hope in Christ—a willingness to go or stay—a strong conviction of the duty of Christians to cooperate with one another notwithstanding minor differences, and an earnest and tender affection for the cause of his Divine Master.

Mr. Kirby's most striking characteristic was his thorough, self-sacrificing devotion to the kingdom of Christ. It was evident to all who knew him, that he lived for it. He was well known to be a man of superior capacity for business. He was himself fully conscious of such a capacity; and yet he led a very laborious and self-denying life, for the most part, for the nominal salary of \$400, subject to all those practical deductions with which Home missionaries are but too familiar.

His loss is deeply felt by the friends of the Redeemer. As a Trustee of Illinois College, and as the friend and adviser of our feeble churches, and our young missionaries just girding on their armor for the conflict of life, it will be difficult to find his successor. He was a man you might consult in times of greatest difficulty or excitement with no fear of being repulsed by a narrow or selfish spirit, or of meeting any outbreak of passion. He never seemed to have any feelings which were not completely in subjection to the claims of his Master, nor any interests but Christ's interests. Alas, why does God call such men from the field in the very midst of their days and their useful-

ness? Even so, Father, for so it seemed good in thy night.

#### Professor Stuart.

Very many of our brethren in the missionary work have been pupils of Professor Stuart, and are bereft, in his death, of a personal friend; and all of them have venerated his character, and felt their great indebtedness to his labors for the pleasure and profit with which they have studied the sacred oracles. We are confident, therefore, that we shall gratify them especially, by giving the following extracts from a report of the very able, graphic and impressive discourse of Professor Park at his funeral. We take the extracts from the "Congregationalist," and regret that we have not room for the report entire.

In January, 1810, just 42 years ago, Professor Stuart was inaugurated Professor of Sacred Literature in Andover Theological Seminary. His knowledge of the Hebrew then enabled him to translate, with the aid of Parkhurst's Lexicon, only five or six chapters of Genesis and a few Psalms. His acquaintance with the Greek language was far from being extensive. He was to be a self-made man. In about two years, he prepared a Hebrew Grammar without the points, for the immediate use of his pupils. They were obliged to copy it, day by day, from his written sheets. In the third year he published it at his own expense. To print a Hebrew Grammar was then a strange work. He was compelled to set up the types for about half the paradigms of verbs with his own hands. He taught the printers their art. Is he not fitly termed the father of Biblical philology in our land? That Grammar he afterwards enlarged and improved in successive editions, and the labor which he has expended upon it, would have filled up half the life of an ordinary man.

In consulting Schleusner's Lexicon he met, here and there, a German word. No one could explain to him its meaning. His curiosity was aroused. At an exorbitant price he obtained the apparatus for German study, and in a single fortnight had read the entire Gospel of John in that language. Self-taught, he persevered through Seiler's Biblische Hermeneutik, and this work introduced him to the wide range of German literature. He felt himself to be in a new world. It was that one

volume which, through the generosity of the Trustees of the Institution, enabled him to fill our library with the richest collection of German treatises then in the land. For ten years he performed the rugged work of a pioneer, and in his maturer life he often said that he did not know how to begin the study of the Bible until he was forty years old. For forty years he had been in the wilderness. He entered late in life upon the promised possession. Nor was he merely alone in the efforts of the first ten years of his professorship. To have been simply friendless, would have been to him a relief. But the suspicions of good men were excited with regard to the results of his German study. He endured the whisperings of his brethren. Many of them met him with an averted face. Dark predictions were uttered concerning him, but he kept his eye fixed upon the distant goal. Morning after morning, he sallied forth from his house at five o'clock, through rain, hail, snow, storm, and as his attenuated figure breasted the winds of our cold winters, it seemed a type of his spirit, encountering manfully the opposition not of foes only, but of friends. The time at length arrived for developing the influence of his communion with the Teutonic mind. The Unitarian faith had acquired a dominant influence in our Commonwealth. Buckminster and Channing had commended it by the graces of their style, and by the beauties of their character. The celebrated Baltimore sermon had begun to attract a general admiration. At this crisis, Prof. Stuart published his Letters to Dr. Channing. The first edition was exhausted in a single week. Two other editions rapidly followed. His opponents admitted and admired his learning. His friends confessed their error in resisting his German progress. They felt the importance of it for the church. Before his day, scarcely one of our divines was acquainted with German literature. He has made it common. With a great sum, he obtained for us this freedom. For it, he endured a great fight of afflictions. He fought a good fight. He kept the faith. He came off a conqueror and more than a conqueror, through Him that loved him. Thousands of trembling Christians now triumphed in their strong deliverance. They honored him who had honored Christ. At this time, he entered upon a career of popularity as a scholar, which was, perhaps, unexampled in our religious annals. He disapproved of the adulation that was offered him. Such encomiums ought not to be pronounced upon a mortal. F

teries, however, more than frowns, did not deter him from his studies. In a few years he published his Commentary on the Epistle to the Hebrews, which increased his transatlantic reputation. Soon afterward, he published his Commentary on the Epistle to the Romans, which was powerful enough to awaken an extensive and deep theological interest. In his later years, he has given to the world the results of a life's toil in his elaborate Commentary on the Apocalypse, that pyramid of labor, and his exposition of Ecclesiastes; and his last literary effort, a few days before his decease, was to correct for the press the final proof sheet of his Commentary on the Proverbs. During his life he printed twenty-four volumes, and carried several of them through the second and third editions; and his pamphlets, reviews and periodical essays, occupy more than two thousand octavo pages. All the labor immediately connected with these voluminous publications has been performed amid physical pain, during three, or at most three and a half hours of each day. He has never allowed himself to engage in what he called study, for a longer portion of the twenty-four hours. Those were his sacred hours. He was wont to commence them with secret but sometimes audible prayer, and occasionally with chanting a Psalm of David in the original Hebrew. While in his study, his mind moved like a swift ship. He bounded over the waves. It required a long time each day to repair his dismantled frame, his exhausted energies.

But although his writings have been read on the banks of the Mississippi and of the Danube, it is not by them that he has achieved his greatest triumphs. He lives in the souls of his pupils. He has stamped an image upon them. He has engraved deep lines on their character. Many a Professor in our colleges has reiterated the saying, "I first learned to think under the inspiration of Mr. Stuart. He first taught me how to use my mind." The excellence of a teacher does not consist in his lodging his own ideas in the memory of his pupils, but in arousing their individual powers to independent action, in giving them vitality, hope, fervor, life, dispelling their drowsiness, and urging them onward to self-improvement. The vivacity of Mr. Stuart when he met his pupils, his exuberance of anecdote, his quick thronging illustrations, his vivid portraiture of the prominent features of a theme astonished his class, and animated their literary zeal. The admiration of some of them was excessive. They al-

most looked upon him as a being from a higher world. No teacher in the land ever attracted to himself so many theological pupils. The number of our Alumni is 1,111. But the number of his scholars has been over 1,500. His classes were the largest in this or any other seminary. Men came to him from the Canadas, from Georgia and the farthest West. More than 70 of his pupils have been the Presidents or Professors of our highest literary institutions. More than a hundred of them have been Missionaries to the heathen. In the persons of these disciples, he has given an impulse to classical study among the colleges of our land, and has preached the gospel in ancient Nineveh, and under the shadow of Ararat, and in the wilds of Oregon.

The old age of Mr. Stuart honored God in illustrating the wealth of his word. In his sixty-seventh year, he read all the tragedies of *Æschylus*, merely for the sake of illustrating the sacred page. Once when he made a certain discovery of a fact in biblical interpretation, he could not sleep for more than thirty-six hours. They were hours of a grateful interest in the riches of the Book of books. His solace was in the word of God. At his death he had formed a plan for three years more of labor in expounding this volume. It never tired him. It was his meditation all the night. It presented to him exhaustless stores. When asked whether he retained his confidence in the great system of truths which he had defended, his emphatic reply was, "Yes." Have you any doubts with regard to your former principles? His energetic answer was "No." "I have long since learned," he said, "that feelings in religious experience are deceptive. I look mainly to my life for my evidence. I think my first aim in life has been to glorify God, and that I have been ready to labor and suffer for him." When afflicted with severe pains, he loved to repeat the words, "Wearisome days and nights hast Thou appointed unto me." He had thought of death long and carefully. He was familiar with it. He was ready for it. It was less to him than a Sabbath day's journey. When he heard the hope expressed that his last sickness would be unto life and not unto death, he replied, "Unto the glory of God, but unto death. I am prepared to die. O God, my spirit is in thy hand. Have mercy, but thy will be done." On the first Sabbath of the New Year, when the storm was howling around his dwelling, he fell asleep. Peaceful, as to a night's repose, he entered on his long rest.

### Application for Aid.

In Andover, Ill., and the vicinity, are several colonies of Swedes, among whom the Home Missionary Society has sustained a missionary for the last two years. They are generally poor, but intelligent, industrious and religiously inclined. They belong to the Lutheran Church, but in their doctrinal views, and principles of church discipline, they harmonize substantially with the denominations sustaining this Society. Their circumstances, in this land of strangers, are such as strongly to recommend them to our christian sympathy.

To show our readers what manner of spirit they are of, and to awaken an intelligent interest in their behalf, we print, below, their recent application for our continued aid, in which these poor uneducated strangers present their condition and wants in their own simple way. The following is a literal translation from the original in the Swedish language.

Whereas, we, during two years have seen, and experienced the great interest you have taken in the situation of the Swedish Lutheran emigrants, and in the wants of their souls, by supporting and aiding a minister for us, therefore, we hereby render to you, next to God, our greatest and most humble thanks. We are strangers from a foreign country, and can neither read, nor understand the language, and the preachers of this country. It is, therefore, a great privilege to have a minister whom we understand, so that we can gather light, grace and strength, to the salvation of our souls. Indeed, what is more valuable than being able to say, at the evening of this lifetime: "My soul is safe?" But many of us, likely, have more time yet to live, and we need nourishment for our souls, but cannot ourselves support a minister, especially this year, during which the heavy rains have been very destructive; and we now are building churches, and many of us have no houses of our own, and we, chiefly here in Andover, very seldom get cash payment for our work, but victuals, or provisions only, therefore, it is very difficult to us to get along so as to be able to support a minister. Therefore, we most humbly pray for a year's assistance more, that we may have a minister whom we understand. Alas, it is true, that not all of our countrymen are friendly disposed to the word of truth, but we think, that "the same sun, that once beamed over the

groves of Eden," Jesus Christ, who is the sun of righteousness and grace, even now has power enough to warm the dead bones, and to give life unto them; or we believe, that those who now do not want, also will, by the assiduous preaching of the word of God, and the persevering labor of our ministry, come to the knowledge of truth, and to the participation of grace. The greatest part of our church has helped our minister with work, and we will, for the future, do the same, but we cannot afford money, for we have none ourselves.

The grace of our Lord Jesus Christ, the love of God the Father, and the communion of the Holy Ghost be with you, and us all for time and eternity. Amen.

### Religious Charities of Massachusetts.

From a correspondent, whose statistical accuracy is seldom questioned, we have received the following, which speaks well for the good old orthodoxy of his native State:

Last autumn, an English gentleman set me to hunt up for him the statistics of benevolence in Massachusetts, for a single year,—wishing only to get the sum total of *religious* characters, as we understand that term, that is—voluntary contributions from our evangelical denominations for missionary and kindred objects. So far as I was able to ascertain the facts, for 1850, they are the following, viz: from the

Congregationalists,	\$204,963 10
Baptists,	58,360 49
Episcopalians,	28,998 83
Methodists,	13,186 00
Others, F. W. Bapt., &c.	2,491 37

Total,	307,999 79
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viz: for

Foreign Missions,	\$127,662 68
Home do	62,477 81
Tracts,	29,187 29
Bibles,	20,449 26
Education for the ministry	20,111 08
All other objects,	48,111 65

\$307,999 79

From these figures it would seem that the Congregational Churches, which number scarcely more than *one third* of all the State, called evangelical, contributed about *two thirds* of the amount. Other deductions are easily made, which, to some minds, may possess an interest worth regarding.



*Appointments by the Executive Committee of the A. H. M. S., during the month of January, 1852.*

*Not in Commission last year.*

Rev. H. N. Gates, Yankee Settlement, Iowa.  
 Rev. H. C. Werth, Germans in Herculeaneum and vicinity, Mo.  
 Rev. A. B. Hitchcock, Moline, Ill.  
 Rev. J. C. Campbell, Pleasant Prairie and vicinity, Ill.  
 Rev. S. McReynolds, Carroll and Cass Cos., Ind.  
 Rev. A. H. Scherer, Howard and Clinton Cos., Ind.  
 Rev. C. B. Stevens, Parma, O.  
 Rev. Calvin Durfee, Brooklyn, O.  
 Rev. Dexter Witter, Newburg and Middlefield, O.  
 Rev. J. A. Prime, Colored Church, Buffalo, N. Y.  
 Rev. Asber Bliss, Corydon and vicinity, Penn., and South Valley and vicinity, N. Y.  
 Rev. J. W. Dunnewold, Clymer, N. Y.  
 Rev. G. L. Hall, Phillipsville, N. Y.  
 J. W. C. Pennington, D. D., Colored Church, New York.  
 Rev. Isaac P. Stryker, Hoboken, N. J.

*Re-appointed.*

Rev. Richard Hall, Point Douglass and Cottage Grove, Min. Ter.  
 Rev. George G. Rice, Potawatamie Co., Iowa.  
 Rev. B. A. Spaulding, Ottumwa, Iowa.  
 Rev. J. V. A. Woods, Red Rock and Pleasant Grove, Iowa.  
 Rev. George Lewis, Welsh Ch., Old Man's Creek, Iowa.  
 Rev. John N. Lewis, Hampden and Lodi, Wis.  
 Rev. C. E. Rosentrans, Columbus and Fountain Prairie, Wis.  
 Rev. William J. Smith, Delafield and Newburg, Wis.  
 Rev. O. S. Powell, Shopiere, Wis.  
 Rev. N. C. Chapin, Watertown, Wis.  
 Rev. Ira Tracy, Blake's Prairie, Wis.  
 Rev. Calvin Warner, Elk Grove and Boner Branch, Wis.  
 Rev. J. B. Preston, Berlin, Wis.  
 Rev. L. R. Morrison, North Prairie and Osceola, Mo.

Rev. William Porter, St. Francisville, Mo.  
 Rev. James A. Darragh, Rock Hill, Mo.  
 Rev. James A. Hawley, Augusta, Ill.  
 Rev. L. F. Estjorn, Swedes in Andover, Galesburg, Henderson, and Moline, Ill.  
 Rev. C. F. Hudson, Sycamore, Ill.  
 Rev. N. P. Coltrin, Round Prairie and vicinity, Ill.  
 Rev. J. E. McMurray, Mulberry Grove, Vanburenburg, and Mount Vernon, Ill.  
 Rev. Paul Anderson, Scandinavian Evan. Luth. Ch., Chicago, Ill.  
 Rev. Hazael Lucas, Royal Oak and Commerce, Mich.  
 Rev. Sylvester Cochrane, Canton and Nankin, Mich.  
 Rev. Erastus Colton, Niles, Mich.  
 Rev. H. E. Eastman, Somerset, Mich.  
 Rev. Louis Mills, Howell, Mich.  
 Rev. John McCutchan, Mill Grove, O.  
 Rev. James Davies, Welsh in Cincinnati, O.  
 Rev. J. E. Taylor, Whiteford and Sylvania, O.  
 Rev. N. T. Fay, Montgomery Cross Roads, O.  
 Rev. Herman Gear, Pierpont, O.  
 Rev. Mead Holmes, Bainbridge, O.  
 Rev. Isaac Winans, within the bounds of Trumbull Presbytery, O.  
 Rev. John Seward, Solon, O.  
 Rev. Thomas Evans, Youngstown and Briar Hill, O.  
 Rev. J. L. Tomlinson, North Ridgeville, O.  
 Rev. Benjamin Mills, Macedonia Ch., Woodford Co., Ky.  
 Rev. Robert Gray, Franklin Co., Va.  
 Rev. Ephraim Taylor, Randolph, N. Y.  
 Rev. B. M. Amsden, Delanti, N. Y.  
 Rev. Guy C. Strong, Molra, N. Y.  
 Rev. Benjamin Marvin, Constable, N. Y.  
 Rev. C. L. Knapp, German Ch., Lancaster, N. Y.  
 Rev. Royal Mann, Marion, N. Y.  
 Rev. Gilbert S. Northrup, Strykersville, N. Y.  
 Rev. N. C. Robinson, South Wales, N. Y.  
 Rev. Joel Jewel, West Newark, N. Y.  
 Rev. Isaac Chichester, Bennington, N. Y.  
 Rev. Levi Rose, Howard, N. Y.  
 Rev. A. H. Parmelee, Addison, N. Y.  
 Rev. Charles Kenmore, Andover, N. Y.

*The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums during the month of January, 1852.*

**NEW HAMPSHIRE—**

Received by Rev. B. P. Stone,  
 Hamsted Cong. Soc., 6 00  
 Moultonborough, Cong. Ch. and  
 Soc., in full to const. Mrs. Emily  
 White a L. M., 17 00  
 Pittsfield, Rev. M. H. Wells, in  
 full to const. his daughter, Clara  
 C. Wells, a L. M., \$10; Deac.  
 J. L., \$10, 20 00  
 Nashua, John Bradley, \$15; Mrs. Bradley,  
 \$10, 25 00

**VERMONT—**

Bennington, Mrs. Mary C. Chapin, by  
 Rev. R. C. Hand, 12 00  
 Chester, Abraham Whitcomb, 5 00  
 West Rutland, Sab. Sch., by Rev. A.  
 Walker, 67 75  
 Windam Co. H. M. S., by F. Tyler, Treas.  
 East Westminster, estate of Hannah  
 Chapin, 65 00  
 Townsland, Cong. Ch., 7 50  
 Windham, 5 50 78 00

**MASSACHUSETTS—**

Home Missionary Society, by B. Perkins,  
 Treas., 3,000 00

Andover, by Rev. J. L. Taylor, Old South  
 Ch. Mon. Con., \$36 37; a friend, \$3, 39 37  
 Hadley, First Parish Gen. Benev. Soc., by  
 S. Robinson, 140 00  
 Russell Sew. Circle, in full to const. Miss  
 Emily Jones a L. M., by Mrs. Mary A.  
 Porter, 25 00  
 Long Meadow, a friend, 1 00  
 Northampton, Edwards Ch. Benev. Soc.,  
 by Mrs. G. Wells, 25 00  
 North Brookfield, Ladies' Sew. Soc., by  
 Miss Abbie F. Snell, 15 00  
 Southbridge, legacy of Mrs. Plimpton, by  
 S. M. Lane, 28 00

**RHODE ISLAND—**

Providence, Benef. Cong., B. Dyer, Treas.,  
 in addition, \$10 45; Miss Abby A.  
 Peck, in part to const. Isaac Borden a  
 L. M., \$15; J. S. Angel, \$10, 35 45

**CONNECTICUT—**

Bethel, Cong. Ch. and Soc., by J. H. See-  
 ley, to const. Oliver S. Benedict and  
 Ira Hoyt, Life Members, 72 87  
 Bridgeport, Second Cong. Ch. and Soc.  
 Sab. Sch., by S. W. Bakiwin, 75 00  
 Clinton, Benev. Assoc., in full to const.  
 Wm. Wilcox a L. M., by E. A. Elliott, 20 00

Darien, G. Mather,	3 00	Williamaburgh, N. Y., First Presb. Ch.,	55 00
Deep River, Ladies' Benev. Assoc., of		by C. T. Tuttle,	
which \$30 is to const. Mrs. Rev. James	51 00	Upper Jay and Wilmington, by Rev. L.	6 75
A. Clark a L. M.,		Brewster,	
Durham, South Cong. Ch., by W. F.	5 00	Yorktown, Cong. Ch., by Rev. J. H.	5 00
Stone,		Thomas,	10 00
Eltham, Edward Hall, to const. Mrs.		Free Gift,	
Sophia Hall Delano, of St. Louis, Mo.,	30 00		
a L. M.,	1 00	NEW JERSEY—	
Fair Haven, a friend,		Newark, Second Presb. Ch., Young	
Hartford, J. M. Rance, \$160; C. C. Ly-	200 00	People's Miss. Soc., of which, \$30 is to	86 00
man, L. D., \$100,		const. Caleb S. Ward, a L. M.,	
Long Ridge, Cong. Ch., by Rev. F. H.	9 50	Orange, Second Presb. Ch., Ladies, freight,	5 00
Ayres,		by Dr. Kimball,	
Middletown, North Cong. Ch., by Evan	48 88		
Davis,	1 00	KENTUCKY—	
New Britain, a young friend,		Macedonia, Presb. Ch., from Rev. B. Mills,	50 00
New Haven,			
First Cong. Ch., Aux. H. M. S., to	35 00	OHIO—	
const. Mrs. Antoinette Donaghe a L.	11 00	Perryburgh, Presb. Ch. by Rev. J. H.	
M., by J. Ritter,		Newton, Coll., \$33 42; Mon. Con.	39 63
College St. Ch., bal. by E. Benjamin,	85 07	Coll., \$6 21,	
North Ch. and Sec., in addition, by A.		Roseville and Unity, Presb. Ch., by Rev.	10 50
H. Matthy,	25 00	H. C. M'Bride,	10 00
New London, First Cong. Ch. Sew. Soc.,	17 50	Rutland, Wm. Parker,	
in part to const. Miss Ellen Cheese-	10 00		
brough a L. M., by Miss F. A. Colt,	32 95	INDIANA—	
Ridgefield, First Cong. Ch. Sab. Sch., by	30 00	Corydon, Rev. James Boggs,	5 00
E. R. Jones,		Newport, by Rev. John Hawks,	6 35
Sharon, Mrs. Ann M. Heath,		Parkersburgh, Presb. Ch., by Rev. M.	5 00
Terryville, Ladies' Benev. Soc., by M.		Chase,	
Blakeley,		Putnamville, Presb. Ch., by Rev. R. Haw-	10 75
Watertown, Mrs. Lucy S. De Forest,		ley,	3 50
to const. Mrs. Hannah D. Lyman, of		Terreecgan, Ger. Ch., by Rev. L. Austman,	
Plymouth, a L. M.,			
NEW YORK—		ILLINOIS—	
Albany, Fourth Presb. Ch.,	15 00	Barry, Cong. Ch., by Rev. C. S. Cady,	22 00
Brooklyn,		Belvidere, Presb. Ch., by Rev. A. Kent,	
South Presb. Ch., Mon. Con. Coll., by		to const. Rev. Charles Fanning, a L.	31 18
W. R. Dwight, \$138 65; in part of	148 65	M.,	
Coll., \$10,	2 00	Chicago, Evan. Luth. Ch., by Rev. Paul	25 00
Osador, T. E. Hart,	5 00	Anderson,	6 00
Canterbury, a friend,		Groveland, by S. Clark,	9 00
Elizabethtown, Cong. Ch., Rev. J. Brad-	15 00	Hadley, Cong. Ch., by Rev. J. S. Rounce,	3 00
shaw,		Hillsboro, Rev. O. French,	75 00
Florida, Presb. Ch., by Rev. George Pier-	50 00	Illinois Presbytery, by Rev. B. Pond,	
son,	17 18	Joliet, Mon. Con. Coll., by Rev. L. H.	15 00
Haverstraw, First Presb. Ch., by Rev. J.	3 25	Lowe,	
H. Trowbridge,	10 00	Millburne, Cong. Ch., by Rev. W. E.	8 00
Lumberland, Cong. Ch., by Rev. F. Kyte,	5 00	Dodge,	6 34
Marion, by Rev. J. Burbank,	5 00	Peru, Presb. Ch., by Rev. D. S. Dickinson,	3 56
Masonville, Cong. Ch., by Rev. H. Smith,	5 00	Virginia, Presb. Ch., by Rev. J. B. Wilson,	
New Haven, N. Marvin,	50 00	Wilmington, Presb. Ch. by Rev. J. G.	12 50
New York City,		Porter,	
Mrs. E. H. Swan, L. M.,	23 00	MICHIGAN—	
Rev. Otto Tank, \$4; M. Merrill, \$3; a		Adrian, First Cong. Ch., by L. G. Berry,	80 00
friend, \$10; do, \$5; do, by Rev. W.		\$75; a friend, \$5,	
Roosevelt, \$2,	265 00	Alamo, and Cooper, Cong. Ch., by Rev.	6 87
Blecker St. Ch., Silas Wood, \$150; A.		B. F. Monroe,	4 78
Lamb, \$10; Charles Gould, \$50; W.		Benton, Cong. Ch., by Rev. J. W. Smith,	9 29
A. Wheeler, \$15; G. W. Snow, \$15;		Dover and Rome, by Rev. P. Shepherd,	3 00
Dr. J. C. Bliss, \$25,	190 00	Lyons, Rev. H. E. Waring,	
Ladies, by Mrs. Dr. Bliss, of which			
\$30 is to const. Alfred Swift a L.	429 00	MISSOURI—	
M., by his mother,	75 66	Lagrange, by Rev. W. Whipple,	10 00
Meyer St. Ch., Pew No. 13, \$200; J.	23 87	Mount Zion, Presb. Ch., by Rev. T. Morgan,	10 00
B. Sheffield, L. D., \$175; Mrs. L.	2 50	WISCONSIN—	
Corning, \$50; Mrs. W. W. Chester,	30 00	Dodgeville, Welsh Ch., by Rev. A. S.	5 00
\$3; Mr. Carlton, \$1,	14 00	Allen,	
Mon. Con. Coll., by R. Lockwood,	5 00	East Troy, Presb. Ch., by Rev. C. Mor-	15 00
Church of the Puritans, Mon. Con.		gan,	
Coll., by O. E. Wood,	30 00	Fond du Lac, Cong. Ch., by Rev. L. C.	10 00
St. Bartholomew's Ch., a Lady,		Spofford,	
Spring St. Ch., F. P. Schoals,	1 00	Johnstown, Cong. Ch., by Rev. H. H.	4 50
Thirty Second St. Ch., Mon. Con. Coll.,	3 25	Dixon,	
by J. F. Williams,	146 00	Platteville, Cong. Ch., by Rev. John	15 28
Oshtemo, M. Webb,	100 00	Lewis,	
River Bend, L. I., Cong. Ch., Sab. Sch.,	6 50	Ridgeway and Blise Mounds, Presb. Ch.,	20 00
by O. J. Munson,		by Rev. D. Jones,	
Roadout Luth. Ch., by Rev. C. H. Siebke,		Sheboygan, First Cong. Ch., by Rev. T.	10 00
Saukoma Springs, Presb. Ch., by W. L.		H. Hood,	
F. Warren,		San Prairie, Cong. Ch., by Rev. C. W.	2 00
Utica, legacy of Mrs. Sarah S. Clark, by		Mathews,	
C. A. Mann, Ex'r,		Wyoming Valley, Presb. Ch. Coll.,	4 70
Wadham's Mills, Cong. Ch., by Rev.		\$2 50; Rev. A. D. Laughlin, \$2 50,	
C. Spooner,			
Western, Mr. and Mrs. James Hallock, by	10 00		
Rev. M. Brynton,			

## IOWA—

Cedar Rapids Presb. Ch., to const. Rev. Williston Jones, a L. M.,	30 00
Centerville, Presb. Ch., by Rev. J. H. Shields,	5 80
Dubuque—	
Cong. Ch., by Rev. J. C. Holbrook,	37 57
German Ch., by Rev. J. B. Madoulet,	50
Maquoketa, Cong. Ch., by Rev. J. W. Windsor,	1 15

## SOUTHERN INDIA—

Madara, Rev. E. Webb,	5 00
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\$6,894 83

JASPER CORNING, Treasurer.

## Donations of Clothing, &amp;c.

Griswold, Ct., Ladies' Benev. Soc., by Hannah M. Tucker, a barrel,	49 00
Southport, Ct., Ladies, a barrel.	
Westfield, N. J., Bab. Sch., a box of books, by J. B. Edgar.	

Receipts of the Western Reserve Agency, Ohio, from Sept. 18, 1851, to Jan. 1, 1852. Rev. MYRON TRACY, Secretary.

Avon, Cong. Ch.,	19 57
Chagrin Falls, Coll. in part, \$4; H. White, \$5,	18 00
Dover, Coll., \$7; Mrs. S. Crocker, \$1,	8 00
Euclid, Presb. Ch. Coll., \$17 77; Mon. Con. Coll., \$13 50; to const. Rev. Jonathan Bigelow, a L. M.,	31 27
Hudson, W. R. College Cong., G. E. Pierce, D. D.,	10 00
Huntington, Spencer Clark, Mansfield, Cong. Ch.,	5 00
Margaretta, M. Burton, \$10; Mrs. Clark, \$10; Coll., \$39 80; to const. Rev. H. A. Rositer, a L. M.,	17 19
Maumee City Cong. Ch.,	52 80
Milan, bal. of Coll.,	30 55
Northampton,	10 00
North Rochester,	2 50
Norwalk,	10 00
Palmira, Welsh Cong. Ch.,	70 00
Republic,	7 49
Richfield, Cong. Ch. Coll., \$8 28; M. and N. Hammond, \$10,	6 37
Sandusky City,	18 28
Solon, Rev. J. Seward,	49 45
Tallmadge, G. Wolcott, \$50; Benev. Assoc., \$2,	5 00
Toledo,	52 00
Wellington, Coll. in part,	30 00
Windham, Sew. Circle,	14 20
Youngstown, Welsh Cong. Ch.,	5 40
Home Missionary,	10 00
	2 00
	479 57

REV. CALVIN CLARK acknowledges the receipt of the following sums in Michigan.

Cold Water, Presb. Ch.,	6 88
Detroit, viz.:	
First Presb. Ch., in part,	125 28
Second Presb. Ch., Mrs. R.,	10 00
Galesburgh, Presb. Ch.,	4 85
Jackson, Cong. Ch., in full to const. Bela Turner, and Edward Lewis, M. D., Life Members,	15 00
Kalamazoo, Cong. Ch.,	4 00
Lodi, Rev. C. O. Clark and family, \$10; Presb. Ch., in part to const. Mrs. C. G. Clark, a L. M., \$10,	20 00
Marshall, Presb. Ch. in part,	22 00
Monroe, Presb. Ch., Mr. and Mrs. C. Noble,	20 00
Tecumseh, Presb. Ch.,	22 15
Union City, Cong. Ch., Mr. M.,	2 00
Webster, Presb. Ch., to const. Rev. Norman Tucker, a L. M.,	31 70
White Pigeon, Presb. Ch., Adolphus Chaplin,	30 00
	\$313 85

The Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of December, 1851, BENJAMIN PERKINS, Treasurer.

Amesbury and Salisbury, Cong. Soc.,	45 00
Amherst, Mrs. Elizabeth Haven,	50 00
Berlin, a Friend,	3 00
Braintree, Rev. Dr. Storr's Soc. Quarterly Coll.,	15 00
Brighton, Evan. Cong. Soc.,	124 55
Chatham, Cong. Ch. and Soc.,	25 85
Essex North, Aux. Soc., James Caldwell, Treas.	
Coll. at Conference at Georgetown, 31 05	
Newburyport, Ladies' Gleaning Circle, to const. Mrs. Helen L. Vermilye, a L. M.,	30 00
Rev. Dr. Dimmick's Soc., to const. Miss Ann Plummer, a L. M.,	29 40
Falmouth, Waquoit Ch. and Soc.,	91 14
Halifax, Cong. Ch. and Soc.,	7 00
Hamilton, Cong. Ch. and Soc.,	10 11
Hampden Co., H. M. S., H. Brewer, Jun. Treas.	55 00
Palmer, Second Ch. and Soc., to const. Deac. Benjamin Converse, and Jonathan Webber, L. M.,	60 00
South Wilbraham Ladies' Soc. to const. Mrs. Lucy Clark, a L. M.,	30 00
Springfield, South Ch. Ladies' Soc. for the West,	85 00
Other sources,	360 00
Lincoln, Miss Mary Child, to const. Miss Mary A. Jackson, a L. M.,	475 00
Medford, Second Cong. Ch., Ladies' H. M. S., to const. Miss Sarah B. Butler, a L. M.	30 00
Middletown, Central Cong. Ch. and Soc., to const. Deac. J. D. Wilder and Branch Harlow, Eq., Life Members,	42 67
North Amherst, Rev. Mr. Cook's Soc.,	67 85
Paxton, Artemas How,	21 73
South Malden, Winthrop Ch. and Soc.,	1 00
South Marshfield, Cong. Ch., to const. Maria Louisa Alden, a L. M.,	167 50
South Weymouth, Female Praying Soc.,	30 00
Stoneham, a Friend,	25 00
West Medway, Rev. Dr. Ide's Soc., to const. him a L. M.,	15 00
West Newton, Cong. Ch. and Soc.,	45 10
Worcester, Donation of Mrs. Elizabeth Salisbury, dec. by Hon. Stephen Salisbury, a Foreign Missionary,	61 96
A Friend,	1,000 00
	10 00
	10 00
	\$2,429 46

The Connecticut Missionary Society acknowledges the receipt of the following sums. E. W. PARSONS, Treasurer.

Ansonia, Coll., by L. H. Carter,	8 37
Avon, a Lady,	50
Bolton, by Deac. J. Backus,	14 75
Collinsville, Coll. by Rev. C. B. McLean,	83 43
Hartford, First Society in addition, by J. B. Hosmer,	47 00
Litchfield, in Addition,	1 00
New Britain Coll.,	41 00
New Milford Coll., in full to const. Rev. David Murdock, a L. D.,	96 00
North Haven, Ladies' Benev. Soc., by Mr. Cowles,	30 00
Stimbury, Cong. Soc., by A. Oase,	37 08
Southbury, H. M. S.,	3 00
South Cornwall, Coll.,	24 77
South Windsor, First Ch. and Soc.,	31 35
Wappington Soc. Mon. Con. Coll., by Mrs. Robertson,	19 94
Stafford Springs, Coll. by G. M. Ives,	96 87
Suffield First Soc., by Rev. A. C. Washburn,	32 00
Warren, by E. L. Hall,	73 50
West Avon, by Rev. J. Grant,	20 00
Wethersfield, Ladies' Miss. Soc., E. B. Williams,	53 00
	\$643 56

# THE HOME MISSIONARY.

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Go, . . . . . PREACH the GOSPEL, . . . . . *Mark xvi. 15.*

How shall they preach except they be SENT? . . . *Rom. x. 15.*

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**VOL. XXIV.**

**APRIL, 1852.**

**No. 19.**

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## Missions on the Pacific Coast.

THE opening of a new field of missionary effort on our western coast, has greatly increased the labors and responsibilities of this Society. Acting as the agent and almoner of the churches, it has been suddenly summoned to the work of transplanting the germs of religious institutions on those distant shores. This work is one of great magnitude and peculiar difficulty; but it cannot be declined nor safely postponed. The measures which are to determine the future character and destiny of these infant communities must be promptly and vigorously employed. The hundreds of thousands who have left the privileges and restraints of their Eastern homes, must be followed into their exile by the influences of the Gospel. Among the elements which are there crystalizing into the form of organized society, the ministry and the church of Christ must be prominent and controlling. By such means only can the ends of this grand providential movement be answered, and the millions who are soon to occupy these ancient solitudes, become an intelligent, prosperous, Christian people.

The continued rush of emigration to that coast, is adding every day to the magnitude and urgency of the work before us. From the crowded deck of every steamer that leaves our wharves, we receive an impressive admonition to redouble our endeavors. By every returning mail, bringing fresh appeals for aid, we are reminded how inadequate are the supplies already furnished. Our missionaries, particularly those in California, have made repeated and earnest solicitations for additional laborers, to which it has been out of our power to respond. We are deeply grieved and concerned that it is so. But the field and the work are peculiar. To gain the ear and heart of men who are intoxicated with the spirit of adventure; to follow them into the ravines of the mountains, and arrest them, amid their piles of golden dust, with the truths of the Gospel; to rear permanent Christian institutions with the heterogenous materials, and on the shifting foundations, of Californian society, is a work to which the highest order of talent only is adequate. If, in our haste to increase the number, we should cease to regard the fitness of our laborers, we should do violence to our clearest convictions of duty; indeed, to commission for such a

service men of inferior qualifications, would be to tax heavily the resources of the Society, for the expense of certain failure and disaster.

But to men of requisite mental endowments, and who are ready to endure hardships as good soldiers, the call is urgent and the field inviting. Society is beginning to assume a more fixed and stable character. Within the last year, multitudes who had before taken little interest in the permanent welfare of the country, regarding it as the place of a mere temporary sojourn, have determined to make it their *home*, and will now coöperate in efforts to promote its future prosperity. Five or six towns are specified, each containing from 2,000 to 10,000 inhabitants, and some of them entirely destitute of evangelical preaching, in which *suitable* laborers would be welcomed, and after a few months would derive their entire support from the people. Many other places, the permanent population of which is rapidly increasing, will soon call for supplies.

But whom shall we send, and who will go for us? The laborers—such as the exigency requires—are few. To young men on the threshold of the sacred office, who are looking to find their appropriate sphere in the great harvest, *and who are qualified to take part in laying the foundations of our rising empire on the Pacific coast*, we submit the inquiry, whether in any other department of labor, they can accomplish more for the glory of Christ and the salvation of men. The following communications, exhibiting the nature of the work to be done, and the urgency of the demand for additional laborers, may aid in the examination of this important question:

### OREGON.

*From Rev. G. H. Atkinson, Oregon City.*

The remarks in a communication from Oregon, in the Home Missionary for November, so happily illustrate my condition as an individual, that I hardly need make a special report. If we are doing good by our labors, it is more by the secret and silent operation of religious influences, than by manifest advances. I preach at this place to a small congregation, on the morning and evening of each Sabbath, and at 2 o'clock attend a small Bible class in connection with a Sabbath school. The latter is slowly increasing. Our small weekly prayer meeting is attended with encouraging interest. We are doing what we can to promote the cause of Temperance, especially by addressing all the ministry and particular friends of the cause, in order to secure a unanimous and simultaneous action on the subject. It is hoped that a convention will be held to promote initiatory action at the ballot box.

Since I last wrote you, the Oregon Association has held its third annual meeting, at this place. Five ministers were present. The occasion was one of great importance, as our attention was called to subjects pertaining to the future harmony and welfare of our churches. The Association spent several hours in discussing

articles of a creed and covenant to be recommended to them. There are already different formularies in our churches; and as new ministers come, the variety will probably increase. It is thought to be very desirable to have a *common faith expressed in the same phraseology*.

#### Educational Institutions.

In view of the wants of two institutions of learning, in which we are particularly interested, and for the advancement of the interests of religion in the Territory, it was deemed desirable, after a free and full discussion, for one member of the Association to visit the States.

Oh, that benevolent men would regard our isolated situation, and our absolute destitution of educational facilities among ourselves! We have no border States to which we can send our sons and daughters, nor have we the means of sending them home, even if that were feasible. Three courses are left to us,—to remain in comparative ignorance; or to submit our children to the instruction and training of papal Propagandists; or to establish schools of our own. We have not hesitated to choose the latter course. This we have done, not, indeed, without trembling and anxiety; and as we hold fast to this purpose, we find it involves us in unforeseen labors and trials. The enthu-

siasm of some who commenced with us has died away, and with that, their active exertions. The burden is left upon a few; still the objects hold a prominent and unchanging importance before us. We cannot give them up.

The objects we propose are, *first*, the complete endowment of the Protestant Female Seminary at this place, so that we may furnish at low rates, all the advantages of similar institutions in the older States. This is the primary and vital object. It is not for ourselves only. It commends itself to all sects, as the institution, by its charter, is restricted from being sectarian. Trustees from five denominations control it, and unite in the desire to make it a good school. We know that sectarian schools are mostly unsectarian in practice. This is theoretically and practically so. It is now working well, and without any friction in this respect. The Bible is daily read and recited, and prayer offered to God, *without the help of images*.

The *second* object is more of a denominational character. It is to secure the endowment of one or more professorships for Tualatin Academy, in order to super-add to it the advantages of a College. We have a large and good building, sufficient for all present purposes.

We shall be able, as we suppose, to build others when they shall be needed, besides paying our present debt. But we cannot found professorships, and furnish library and apparatus. We must look homeward for these, and for the men to fill the stations when the funds are provided.

#### Posts to be Occupied.

Several important places are mentioned, where churches should be formed without delay, and where laborers are greatly needed. One of these is in the Umpqua valley, two hundred miles south of Oregon City. Another is Salem, the present capital of the Territory. A clergyman engaged in teaching in this place, in a recent letter to one of the missionaries, says:—

In my opinion this is a very promising field for a congregation, and ultimately for a church of our denomination. The place demands a minister of the highest order of talent and piety. Its legislative, judicial, and legal representation and talent give it great importance; and can you doubt that one able to stand before princes and not before mean men, should immediately take his position here? We have improved our school-house so that it will

serve very well as a place of worship for a long time. Can you not obtain such a man for us at once? Will not the Home Missionary Society furnish one? We can raise several hundred dollars per annum, probably \$300; and we hope we shall not long need any assistance from abroad.

#### In Perils by the Heathen.

The bloody tragedy, by which the mission of the American Board among the Oregon Indians was terminated in 1847, is doubtless fresh in the recollection of our readers. The missionaries who escaped made their way to the white settlements, where they engaged in various useful labors, hoping that ere long they should be permitted to revive the mission among the Indians. Rev. H. H. Spalding, in connection with an application for a commission from this Society, describes the remarkable circumstances which have compelled them to relinquish this hope, and which have suggested this change in his relations.

Doubtless you are somewhat acquainted with my history in Oregon, and the history of our mission, which ended in blood. My departed wife, and the lamented Mrs. Whitman, both I trust now in heaven, were the first white women who crossed the Rocky Mountains, and the first American ladies in Oregon. We made this laborious journey during the summer of 1836, and commenced our mission in the fall of that year. Our labors were blessed and our mission prospered, till the papal influence came in upon us, and continued to work upon the superstitious feelings of the natives. In the fall of 1847, taking advantage of the measles, they so aroused their passions that they fell upon us, killing some, and driving the rest from their country. Doctor and Mrs. Whitman and Mr. Rogers, of our mission, were butchered, with many immigrants and children. The women and children were taken prisoners, and treated most brutally, especially by Bishop Blanchette. Among the prisoners were my own child, a daughter, who was at the time, thank Heaven, but ten years old. I owe my own escape from the bloody tomahawk, to the repeated and almost miraculous interpositions of Providence. But my sufferings from hunger—being without food from Wednesday till Monday—from want of sleep, from cold, from feet mangled upon the sharp rocks, frozen ground, and prickly pear, I have not language to describe.

The burning anxiety for the fate of my wife and the remaining children, was doubtless the support of nature. The hand of God delivered me from the pursuing Indians, and brought me to my family, whom, to my great joy, I found alive. Finally, through the interposition of the Hudson Bay Co., and at a great ransom, we were all delivered from the Indian country, together with the captives at Wailatpu. But these severe toils and exposures in escaping from the Indian country, prostrated my dear wife; and after lingering more than three years in constant pain, she was, in January last, released from her sufferings, and introduced to her heavenly reward. I am left with four children, the eldest fourteen years of age—the oldest white person born in Oregon—and the youngest five years. From the overthrow of our mission, I have entertained the hope that God would open the way for us to return and renew our labors for the poor Indians. This hope seemed about to be realized when I was appointed by our Government, through the advice of our delegate, the Hon. Mr. Thurston, Indian Agent for the middle district, to be located at Wailatpu, our missionary station, and the theatre of the bloody tragedy.

#### **Treaty of Expulsion.**

This brightening hope was greatly weakened, however, by the arrival of the Superintendent, and the change of my field to the South, as far as the country would admit, i. e. to the Rogue River and the Umpqua country. This was followed, last June, by an act of the Superintendent most humiliating to every true American. A treaty was formed with the tribes of the Middle District, an article of which provides that no *American* (i. e. *protestant*) missionary shall ever again enter their country. This treaty was made near Fort Walla Walla, which had been a most active missionary station of the Papists for some two years before the massacre. Some seventy papal missionaries have been laboring in that vast country since the massacre, and still are; and they are now left, *by treaty*, the sole occupants of that important field. They are traversing every corner, and visiting every lodge. I did not learn this till our last expedition, by sea, to the coast in the Rogue River country, to treat with those tribes for their lands—having been appointed one of the Commissioners, with the Superintendent, to treat with the tribes for their lands west of the Cascades. As soon as he announced this peculiar article in his treaty with the upper tribes, all hope of

our returning to that field, the field of my choice, and the people of my choice, was taken away.

That was a day of sadness to my soul. I spent much of it alone, in the thick forest, upon the Pacific coast. I lifted up my lamentations amid the wild roar of the ocean's waves. I wept for the poor Nez Perces, and Cayuses, among whom, with my beloved wife, associated with the lamented Whitman, I labored for eleven years most successfully. I wept for the little church of native members, left with no one ever again to break to them the bread of life. I wept, as I called to mind the many years of hard labor in this remote and dark corner of the earth, and the amount of money which the churches have expended upon this field, all apparently laid a sacrifice at the bloody shrine of the Papacy, by the baptized hands of an American officer, the husband of a Presbyterian wife! But God has suffered these strange events. The Superintendent of course was influenced to this anti-American step by the same influences which instigated the poor benighted Indians to butcher their best friends. The announcement of this strange treaty, while it filled my soul with grief, settled my mind at once as to my field of future labor. The American Government has taken upon it to shut me away from my former field, and to close the door into the Middle District against American missionaries. Henceforth my field of labor is among my countrymen in this valley. I am now about my Master's business,—*preaching the Gospel*.

We cannot refrain from expressing the astonishment and grief with which we contemplate the facts above stated. At a time when the principles of religious toleration are making such progress in the earth; while missionaries are admitted into Burmah and China, are protected throughout the dominions, and by the whole power of the Sultan; and are even allowed to pursue their labors unmolested among the savage tribes of Africa, they are forbidden by our own Government to evangelize the heathen on our own soil!

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#### **CALIFORNIA.**

*From Rev. J. H. Warren, Nevada City.*

#### **Getting Gold for the Temple.**

In my last letter, I informed you of my efforts in collecting subscriptions for our church edifice. Those who have any

knowledge of a mining country, can easily form an idea of the nature of such a work. It is *hard* work, not a whit easier than "coyoting," "sluicing," "tunneling," or any other mode of gold-getting in this country. Many said they were going home immediately, and cared nothing for California, not enough at any rate to build churches for her. There was no use in preaching or building churches here. They had always given to such things at home, but they came out here to make money, and they were going to keep it, and by and by build churches and support the Gospel in the States. Others were opposed to sectarianism. If the church was to be free and open to all—all, meaning, particularly, Universalists and Unitarians—they would give as much as any one. Others, again, did not believe in the Bible. Some had seen too many ministers at *monté* tables, to trust the first one that came along. Some *knew* how broken down *monté* bankers recruited their fallen fortunes; and with that would give the gravel in their "toms" such a raking, and make such a rattle and clatter, that "*begging*" would invariably go to the next tom or shaft. In the case of many, to attempt to get their gold seemed like contending with wild beasts for their prey. In all this there was fatigue, anxiety, and labor, but no fear, or hesitation, or discouragement. It was the "Master's work," and it could not be stopped.

Often, and even for hours at a time, with a pile of auriferous gravel, or surface dirt for a seat or platform, were objections heard and answered, cavils refuted, questions proposed, argument, illustration and anecdote brought forward, to prove to the returning Californian a better doctrine, *i. e.*, "None of us liveth to himself," to correct infidel notions that were working like unholy leaven,—in short, to preach to hundreds who were not at all wont to remember the Sabbath, the sanctuary, their Bible, or their God. Even when no money was obtained, after half a day's anxious conversation and effort at a single place, still there could not but spring up the hope, that more good had been accomplished, by rectifying wrong views of duty, and preventing the influences of germinant scepticism and atheism from destroying totally, the hold of truth on the soul, than would have been effected by large and generous contributions in silver and gold. Sickness and death also proved occasions for preaching the Gospel to many. Providence sweet the solemn truths of religion upon men as they followed the dead from a miner's cabin, a trader's

saloon, a public boarding house, or a family dwelling.

#### Who are interested in California.

In looking over the record of deaths, and of the funerals I attended last Summer and Fall, I find that those who died were from sixteen different States, and that nine-tenths of them were under 30 years of age. Alas, how often have we thought of those far away, who never shall see again father, husband, son, or brother; and by the open grave have prayed that God would make all these afflictions their souls' greater gain. Mothers, here are your sons; wives, here are your husbands; sisters, here are your brothers; parents, Christians, *all*, here are your friends; and who of you does not yearn to give them the bread of life, while living, to minister to them in their last moments, and pay the last rites and duties to their lifeless remains? When appeals are made for the work of the Gospel in this land, remember that the work is for you. You have interests here which you cannot forget or neglect. There are thousands in this land—and your own loved ones may be of the number—who, if they were now to be called away, would have none but the missionary to stand by their dying beds, and offer the last prayer in their behalf.

It is a quite common remark, that there are but few places in the Union that are not represented in California; and yet who has taken pains to realize it? The following record may show you who are interested in California, at least in Nevada. In glancing over the subscription papers for the church in this place, I find that the number of males from each of the different States, and the aggregate amount contributed by them to the church, are as follows:

Contributors.	Amount.
Maine,	5     \$ 34
New Hampshire,	3     66
Vermont,	3     37
Massachusetts,	15    117
Connecticut,	8     69
Rhode Island,	6     47
New York,	44    530
New Jersey,	2     16
Pennsylvania,	12    50
Ohio,	46    300
Michigan,	11    66
Indiana,	12    30
Illinois,	35    441
Iowa,	29    157
Wisconsin,	20    118
Missouri,	41    140
Virginia,	2     11



North Carolina,	0	0
South Carolina,	1	5
Florida,	1	5
Alabama,	4	46
Mississippi,	3	26
Georgia,	7	9
Louisiana,	2	10
Arkansas,	2	8
Tennessee,	8	34
Kentucky,	7	29
Texas,	3	22
Delaware,	0	0
Maryland,	1	1
Total,	334	\$ 2,423

Besides these, we have received contributions from individuals coming from different parts of Europe, the British Colonies, Mexico, Canada, &c. Thus, you see how many States and countries have a "block" in this "Washington Monument" church. Many such churches could be built in this land, if the missionary were here to go forward with the work.

On the 28th of September last, hundreds who had watched and participated in the progress and completion of the church edifice, engaged in the delightful exercises of its

#### Dedication.

An occasion of this kind in this country, has a meaning, an omen, an interest, which none but the California Christian can feel and see. Rev. Mr. Benton, of Sacramento, preached the sermon, from the text, "Strength and beauty are in his sanctuary."

It was a season of joy, a feast, a time of refreshing from the presence of the Lord. The house of God was over us; our feet trod once more the courts of His sanctuary. It was the gate of Heaven. Oh, how much higher and purer the enjoyment of those who labor and toil for God, than of those who sweat and dig to lay up earthly treasures! All the toil and trouble of the past were for a while forgotten, and the heart was glad in view of the good accomplished. The profound and unbroken attention of the large and intelligent congregation, showed with what eager interest the truths of the text, as presented by the preacher, in a most fervid and impressive manner, were received and endorsed; and as we arose from the sermon, we felt that we had indeed made ourselves stronger, and had not only beautified and adorned our Mountain City, but also raised it in the 'le of civilization and humanity, by

having in our midst, the sanctuary of God.

#### A Church Organized.

In the afternoon of the same day, after the outward temple had been dedicated, the inner or spiritual temple was built unto God. A Congregational church was organized, consisting of twenty one members; and the occasion will doubtless be remembered by those present, as one of the most eventful and interesting ever spent in the house of God. Oh, what a contrast between this scene and the prospects and heart sinkings four or five months previous, when your missionary arrived in this place, knowing of but one individual who would be likely to cooperate with him in his work!

We are now in a prosperous condition, so far as outward and temporal matters are concerned. Our congregations on the Sabbath are large and increasing. Our prayer-meetings are well attended, some of our members walking between six and eight miles to attend them, and that, too, after working hard at mining through the day. The monthly concerts are interesting, and the Sabbath school and Bible class are sustained with considerable success.

Our church edifice is complete within and without, including a fine bell, which we raised into its place some three weeks ago. Its clear and ringing peals reverberate among the hills and deep defiles for miles around. No sound to me was ever fraught with such soul inspiring music, as was that, when for the first time in these mountain seats, were called forth those hallowed memories which naught but the sound of the church-going bell can awake.

The church, together with the bell, has cost about \$5,600, of which sum only \$1,500 remain unpaid. The present timely rains will easily wash this small debt away. We received timely and efficient aid from the ladies. With four or five weeks' preparation, and \$200 borrowed money, they got up a Fair, which netted \$1,100. Well done for the mountains! At present, I receive my entire support from the people, and shall probably be of no expense to you hereafter.

We certainly have much to encourage us, when we consider that it was only last April that the work was commenced. The Lord has done great things for us, whereof we are glad. A great deal more remains to be accomplished, for which may God give us wisdom, grace and strength.

From Rev. W. W. Brier, Marysville.

You will readily pardon me for not writing more frequently, when I tell you that my health has been so poor for six months, that I have scarcely been able to discharge the duties of my office. Yet I have been able to preach every Sabbath; and I now thank God that he is giving me health to study and labor. I feel that it is good to have been afflicted. At a time when my energies were taxed to the utmost, by taking them away God taught me that I should trust only in him. Mrs. B. is in excellent health, and is delighted with this country. She would not live in any other. We now have many excellent families in the place.

The ladies connected with our congregation have a Sewing Society, at the first meeting of which they took \$75 in "initiation fees." It seemed like home to meet together and hear the voices of ladies, and the sweet notes of the piano-forte. Our little church has been almost doubled within the last three months. Only one has united by profession of faith—a young man from New York City. We have a choir which is not inferior to most of those in your cities, for we have in it several who have been choristers there. The material for churches is furnished, but all our prosperity does not satisfy me. I mourn for the desolation of Zion. The majority of those who have been members of churches at home, here neglect the ordinances of God's house, and many are openly profane. It is a solemn truth here demonstrated, that a large proportion of our church members

in the East have never been converted. Multitudes of the impenitent go on heedless of the call to life. Yet I labor on.

I have representatives from all countries within my field. A few days since, I visited one small corner of our city, in which I found fifty six persons. I distributed tracts in four languages, and yet discovered that the *Tract Society's gift of tongues* failed me, for I had nothing for a family of Sandwich Islanders. If I could speak five or six languages, I would like it. My labor here has not been in vain. We have raised for church purposes, about \$6,000. This is about three times the entire sum which you expended in sending us out, and we hope ere long to commence returning the original. This we consider the *interest* at California rates.

Our city is growing in importance. Our mines are rich. I go into the mountains and preach occasionally. Once I made a tour of ten days, preaching every night. The people were very attentive to hear me.

I wish again to present the subject of supplies. I am now prepared to say that we want *twenty* good men. This country changes so fast, that it requires the ken of a prophet to see what will be required one year hence. Thirteen hundred persons came by the last steamer. Within the past year, the future destiny of this country has been settled. If we get help at once, we can maintain our position, and hold the land, for the Lord of Hosts is with us. If men are not to be found, sound the alarm so loud that it will enter every heart in our Colleges, where the love of Christ dwells.

## Missions in the Interior.

### MINNESOTA.

From Rev. R. Hall, Point Douglass.

Mr. H. divides his labors between Point Douglass, which is situated at the junction of the Mississippi and St. Croix rivers, thirty miles below the Falls of St. Anthony, and Cottage Grove, which is eight miles north of Point Douglass, and midway between the two rivers.

Three months added to the history of my field, have doubtless brought with them fewer changes than most of your missionaries have to record. Still I have

a few things to note which are interesting to me, and doubtless they will be also to you.

There has been nothing done as yet at either of my preaching points towards erecting a house of worship. The necessity for one is being felt more and more; and both here and at Cottage Grove it is in the mouth of every one—"we must have a better place for worship." We are soon to hold a meeting for prayer and consultation with reference to the organization of a church. We should have held it ere this, but we have not yet had snow enough to make tolerable sleighing, and consequently it has been impossible to assemble the

scattered flock for a general prayer meeting. Including those who are professors at Cottage Grove, at this place, and at Point Prescott—the Wisconsin point opposite Point Douglass—we shall gather a church of at least twelve members. When I returned from La Crosse last Fall, I found that a lady from one of our best families had died and been buried during my absence. She would have been a valuable member of our little church if she had lived; but God has seen fit to make her death the means of raising up one to take her place. A daughter of the deceased has, since the mother's death, given her heart to God, and will join our church by profession of her faith.

It will be "a day of small things" with us when we gather our little flock of twelve members from a circuit of fifteen miles around; but we cannot feel that it is too early for a missionary to be on the ground, or too early for the nucleus of a christian society to be formed. Intemperance, Sabbath-breaking, and profanity, grow rank all around us, from the very outset of settlement. And as soon as a neighborhood furnishes a tavern or a groggery for a rallying point, vices are propagated through the community almost as if by an organized plan of operations. Why should not the institutions of the Gospel take an even start with these elements of evil? Satan is already busy in our midst, and I believe that future years will show that Gospel influences have not been brought to bear against him too soon on this field. I believe that the early occupancy of this "New England of the West," by the American Home Missionary Society, will do more than anything else to determine its future condition. If this community shall, in after years, bear, in any measure as New England now does, the impress of a religious character, formed and maintained from the outset, the humble efforts of its first missionaries will not be lost labor, nor will the expenditure of sustaining them be a waste.

Thanksgiving day was observed again at Point Douglass, as it was last year. Though it was on a small scale, yet I cannot but think that our little thanksgiving service in the log school-house, and the little social gatherings around the well-spread boards which followed, were profitable. A few days afterward I was surprised by a notice from the people of Cottage Grove, that they had appointed a neighborhood meeting to be held on New Years' day and eve, at which my presence was very much needed. They ventured to call it a *donation party*, although they

took pains to inform me that it was not proposed with an expectation that they would be able to make a very substantial contribution for the support of preaching, so much as from a desire to express their appreciation of the privileges they have enjoyed the past year through the agency of the A. H. M. S. Another motive, doubtless, is the hope that it may do something towards uniting the heterogeneous elements which are found in almost every western neighborhood. There is strength enough, at least at two of my preaching points, to have built, ere this, a suitable house of worship, were it not for this *want of union*.

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## WISCONSIN.

*From Rev. J. D. Stevens, Monroe, Green Co.*

### Fruit Scattered.

The past year has been one of darkness and discouragement. I have seen but little fruit from my labors. That which had been previously gathered, was soon scattered again. One year ago last May, when this little church was organized, it comprised eighteen members. These were taken from eight families residing in the village of Monroe, and three families living in opposite directions in the county, four, seven, and fourteen miles distant. Since that time seven have been added, five of whom are from families in the village. Sixteen of the above individuals were heads of families. There are now residing in the village one male member, and three female members, besides my wife and daughter. Four families have left, eight have been dismissed by letter, and three others have moved into the country twelve miles distant, but still retain their connection. Ten of our members are living in different directions from Monroe from six to fifteen miles—six members only remaining in the village. You can get a glance at some of the discouragements which your missionary has to meet with in breaking new ground, and laying the foundation for building up our religious institutions in the great West. I have been on the border settlements a quarter of a century, and this county is the darkest and most discouraging field I have been in; and yet I feel a great reluctance to abandon it. I believe a better time is coming. Some seed has been sown which will yet bear fruit, and be gathered into the garner. In the midst of all this darkness and dis-

couragement, there are some faint glimmerings of hope—now and then a token of good.

Our Sabbath school is beginning to exert more influence, and enlist some who have heretofore taken no interest in the subject. There is some advance in the observance of the Sabbath; less business is done; more decorum and propriety of conduct are observable in the place of worship; and of late there has been an increasing attendance upon the preaching of the word. These things betoken an approaching change, and indicate that the ground should not be given up. One missionary surely cannot be too much for the whole of Green County, containing nearly 8,000 inhabitants.

*From Rev. C. W. Munroe, Appleton, Outagamie Co.*

#### Steady Improvement.

The last three months have witnessed a steady improvement. Important, and we think, permanently useful changes have taken place. The Sabbath school is on a more stable footing than ever before. The teachers evidently feel a growing sense of the responsibility of their office, and show an increase of interest for the spiritual welfare of their charge. The average attendance of the scholars has been greater than that of any preceding quarter. The interest manifested on the part of the scholars in the various exercises of the school, has also been unusually gratifying. Indeed, some of the more experienced teachers, who have been connected with large schools at the East, say that they never were in the school where *all* the children learned their lessons so well, and where all behaved so well during the exercises.

At our last communion season, nine joined themselves to the communion of this church, all from other churches. Our number is thus just doubled; and we have reason to believe that not only is our numerical strength thus increased, but that in the same ratio is the increase of our practical and spiritual power. There seems to be an increase of the spirit of prayer among the members, and a growing desire that God shall be glorified in the conversion of souls. This desire finds expression in actions as well as in words. Opportunities are daily sought for conversation and prayer with the impenitent; and at the weekly prayer meeting these efforts are made the topic

of remark and the subject of prayer. All this, and more which might be stated, are indications of good, in view of which I thank God and take courage.

### ILLINOIS.

*From Rev. E. Kingsbury, Danville, Vermillion Co.*

#### An Appeal in behalf of Nine Counties.

We have frequently called the attention of our readers to the productiveness of the Home Missionary enterprise, as illustrated in the religious history of Illinois. An abundant harvest has indeed been gathered; but lest it should be inferred that we are approaching the completion of our work in that State, we present, and commend to especial notice, the following, as a specimen of the statements frequently received from our missionaries.

After a residence of twenty years in this place, I am about as much alone as when I first came; and the most of the region round about is as destitute of missionaries as when possessed by the aborigines. Notwithstanding the vigilance and faithfulness of the A. H. M. S., there is still a region on the eastern side of Illinois, of nearly 200 miles in length and 100 in breadth, that has scarcely been explored by your missionaries. There are nine counties adjoining each other—viz. Iroquois, Livingston, Champaign, Dewitt, Piatt, Macon, Moultrie, Christian, and Shelby, none of which, I presume, have enjoyed the labors of one of your missionaries for a year, except the N. W. corner of Dewitt. There may have been missionaries sent to some of these counties, of whom I have no knowledge, but if so, it would be easy to find other counties, or large portions of them, sufficient to make good the wide field of destitution. I set it down as a fixed and lamentable fact, that there are yet 20,000 square miles in one body, in Illinois, which, up to this day, have not enjoyed the labors of a missionary for one year. Think of it! There is not, and never has been, a missionary stationed between this place and the Kankakee river, from 80 to 100 miles N.—none between this place and Springfield, 125 miles W.—none between this place and Vandalia, 130 miles S. W.—and none in the intervening spaces, so far as I know, and I claim as intimate an acquaintance with this wide moral waste as any other man. In several of these counties

I have been the first, and in some the only missionary or minister, that has ever preached the Presbyterian or Congregational faith.

I mention these destitutions not to censure the A. H. M. S. or its officers, who have more calls than they can answer with money and men; but to show that *they exist*, and that there yet remaineth much land to be possessed—such as overflows with milk and honey. I write to inform brethren living far away, that now is the time to rise up, enter in, and possess the land. The willing and obedient shall eat the fruit of it. These counties, though possessing the richest soil and a beautiful surface, are sparsely populated. Livingston, on the N. has the smallest population, 1,552. Shelby, on the S. has the largest, 10,428. The nine counties have an aggregate population of 35,933. Their increase within the last ten years has been 16,947. Thus the population has nearly doubled in ten years. The reason why they were not earlier and more densely settled is, they are inland counties, far removed from navigable waters, consequently far from market, and not easily accessible to travelers or emigrants depending upon public conveyances. Our former efforts at internal improvements not only did us no good, but involved the State so much in debt, as to deter capitalists and enterprising men from coming in.

Now it is next to certain, that within five years nearly 400 miles of railroad will be completed in the territory above described. Both branches of the Central railroad—the one running from Shelbyville to Galena, the other to Chicago—will extend through the entire length of this region. Besides these, there will be one, if not two railroads crossing the State from E. to W., connecting the Wabash with the Mississippi. These roads are now in the possession of able and efficient companies, which are prosecuting the work. Soon the iron horses will be skipping over the smooth prairies, outstripping the wolf and the deer, much to the astonishment of the natives, many of whom will sell out and journey on to more congenial climes. But others will pour in and occupy the choice land so long vacant, and now to be had for \$1.25 per acre.

In view of changes that evidently must take place, can we be too early or active in planting the standard of the cross, in every county, yea, in every settlement? As yet, we are behind almost every other denomination.

A few weeks since I heard the Mace-

donian cry coming across the prairies, from the heart of this great moral Sahara; so, on the first of this month, I started to go over and learn the cause wherefore they had sent for me. After traveling 70 miles, I found a small congregation, in a log school-house, hungering for the word. I tarried with them three days, preaching and visiting, and at their earnest solicitation, I organized a church, consisting of four males and two females. They hoped for more to join them, and were very anxious to obtain a minister, and showed a readiness to sustain one.

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*From Rev. Paul Anderson, Chicago.*

#### **The Scandinavian Immigrants.**

The trials of the missionary are not a few, especially when situated, as some of us are, in the midst of the most confused breaking up of old views and associations, and where things have not had sufficient time fully to mature. The transition from an Eastern to a Western life is productive of many and various developments; but the developments necessarily connected with the process of emigrating from monarchical Europe to republican America, are still more marked. The great mass of the emigrants, having been accustomed to "proper (!) subordination," finding themselves unexpectedly, or at least suddenly, in possession of "glorious American liberty," hardly know how to enjoy it, or wherein real liberty consists. Some seem to think that lawless indulgence is the sum total of liberty; while others can hardly realize that at last they have been brought by the good Providence of God, where they may, if they will, have full freedom to *do right*, in the widest sense, without being molested or made afraid; and this is my definition of "liberty."

The fluctuating state of our emigrant population here is the greatest hindrance to the rapid building up of a large and permanent church. Many of the emigrants remain here one or two years, or until they can recruit a little their exhausted means; then they go into the country to get a piece of land. But, while this keeps the church here in a weak state, it is perhaps the very best way of diffusing abroad that light and truth which gladden our hearts at home.

I trust that the seed of the word which has been sown during the year that is closed, has not been altogether unfruitful. Besides the greater permanence and es-

tablishment of many of the members of the church, sinners have been converted; and it is evident that, on the whole, the condition of the church, both temporal and spiritual, is in advance of last year. Opposition to the truth on the part of those who hate or pervert it, has been, and is, just as determined; but it has not been able to disturb us quite as much as formerly. Many family altars have been erected during the past year, and the proportions of a christian character better developed in many a young disciple.

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### MICHIGAN.

*From Rev. D. M. Cooper, Saginaw City, Saginaw Co.*

#### A Good Beginning.

I entered upon my labors here in June last. In many respects, the field promised to be a difficult one for an inexperienced licentiate. The church was but a church *nominally*: it had been without a pastor or minister for nearly two years; no Sabbath school was in operation, no prayer meeting established. Of the four male members whose names were on the church records, but two remained residents of the village; and of the seventeen female members, all but seven had taken up their abode elsewhere. The few who remained were accustomed to attend the preaching of whatever minister happened along.

The state of morals in the community was shocking. Swearing was universally practiced. Sabbath profanation was little thought of; and the city was noted, far and wide, for its dram-selling and dram-drinking. Besides the resident citizens, there was a floating population of lumbermen, a class of men proverbially hardened, and inaccessible except through the agency of the Bible or the Tract.

But though there were many difficulties in the way of your missionary, there were not a few encouragements. If some members of the church had left, there were quite a number of individuals ready to renew their covenant vows by presentation of their letters as soon as an opportunity presented itself. There was also on hand a very fair subscription towards erecting a church edifice. There was a disposition manifest to work for Christ, could they only secure an ambassador of Jesus to assist them. Another encouragement was the impulse which the increasing lumber trade had given to the place. Springing up, as it did, a vil-

lage of mushroom growth, during the speculation mania of 1837, it had remained stationary ever since, as its wood-colored houses, and unfinished public edifices, and untraveled streets clearly testified. But the increase of business was such as to demand the establishment of a regular line of steamboats between it and the emporium of the State; and the country was fast being settled by industrious Germans. On the opposite side of the river, and about two miles below Saginaw City, a new village (East Saginaw) had sprung up within eighteen months; and where but a year and a half ago had been an unbroken forest, was seen a large warehouse, a grist mill, a hotel in process of erection, and some 60 or 100 dwellings, but no meeting house.

Here, then, was a field of usefulness and incitements to duty. There can be but little doubt that in Saginaw is to center the trade of nearly all Northern Michigan, when once the country is settled; and that can be at no far distant day. Emigration is doing its work surely, and with a healthful rapidity. Your missionary, then, need not urge upon you the importance of aiding our feeble beginning, especially as the prospect of being before long able to support ourselves is exceedingly fair.

Since last Spring, the Gospel has been preached to an attentive congregation, averaging in number from seventy to a hundred. A Sabbath school has been organized, and regular prayer meetings have been established. And although I can speak of no revival; yet—what is much for this place—there has been an interested hearing of the word, and regularity in the sanctuary services. Moreover, yonder stands as beautiful a church edifice as can be found in Northern Michigan, erected mainly through the energy of *one man* in our little society.

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*From Rev. J. Marsh, Tekonsha, Calhoun Co.*

I have now thirteen different preaching places, in addition to the two places of stated preaching on the Sabbath. They are from two to fourteen miles distant from me, and about twenty miles from one extreme to the other. The desire for my labors is increasing. Several other points need to be occupied; but at present I cannot occupy them, without neglecting others more important. I see some encouragement at every place where I go. Occasionally skeptical men are pre-

sent, whom I have never seen at meeting before. I am about commencing an extensive visitation in connection with my preaching. O, how much we need a revival! O, for a spirit of prevailing prayer, and firm, unwavering faith!

#### Prevailing Errors. 3

The present is a time for the promulgation of deadly errors in this region. Swedenborg's sentiments are assiduously propagated; and people are professing to hold communion with the spirit world, and learn by rappings, and things if possible still more absurd, the views and feelings of the departed dead, and getting from them something to contradict the Bible. These are prevailing errors, not directly where I labor, but in places around. The tide of irreligion is rising high. Vain amusements—sinful pleasures—are captivating the young. Intemperance and Sabbath breaking are very alarming among us. The enemy is coming in like a flood. Oh, may the Spirit of God raise a standard against him! The need of a powerful revival of religion extending over our county, and State, is painfully felt. I believe that ministers around are to an unusual degree laboring and praying for this definite object; and I hope it is the case with private Christians also. How much we need the prayers of Christians everywhere!

*From Rev. P. Shepherd, Dover, Lenawee County.*

#### What hath God wrought!

This day closes the fifth year of my labors among the people of my present charge. Permit me to take a retrospect of *what God hath wrought* through the imperfect labor of your missionary, during this period. When I commenced my labors here, the church of Dover had only sixteen members. We worshiped in a log school-house, with an average congregation of about twenty five, including men, women and children. Now we have forty church members, a beautiful and convenient church edifice, and an average congregation of about one hundred. The past year we have enjoyed a precious revival, by which the church has been very much refreshed, and some fifteen of the impenitent hopefully converted. Of its fruits eleven have been received into the church, and we hope others will be, at our communion next Sabbath.

#### From a Missionary Report.

##### Contests with Skepticism.

Our contest with skepticism is not very apparent, but it is real in many points. They do every thing in their power to thwart our religious interests. They have long labored to injure the church. The contest is yet unsettled in the district school. We have now a board opposed to progress; but they seem to court our favor by employing as teachers two Presbyterian professors, a young man from a neighboring town, and a young woman of active piety of our church, but neither of them qualified for the place. The schools will soon be closed. These events are adverse, but I trust they will work for good. In our Lyceum, this winter, one of our skeptics proposed the question, "Is man accountable for his belief?" After some weeks we took it up and it was largely discussed. But the negative was sustained only by one, who declared at the close that his sentiments were on the other side. No open opposer was present. The fact is, these men have no stability in anything, and our greatest difficulty with them is, they will never "stand a shot."

#### KENTUCKY.

##### The Leaven working.

Since my last report, I have held a protracted meeting, at which time we received four additions on the profession of their faith, and the members of our little church were more awakened and aroused than I have seen them for the last twelve months. Besides this, there was a most happy impression made on several prominent men, whom we had almost given over as hopeless. The influence of the church was also extended to a number who had never before been brought within the range of my visits, or to the house of God on the Sabbath. Their interest on the subject of religion seems to be permanent, as they have continued their attendance on public worship, and rather seek conversations with me than avoid them. On one occasion, at a night sermon, not long since, it was remarked that the entire adult population of the village, white and colored, without a dozen exceptions, were present; and a more deeply attentive congregation I never addressed. I can also see an enlarged and more constant attendance on preaching than I have witnessed since I took charge of the church.





*The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums during the month of February, 1852.*

<b>MAINE—</b>			
M. D., \$100; H. F., \$100,		\$200 00	
<b>NEW HAMPSHIRE—</b>			
Received by Rev. B. P. Stone, New Hampshire Miss. Soc.,	500 00		
Antrim, legacy of Susannah Spaulding (previously ac- knowledged, \$275),	35 50		
Bradford, legacy of Mehitabel Sawyer, to const. her sister, Mrs. Sarah Goff, of Henniker, a L. M.,	30 00		
Henniker, Cong. Ch. and Soc.,	90 00		
Holla, Cong. Ch. and Soc.,	33 35		
Mount Vernon, Mrs. S. E. Starrett,	10 00		
Pelham, John Tyler, to const. Mrs. Jemima M. Tyler a L. M.,	30 00	728 85	
Meredith Bridge, Fem. Benev. Soc., by J. K. Young,	5 00		
<b>VERMONT—</b>			
Brattleboro', M. Wilder,	2 00		
Wallingford, to const. Rev. Wm. Mitchell a L. M., by Mrs. G. M. Hill,	30 00		
<b>MASSACHUSETTS—</b>			
Home Missionary Society, by B. Perkins, Treas.,	4,000 00		
Aakburnham, J. D. and E. W. Crosby, Boston, legacy of James Blake, by Chas. Blake, \$200; T. S., \$0,	206 00		
Conway, Mrs. Hester S. Emerson, L. M., by Rev. G. M. Adams,	30 00		
Hampshire Miss. Soc., by E. Williams, Treas.,			
Northampton, First Parish La- dies, \$38 18; Young Ladies' Benev. Soc., \$75; Dr. Ben- jamin Barrett, to const. Miss Mary W. Barrett and Miss Mary S. Lathrop, Life Mem- bers, \$60; Legacy of Ed- ward S. Walker, \$2,	225 18		
Southampton,	68 25		
West Hampton,	59 96		
Whately, Second Parish,	35 00		
Williamsburgh,	41 30		
Other sources,	31	430 00	
Shrewsbury, Cong. Ch. and Soc., to const. Mrs. Frances B. Williams a L. M., by Rev. N. W. Williams,	36 00		
Sippican, Cong. Soc., in part to const. Mrs. Sophia M. Briggs a L. M.,	15 00		
Wrentham, Miss Cynthia Hawes, L. M.,	30 00		
<b>CONNECTICUT—</b>			
Cheshire, Cong. Ch. and Soc., by C. Do- little,	21 04		
East Haddam, Fem. Cent Soc., by Mrs. Sarah B. Parsons,	5 00		
Greenfield, Cong. Ch. and Soc., \$26; La- dies' Sew. Soc., \$10; by Rev. T. B. Sturges,	36 00		
Guilford, I. Clark,	2 00		
Litchfield, H.,	1 00		
Meriden, Central Cong. Ch., by Rev. A. A. Stevens,	20 00		
North Branford, James F. Linsley, \$50; Miss Sarah Linsley, \$10; to const. Mrs. Mary F. Montague and James L. Mon- tague, of Pierrepont, N. Y., Life Mem- bers,	60 00		
Preston, First Cong. Ch., by Deac. Charles Meech,	19 25		
Stonington, Aux. Miss. Soc., by Miss L. A. Sheffield,	25 00		
Wethersfield, in part legacy of Mrs. Martha Bulkley, by Seth Terry,	1,354 10		
Willington, in full to const. Bernadotte Bancroft a L. M., by Deac. John Tur- ner,	24 25		
<b>NEW YORK—</b>			
Adams' Basin, in part legacy of Ab- ner Adams, by Myron Adams,	100 00		
Auburn, Theo. Sem. Soc. Inq., by R. R. Booth,	10 09		
Brooklyn, Mrs. Sarah E. Austin, in part to const. Elijah D. Murphy a L. M., Fulton Avenue Cong. Ch., Mon. Con. Coll., by J. A. Horsey,	90 00		
South Presb. Ch., by W. R. Dwight, Mon. Con. Coll., \$114 35; W. C. Bowers, to const. Mrs. Elizabeth H. Bowers, Miss Catharine Bowers, and Miss Josephine O. Bowers, Life Members, \$100; D. W. Ingersoll, to const. Mrs. D. W. Ingersoll a L. M., \$30; Mrs. Dunning, to const. Miss Julia A. Dunning a L. M., \$30; T. M. S., \$2; Edward A. Lambert, L. M., \$30; Coll., \$120 27,	426 62		
Circleville, Presb. Ch., by Rev. A. O. Pe- loubet,	19 00		
Cutchogue, L. L., Presb. Ch., by Rev. J. Sinclair,	16 44		
Dansville Village, Second Presb. Ch., by W. F. Clark,	12 00		
Gouverneur, James Rogers, by H. D. Smith,	3 00		
Hudson, Presb. Ch., by Charles Paul, Kingborough, Legacy of Deac. Samuel Giles, by J. Giles, \$50; A. Simmons, \$1; by Rev. E. Yale, D. D.,	51 00		
Le Roy, Presb. Ch., to const. Mial Peck, Mrs. Susan M. Kellogg, and Miss Mar- tha L. Newcombe, Life Members, by L. Skinner,	97 50		
Lewis, Rev. Cyrus Comstock, L. D., Mexico, in part legacy of Peter Chand- ler, by S. H. Stone and J. S. Chandler, Ex'rs,	100 00	5,000 00	
Minaville, School Dist. No. 7, Mon. Con. Coll., by J. Johnson, Treas.,	26 00		
Moorea, Rev. C. M. Seaton and family, by C. A. Allen,	10 00		
Mount Hope, Cong. Ch., by Rev. A. Downs,	11 00		
New York City, viz: R. M. Buchanan, to const. Sarah H. Buchanan a L. M.,	30 00		
T. B. Richards, \$1 50; Alice H. Walk- er, \$1; M. Merrill, \$2, Broadway Tabernacle, H. M. Assoc., by T. E. Smith,	4 50		
Carmine St. Ch., Sab. Sch. Miss. As- soc., by A. Boynton,	49 00		
Fourteenth St. Presb. Ch., by J. S. Por- ter,	79 73		
Mercer St. Ch., Anson G. Phelps, Jr., in part, \$500; B. F. Butler, \$75; Nor- man White, \$50; C. Smith, \$20; J. W. Tucker, \$10; J. P. Crosby, \$10; J. F. Worth, \$50,	293 94		
Church of the Puritans, G. D. Phelps, Spring St. Ch.,	715 00		
Thirteenth St. Presb. Ch., by J. Dan- forth,	75 00		
	20 00		
	50		

\* The collection from Moultonborough, N. H., in the March No., should have been from Marlborough; also from Pittsfield, N. H., should have been Deac. J. L. Thorndyke, in part to const. Sarah L. Thorndyke a L. M.

Union Theol. Sem., Mon. Con. Coll., by J. McCampbell,	3 00
Poughkeepsie, Rev. T. S. Wickes,	50 00
Schenectady, Presb. Ch., by Rev. J. H. Noble,	60 00
Shaker Island, Presb. Ch., by M. D. Lopez,	21 87
Shicksville, First Cong. Ch., by Rev. N. H. Barnes,	10 00
Somera, Ladies' Miss. Soc., by Rev. D. D. T. McLaughlin,	13 54
South America, by Rev. A. C. Frissell,	43 35
Troy, First Presb. Ch., of which \$30 is to const. Mrs. Olivia Stevens, of Montreal, a L. M.,	176 82
Anonymous,	4 52

## NEW JERSEY—

Bloomfield, Presb. Ch., Z. B. Dodd, L. M.,	30 00
Caldwell, Presb. Ch., Mon. Con. Coll., \$99; legacy of Mrs. Parnella Moore,	59 00
\$10; by J. Provost,	10 00
Morristown, "Contribution,"	1 00
Orange, Rev. Dr. Fisher,	2 00
Plainfield, John Sayre,	2 00

## MISSISSIPPI—

Louisville, L. Keese,	10 00
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## OHIO—

Brunswick, Presb. Ch., to const. Dr. I. C. Preston a L. M., by Rev. T. Williston,	30 00
Huntington and Wilkeville, by Rev. H. R. Howe,	18 82
"Jersey, Licking Co.,"	4 50

## INDIANA—

Lima, Coll. by Rev. A. S. Wells,	14 27
Pleasant Ridge, Presb. Ch., by Rev. A. Loose,	4 50

## ILLINOIS—

Elkhorn Grove, Presb. Ch., by Rev. Silas Jessup,	5 00
Newark, Cong. Ch., by Rev. L. Farnham,	3 40
Perru, J. H. McMillan,	10 00
Pleasant Prairie, Rev. J. C. Campbell,	12 50
Rock Island, Second Presb. Ch., by Rev. E. D. Holt,	6 50
Rockport and Atlas, Cong. Ch., by Rev. A. W. Fletcher,	16 25
Thorne Grove and Beebe's Grove, Cong. Ch., by Rev. L. C. Gilbert,	9 70
Tealona, Cong. Ch., by Rev. S. E. Wright,	10 00
Tremont, Cong. Ch., by Rev. Wells Andrews,	18 00

## MICHIGAN—

Allegan, First Presb. Ch., to const. Rev. C. M. Morehouse a L. M.,	30 00
Bedford, Cong. Ch., by Rev. I. C. Crane,	3 00
Palmyra, Rev. J. Cochran,	5 00
Portland and Lyons, Cong. Ch., by Rev. H. Root,	3 00

## MISSOURI—

Mount Zion, Presb. Ch., by Rev. G. A. M. Renshaw,	7 30
St. Francisville, Presb. Ch., Young People, by E. C. Hyde,	10 75

## WISCONSIN—

Deiwaan, in part of legacy of Miss Lydia Perkins, by Rev. L. Foote,	14 25
Elkhorn, Cong. Ch., by Rev. S. E. Miner,	4 00
Lancaster, Cong. Ch., by Rev. S. W. Eaton,	10 00
Madison, First Presb. Ch., Mon. Con. Coll., \$1 75; Mrs. Bethia Sage, \$5 25; by S. B. Peck,	7 00

## IOWA—

Danville, Cong. Ch., by Rev. R. Gaylord,	7 25
Muscatare, Cong. Ch., by Rev. A. B. Robbins,	10 50
Warren, Cong. Ch., by Rev. D. B. Nichols,	3 40

## SOUTH AMERICA—

Buenos Ayres, S. A. Van Blarcom, to const. Mrs. Abby Van Blarcom a L. M., by Rev. W. H. Norris,	30 00
	\$15,308 24

JASPER CORNING, Treasurer.

## Donations of Clothing, &amp;c.

Meredith Bridge, N. H., Ladies, by Rev. J. K. Young, a box,	48 00
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Receipts of the Western Agency at Geneva, N. Y., from Dec. 16, 1851, to Feb. 16, 1852. Rev. JOHN A. MURRAY, Secretary.

Albion, Ladies' H. M. S., by Mrs. Royce, Treas., \$23; others, \$58 43, in full to const. Rev. A. L. Brooks and Mrs. Sarah T. Brooks, Life Members,	83 48
Andover, by Rev. Charles Kenmore,	11 50
Auburn, Second Presb. Ch.; by S. W. Arnold,	85 75
Barre Center, Rev. Bela Fancher, \$10; others, \$18 83; S. Hatch, for H. M., \$0 50; Mrs. Sarepta Foster, for H. M., \$0 50,	29 83
Brockport, Mrs. Lydia Gifford, \$10; others, \$50,	60 00
Burdette, bal.,	11 03
Burns, by Rev. S. A. Rawson,	25 00
Candor, by Rev. Mr. Benedict,	15 00
Centerville and Eagle, by Rev. L. B. Waldo,	30 00
Clarkson, in part,	12 35
Clyde, by Rev. Mr. Ward,	23 00
East Palmyra, by Rev. Mr. Platt,	21 00
East Vienna, by Rev. Silas Hawley,	40 00
Eden, family mission box, by John Peck,	5 00
Gaines, by Rev. D. F. Judson,	4 75
Gates, Presb. Ch., by Wm. Alling,	18 00
Geneva, A. W. Langdon, in full to const. Mrs. A. W. Langdon a L. M., \$10; Rev. J. R. Boyd, in part to const. Mrs. Boyd a L. M., \$10; Ladies' H. M. S., Mrs. D. L. Lum, Treas., to sustain a missionary at the West, and to const. Mrs. R. H. Lawrence, Mrs. Graves, and Mrs. Ellen Hall, Life Members, \$90; others, \$23 18,	133 18
Genoa, King's Ferry, by Rev. N. D. Graves,	51 00
Second Presb. Ch., by Rev. M. Thatcher,	25 00
Gowanda, by Rev. L. S. Morgan,	19 50
Hammondsport, Coll., and Ladies' H. M. S., by L. D. Hastings,	30 43
Howard, by Rev. L. Rose,	9 00
Huron, by Rev. R. Dunning,	7 00
Ithaca, Presb. Ch., Mon. Con. Coll., by Joseph Esty,	30 16
Jefferson, by Rev. Mr. Shearer,	25 00
Junius, by Rev. Mr. Jones,	16 00
Livonia, by Rev. R. G. Riley,	11 00
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*Receipts of the New Hampshire Missionary Society,*  
from Sept. 25, 1851, to Feb. 25, 1852. Rev. BEN-  
JAMIN P. STONE, Secretary.

Acworth, Cong. Ch. and Soc., §38; La-	
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Andover, Mass., Miss Harriet Tolman,	7 00
Barrington, Cong. Ch. and Soc.,	11 00
Bedford, Presb. Ch. and Soc.,	3 50
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Nathan Stickney, §10,	34 00
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Epping,	17 50
Franklin, §11 52; in part of legacy of	
Abigail Sauborn, §50 27,	61 79
Great Falls, Cong. Ch. and Soc.,	32 75
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Soc.,	17 19
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Hebron, a friend,	1 00
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T. Kittridge, §5; John Bruce, §10; Deac.	
J. A. Stennett, §10,	62 52
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L. French, §5,	37 28
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Great Falls,	50 00
Langdon,	7 00
Lyme,	5 00
Northwood, Aug. 13, 1851,	10 00

South Concord,	28 64
Wilton,	9 00
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	\$1,786 15

*The Massachusetts Home Missionary Society ac-*  
*knowledges the receipt of the following sums in the*  
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*Treasurer.*

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Coll.,	50 00
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Year's Offering,	65 46
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Miss Abby B. Whitcomb a L. M.,	30 00
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dies' Read, and Char. Soc., §11 90; to	
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Dodge, L. Ma.,	75 00
Westford, Fem. Char. Soc.,	12 75
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Mrs. Harrison Parker a L. M.,	30 00
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A friend, §5; do. §3; do. §6,	14 00
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THE  
HOME MISSIONARY;

FOR THE YEAR ENDING

**APRIL, 1853.**

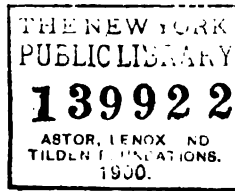
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Go, . . . . . PREACH THE GOSPEL.—*Mark* xvi. 15.  
How shall they PREACH, except they be sent!—*Rom.* x. 15.

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# THE HOME MISSIONARY.

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Go, . . . . . PREACH the GOSPEL, . . . . . *Mark xvi. 15.*

How shall they preach except they be SENT? . . . *Rom. x. 15.*

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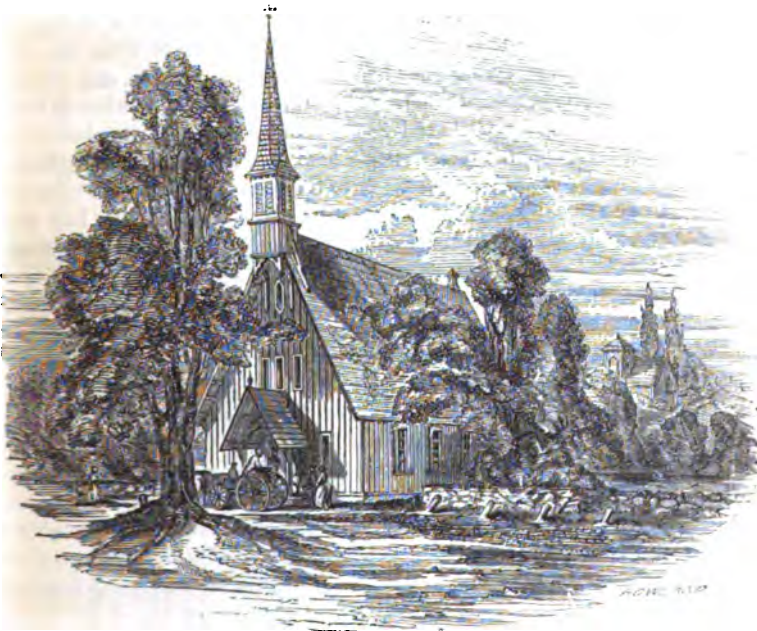
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## Village Meeting Houses.

WE commence the TWENTY FIFTH VOLUME OF THE HOME MISSIONARY with the plan and description of a Village Church—the first of several which we are permitted to expect from the liberality of Mr. WILLIAM BACKUS, Architect, of Jauncey Court, New York.

From his sympathy with the Home Missionary cause, Mr. Backus is induced to offer his services, without charge, in furnishing detailed working drawings, specifications and esti-

mates, to churches aided by this Society. Applications for this object should be addressed to him, as above, and should be accompanied by a diagram or description of the ground on which it is proposed to build. He will also furnish drawings for sheds, fences, &c.

The following remarks of Mr. B. on the general subject of rural and village churches are so replete with good sense and artistic feeling, that we take pleasure in laying them before the readers of the Home Missionary, in connection with a description of the plans which are more specifically the subject of this article.

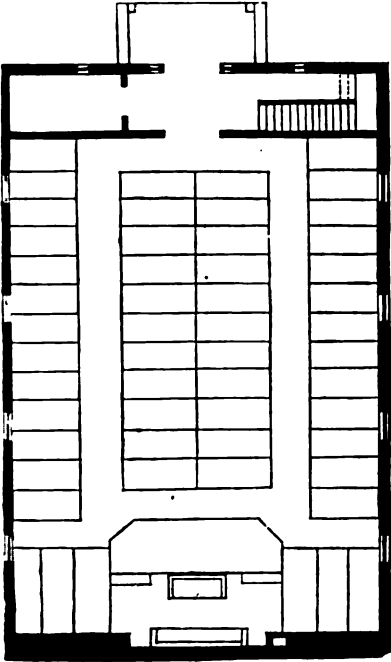
VIRGIL, in one of his *Bucolics*, relates the surprise of a shepherd who, on visiting Rome, found that it differed from his own village, in character as well as in size. He had supposed it to be as the ewe to her lamb; and found it as the tree to the reed. The shepherd was in advance of many men of the present day, who have not yet learned that the same relation still exists between large and small communities. Where large numbers of people are collected, many peculiar customs are introduced in the manner of life and mode of building, which, though unavoidable, are not in all cases desirable; but which are often copied in smaller neighborhoods, where they are unnecessary, and—still more—disagreeable. Houses of worship for small congregations, have too frequently been constructed without adaptation to the people for whom they were erected; and many a one may now be seen, in various villages in the country—a reduced copy of some more ambitious building in a larger town—standing, with white walls and huge naked windows staring upon open fields, with not a tree to shield it from the summer sun, or from the winter wind, which howls through the high and half open foundation walls, and rattles the agued sashes with every gust. Perhaps the front, designed as Grecian in feature, has columns and pilasters, capitals and bases, with proportions stretched or contracted to suit the carpenter's convenience—a knot here and there showing through the paint on what represents a marble block, or a nail protruding from a counterfeit granite step. In the interior, high, white walls glare far above the half empty and forbidding side galleries; and from the lofty pen the minister seems to shower down his instructions, as from a superior region, upon hearers shivering and aching in straight backed pews, or wincing under the sun's rays, streaming through the broad uncurtained windows—the whole appearance of the building bleak, naked, and desolate without; cheerless and uncomfortable within. The child accustomed to attend meeting in such a house will be apt to look upon worship as a task, and the close as the most desirable part of the services.

The purposes of united worship are probably never better accomplished than in the meetings held at private houses; and when increasing numbers make enlarged accommodations necessary, it is desirable to retain as much as possible the social, home-like feeling which characterizes the more humble assemblies. The place of meeting should therefore be as inviting as possible, and all its arrangements should contribute to the *enjoyment* of public worship. It should be the sabbath *home*—the *family room* of the church.

The influence of the building upon the character of the community, by inciting to habits of neatness and the elevation of taste, though of minor importance, is too great to be overlooked. To this end, the location, size, materials, form and embellishments of the structure, should be adapted to one another, to the purpose designed, and to the people to be accommodated. Features which in stone are majestic, may look ridiculous in wood; and the temple which, massive and spacious, on the summit of a hill awes the spectator, may be contemptible when reproduced in miniature in a different location. Especially, should the whole building be *truthful*. If stone or brick cannot be employed, use wood, and let it *appear*

as wood. If oak be not convenient, use pine, without being ashamed of it. Lying plaster and prevaricating paint, in houses of worship, may cause more falsehood elsewhere than their authors suspect.

The building represented at the head of this article is designed to embody these ideas, at an expenditure not exceeding the cost of ordinary houses of the same capacity.



my, considering the height of room. The room is designed to be warmed by a stove in a small cellar under the front end, thus obtaining more direct benefit from the fire, and avoiding the noise, dust and



other inconveniences of stoves in the room. If desirable, however, stove room can be had by the side of the entrance. Ventilation is provided by means of an opening into the gable, front and rear, and others in the ceiling, all to be opened and closed by means of cords. The walls may be colored a tint slightly turned from white; the recess behind the preacher should be of a dull shade, and all severe contrasts of color, or of light and shade, should be avoided in the arrangement of the window curtains or blinds and the pulpit furniture. Bright colored cushions and trimmings should not be used, where so constantly in sight. In lighting for evening meetings, the lights should be so arranged, if practicable, as not to be in sight of those looking at the minister. More drowsiness and headaches in time of worship are caused by the bad arrangement of color and light around the pulpit, than many apprehend. The outside should not be painted too dark, nor yet

The building is 50 feet long by 32 feet wide on the outside, built of wood, and having seats for 250 persons. The walls are low, and the ceiling is finished into the roof, giving all the advantage of a high room, without its cheerless aspect. A choir-gallery occupies the space over the porch. The pulpit is elevated three steps, and consists of a platform and desk. The rear wall is firred out to the front line of the chimney, except a recess behind the pulpit. On each side, a closet is provided for receiving the Sabbath school library. The seats are without doors. An open porch covers the platform in front of the building, to which people may step from wagons or other vehicles. The outside covering of the house is placed vertically, protected by battens at the joints, as more in keeping with the form, and more durable than clapboards. The roof and spire are shingled. The steepness of the roof is adopted for its durability and its economy.

of pure white. There are no outside blinds. The grounds should be enclosed, and the improvements which are made upon them should be such as will not need continued attention. Protection for horses should be provided so far in the rear as not to create disturbance; and the ground should be sufficiently large for that purpose. Perennial shrubs and forest trees, planted without stiffness of arrangement, should be made to contribute to the pleasant appearance of the spot. By all means retain any tree that may be on the lot already.

**Cost.**—The whole building, complete, is estimated to cost \$2,500, with work and materials at New York prices. This is thought to be a liberal estimate. If desirable, the building can be erected at different times, as the wants or means of the congregation may determine; the turret, porch, gallery, and decorations of ceiling being added after the shell is put up. This would reduce the first cost some six hundred dollars. The last named ornaments are designed to be of wood, nailed to the ceiling. In a timber country probably this estimate would be considerably too large; as in this city, at present, all materials are high.

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## Missionary Intelligence.

### IOWA.

*From Rev. G. B. Huchcock, Eddyville,  
Wappello Co.*

#### Improving Habits.

The quarter which has just closed, has been one of some interest, and we hope, advancement. Our congregations, both in town and country, have been more full and regular than heretofore. Regularity on the part of those who do not belong to the church, is very uncommon in this country. We seldom have the same congregation to preach to twice in succession. This roving disposition will soon give place, we trust, to a steady attendance upon the word and ordinances of God's house; so that those who now only hear occasionally a sermon, will be brought under a continued influence of Gospel truth.

Three were added to our church at our last communion, which was an interesting season to the church and the community.

The present winter has been the coldest experienced in Iowa since the winter of 1842 and '43. In consequence of the extreme cold, we have been obliged to abandon the house which we have heretofore occupied, and are now, by invitation, holding our meetings in the Methodist meeting house. Our own house is now under contract; and we hope to have it finished early in the coming season. The superintendence of this work, which devolves entirely on myself, requires much of my

time and thoughts—too much, I fear, for the present benefit of the people or of myself. The hope, however, of having a house where we can worship without molestation, leads me to take a course which, under other circumstances, I should regard as unwise. We now have to conform to the arrangements of other denominations, so that we can have nothing like system in our work, but have to fill up such time as is not occupied by others.

#### Losses and Liberality.

It will be a heavy draft upon our little church to meet the expenses of their meeting house. Most of them sustained losses, or failed to raise a crop the last year, in consequence of the flood which swept through this valley in the summer; but notwithstanding this, they manifest a commendable zeal in the work. Some of our members who are not worth \$200, have subscribed \$50, and will do more if it is needed. I am encouraged, from these facts, to hope that we shall be able to build our house, principally, with our own means. "The people have a mind to the work."

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#### The Last shall be First.

Here is a missionary who is literally on the frontier; and yet from the account he gives of the spirit of the people in favor of

improvement and reform, it seems probable that they will soon be superior to many communities in the East, who have had a quarter or a half century of Gospel cultivation.

On my West I can extend my labors indefinitely—to the Rocky Mountains, for ought that I know—so that I may for the time being claim the honor of being a *frontier missionary*. West of my field there are no post-offices, no school houses, no organized towns, no school districts. Indeed, in the western and southern parts of my own field, there are neither school houses nor school districts; and as to houses of worship, they are visions of the future—some of them of the *distant* future.

In addition to my Sabbath labors, since I moved, I have visited nearly every family in the settlement, distributing tracts and getting subscribers to the American Messenger. I have succeeded in getting it taken in every family except one, so far as I have gone. I have obtained 50 subscribers, and expect some 8 or 10 more. Also the Child's Paper goes wherever there are children. We have regular monthly Temperance meetings and addresses. We had a groggery last season; but it is broken up, so that I do not know of *any place where liquor can be had*. We intend moving for the Maine Law next season, when our legislature meets. We have a Maternal Association, which meets monthly; by this I hope to do something, by way of lectures, reading matter, and suggestions, through Mrs. G., for the young. I feel that influence exerted in this way, will be like affecting the fountains, causing them to send forth sweet waters instead of the bitter now sent forth.

We are doing something in Bible distribution by way of rewards for committing the Assembly's Catechism. We have an interesting Bible class, which meets once in two weeks. It has now been in operation about nine months, and seems to become increasingly interesting.

#### An Impulse Given.

During my short stay here, I have seen much to encourage me. My audience on the Sabbath has been constantly increasing. Yesterday, the number was nearly twice that of my first Sabbath, notwithstanding the mud was almost impassable. This increase of numbers has waked up the members of the church, weak as they

are, for a new house. Even the effort to build, and that without foreign aid, is noble. One member of the church, living eight miles distant in the country, has offered three hundred dollars for a new church; and he is not wealthy. Others will give fifty, and a hundred, that might be called poor mechanics or farmers. One widow lady, a member of the church, I understand has one hundred dollars laid aside especially for the new church.

I mention these few things to show that—outwardly at least—the prospects of this feeble church are brightening. And I know not why such an enterprise here, and one undertaken by so few, might not be taken as an index of their religious principles and feelings.

Such is the shrewdness and intelligence of many in such a village as this, that I never felt myself called upon to exert myself more in preparation for the Sabbath than here.

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#### Encouraging Meetings.

From Rev. J. V. A. Woods, Red Rock, Madison Co.

We held our communion at Red Rock in January, and it was very solemn and interesting. The attendance was large, and impressions that we trust will prove lasting, were made on the minds of some who have not professed religion. Also, a week since, we held a communion at Pleasantville church, and it was an interesting occasion. All the unconverted seemed to realize that they must repent and believe the Gospel, or perish forever. They were not ashamed to come forward, and present themselves as seeking salvation.

Our prospects are quite encouraging. Christians here love to meet for prayer, and are always ready for every good word and work. At Red Rock the prospect is that we shall have a large, growing and efficient church. Our church edifice is to be dedicated on the 4th of July; at which time, also, we expect to have a Sabbath school and Temperance celebration.

The prayer meeting at Pleasantville is such as you would like to be in. In short, the churches in this field are beginning to awake to duty, in various respects, and there is an urgent and increasing demand for more laborers.

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*From Rev. W. A. Keith, Tipton, Cedar Co.*

Mr. K. preaches a part of the time at other stations. Of one of these, Pedee, he gives an encouraging account, as follows:

My congregations at Pedee have always been large, the great difficulty being the want of a suitable house of worship. It is hoped that the effort already commenced to erect a meeting house, will, during the coming year, be carried through. They have no preaching at present, neither have they had since last spring, except what I furnish. A commendable effort has recently been made here, to increase the interest in the cause of Sabbath schools. About seventeen dollars was raised at a recent meeting of the citizens, towards enlarging the library of the school in the place; and a stimulus was thus given which, it is hoped, will be of essential benefit to the cause. It is my object to encourage any thing in respect to which the people seem to be interested, that is at all connected with the common cause of improvement. This neighborhood has ever manifested more than ordinary interest on the subject of education. Their schools are kept up about eight months out of the twelve, and are furnished with competent teachers. They have made the beginning in respect to a circulating library, which now contains about one hundred choice volumes of general reading. I look upon all this as promising important help to the work in which I am engaged, and I hope at some future day to report most favorable results therefrom.

#### Obstacles.

The proprietor ——— has done all he could to prevent any action on the part of the people favorable to the cause of religion, even refusing to sell land for a school house, unless a vote was passed that no religious services should ever be held in it. But God will cause the wrath of man to praise him. There is now less liquor drank there, and better attendance on religious exercises, than at any other village of the same size in this region.

#### What does it mean?

I have never experienced the trouble with unworthy professors that I have here. I have learned that no letters can be trusted. Several persons have come here with recent letters; but a residence

of a few months has shown that they were unfit for any church. The West—especially the extreme West—is a crucible in which Eastern piety is tested.

### MISSOURI.

*From Rev. T. S. Reeve, St. Joseph, Buchanan Co.*

#### Revivals in Western Missouri.

During the winter I went to Parkville, and together with Rev. F. Starr, of Weston, labored some two or three weeks. God blessed us, poured out his Spirit, and hopefully converted some thirty or more persons—many of them heads of families.

On Feb. 15th, we closed a meeting in my church at this place, which commenced on Thursday before the 4th Sabbath in January. Revs. G. S. Woodward and F. Starr were present. God blessed their labors here. More than sixty asked the prayers of God's people; more than forty professed to have obtained a hope in Christ; and twenty nine have united with this church by public profession of their faith. Among these were sixteen young men—some of whom were among the influential class of society. There are some more whom we expect to join the church after a little.

For these things, so undeserved on our part, "we thank God and take courage," hoping that we may have something yet to write which shall gladden the hearts of those who, for so many years, have generously aided this church in its growth from infancy to manhood. Prospects look brighter now than they ever have done. I think I can say that this year will be the last this church will ask aid; and soon it will begin to pay back, with interest, the sums already received. I have never felt so encouraged as now. Oh! may it please the King of kings to continue his spiritual blessings and encouragements!

*From a Missionary Journal.*

#### Fairstaking to hear the Gospel.

It is a prevailing impression, that Western Missouri is a hard field for doing good. And it is true, that there are some circumstances which demand of the missionary who labors there, much sacrifice and toil. But no man who has truly given himself to

Christ in the work of the ministry, can fail to be moved by the evident desire for the Gospel, evinced on the occasions narrated below. Who can have the heart to turn away from communities thus disposed to listen to the word of truth!

At our meeting in this church, Brother T—— preached for us five sermons; three sermons were preached by ministers of other denominations; 12 sermons, in all, were preached during the five days and evenings of our meeting. Do you wish to know the distances some came, riding on horses, to the meetings? An old gentleman and young lady came 20 miles. Another gentleman, his wife and babe, 30 miles. Three young men, 35 miles. A man who is a member of my church came from home, 40 miles. A young lady and her brother, came 55 miles. These two knew no persons here, except a colporteur and myself. One lady, who is perhaps forty years old, who has not walked nor been able to sit up a day for ten years, was brought six miles in a carriage to the meeting. Perhaps twenty families encamped on the ground part of the time. Twelve young people inquired what they must do to be saved. One expressed a hope that her sins were forgiven.

October 30th. Left home at six o'clock, and rode 37 miles, "by a way that I knew not," and preached to a cabin full of people at night. One of my hearers had come 7 miles, another 14. The day following; I went, I think 20 miles, to B——, and preached at night in a school-room, where an Eastern young lady teaches. The next day I went with Rev. Mr. R—— to the place of worship (a cabin where a large family reside), and preached twice. The day following, which was the Sabbath, I preached twice. An old man, who had heard Presbyterian preaching in his youth, left his home before dawn on Sabbath morning, and rode 19 miles to our meeting. I preached at his house on the evening of the day following. The next evening I preached at S——. I came home on Wednesday, having traveled more than 120 miles, and preached eight times in seven days. The following Saturday evening and Sabbath, I preached in the northwest part of my parish. It was thought that we might lose something there, because of so little Presbyterian preaching. I had been absent from there for several months in succession.

I was sorry to learn, that Rev. —— did not come to S., or its vicinity. I cannot

go six Sabbaths in each month, and preach at the different places where they desire Presbyterian preaching. At one place they wish me to be with them two Sabbaths each month; at another place, they wish half of my time; at another one fourth; at another a fourth. How can I say No? when after listening attentively, they request me to "come again," or make another appointment? Half my time is desired at S. and vicinity. I have undertaken to preach for them one Sabbath in each month.

#### Leave not the Missionary to Toll Alone.

It is not pecuniary aid alone, that the missionary needs. He has wants that are heavier, and griefs that are sorer than temporal distress. The loss of souls affects him more deeply than his personal trials; and it is for their sake that he beseeches his benefactors to sympathize with and pray for him. Christian reader, place yourself in the missionary's stead, and help him by your earnest supplications at the mercy seat.

It has been about twenty years since there has been a revival here. The church that was once strong has become weak; some have removed to other fields, to return no more; and we read the names of others on the stones that mark the spots where their bodies sleep. The church now numbers about forty, and but few of these are as devoted to their Master's service as is desirable they should be. Their children are out of the church, many of them nearly grown; and among all the youth in this community, there are but very few professors of religion. For them there has been much anxiety felt the past year, and for them many an anxious prayer has been offered. We did hope that the Lord would visit us in mercy during the past year, and gather the young into the church. The year has passed away, and those fond hopes have not been realized. And now, with an aching heart, I commence the duties of the new year. "Looking unto Jesus" for help, I will endeavor to "know nothing but Christ and him crucified," among this people. O, could you feel all the anxieties that your missionary feels; could you know the sorrows that oppress his heart, when around him the impenitent are carried to the grave, how earnestly would you pray for the blessing of God upon his labors!

*From Rev. C. H. Heckman, German Missionary in Chariton Co. and vicinity.*

Some encouraging tokens have been given me in my work during the last quarter. In Carroll county, I have received into the church four persons by profession. The people there have also started in the work of building a house of worship in good earnest. They propose to build a house, framed and ceiled, 22 by 30 feet. Toward this, there has been subscribed \$110, in money. One of my members proposed to do the carpenter work, free of charge, for the love he has to Christ and his cause. Another member, who was one year ago a Catholic, offers to build and furnish the pulpit, together with a case for the books of the Sabbath school. Another man, an American, who was a confirmed infidel at the time of my last report, and would not even attend any religious meetings, has subscribed five dollars to the object, offered his *big team* for hauling, and two hands to work on the building till it is completed. Others furnish materials, labor, &c., so that we almost realize the description of the prophet, in Is. 41: 6 and 7, "They helped every one his neighbor; and every one said to his brother, be of good courage. So the carpenter encouraged the goldsmith, and he that smote with the hammer him that smote the anvil, saying, It is ready for the soldering; and he fastened it with nails, that it should not be moved." (For "goldsmith" in the above, read *stone-mason*, as we have no use for the former functionary.)

#### **Usefulness of Nelson on Infidelity.**

I have circulated several copies of this book, both in English and German, in this region. I sold to the man above named, a copy in English, through one of my elders, who is a neighbor of his. His reading of that has resulted in his renouncing his infidelity; and he is now found regularly in the sanctuary. And at our meeting for church building, he was foremost among the counselors for the object, and seemed quite intent on having every thing done *rightly*, and done *now*, while they all have leisure to attend to it. He is a man of much wealth for this country. His interest in our meetings and in our house, ought further to be explained by the fact, that I preach half the time in English. With this, Americans and Germans both seem much pleased, as the latter strongly desire to become and to appear Americanized. I hope by prac-

tice, to be able to preach eventually as well, or nearly as well, in English as in German. I earnestly hope that other brethren in the missionary field may make free use of Nelson on Infidelity. This book has, under God, produced incalculable good in several cases, beside the above, within my own observation within two years.

In Brunswick, we have not so much encouragement, but are here far from despairing. The people here are also moving in the matter of church building, and I hope we shall be able to build in the course of the ensuing summer, though it must be with *some* "foreign aid," which I shall hope to obtain.

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### **WISCONSIN.**

#### **The Great Diagonal Thoroughfare of Wisconsin.**

The "Madison District Convention" of Presbyterian and Congregational churches, which comprehended a large share of the central and northern portions of the State, was last year divided, and a new district convention erected on the north, with the name of Winnebago, from the large lake which characterizes its territory. This ecclesiastical body occupies a most important field, and has committed to it a most responsible work. This responsibility is felt, we trust, in a good measure, by the missionaries and other ministers on the ground.

I do not think there is a spot on the globe, where God, in his providence, is more loudly calling on Christians to go in and possess the land, in the length and breadth of it, than within the limits of our new convention. The great thoroughfare from Green Bay to Fort Winnebago, goes diagonally through the whole extent of our convention. This work is now in progress. Already the waters of the Wisconsin and Neenah, or Fox Rivers, are connected by canal; or, in other words, the waters that enter the ocean at the two distant points, the Gulf of St. Lawrence and the Gulf of Mexico, are united by a canal one mile in length. Prospective villages and cities are rising into being, as by magic, all along this thoroughfare. And these villages and cities will become Sodoms, unless the Gospel is early planted within them. The missionary should be among the first

ten, who commence a new settlement here. In many places he is early welcomed and even called for; and this of itself indicates a good state of morals, to say the least.

I am happy to say, that the more important places are already supplied, and there is a good degree of wakefulness to the spiritual wants of this section.

#### Wonderful Rapidity of Growth.

At our recent meeting at Oshkosh, one brother related an interesting incident in regard to the past. He said, "Five years ago, I crossed the river at this place, and having the name of a gentleman, I inquired for him, and was pointed to the second frame building in the place, where Mr. J. was at work. On entering, instead of a stranger, as I expected, I found a well known member of my former church. Soon we were seated by this fireside, in this very room, with Mrs. J., a sister in the same church. After the kindly greetings and the commingling of tears of gladness, at the unexpected meeting of those who were more than friends—brethren in Christ, notice was given all through the place, of an evening lecture, and the house was filled with eager listeners, to the first sermon, probably, ever preached in this place. An appointment was left for four weeks afterwards, when I preached to a full audience that came together from somewhere; I knew not whence."

I told the brother, that every part of his interesting narration seemed to me perfectly credible, but the single declaration that it was but *five years ago*. For we could look down Main street, thickly built upon both sides with large buildings and stores, having all the business appearance of a little city; two meeting houses, dwelling houses in every direction, steam saw mills on both sides of the river, and seven steamboats that touch at that place, with 2,000 inhabitants. All this, and much more, looked incredible as the result of five years. But nevertheless, it is true; and this is but a specimen of growing villages along this line of improvements. Now is the time to mold the character of these places.

#### Earliest Churches in Wisconsin.

The field of our new Convention is comparatively new, and yet we are the oldest church in the State. The Stockbridge church was organized as a foreign missionary church (of Indians), in Oneida Co., N. Y.; in 1818, and in 1821 they

removed to Wisconsin. This was the first church organization in Wisconsin, and is now a member of our Convention, and sustains its own minister. Green Bay church was the second, and was organized in 1836, and built the first meeting house in the State, in 1838. Four years ago, last October, I came into Fond du Lac county; and there was then but one minister and one church in the county; one minister and church in Marquette county; one minister and church in Brown county; one of each in Winnebago county, and one in Calumet county. Now, within the limits of our Convention, there are 18 or 20 churches, and 12 or 14 ministers.

#### A Church Building Consecrated by the Descending Spirit.

To-day closes the third week in a solemn and delightful religious festival, which we have held in our new house of worship.

By this work the church has been visited and watered. It is the first revival ever enjoyed here, although there have been from time to time seasons of slightly awakened interest. Thus far, the work has been as silent as a spring rain. God's presence has been manifest only in the still small voice. Our meetings have sometimes been awfully silent; and this has been almost the sole manifestation of feeling. A solemnity prevailed that seemed to seize and hold the thought of every hearer.

#### Comfort amid Persecutions.

The false notions of many German emigrants respecting the nature of "liberty," in connection with the hatred which the natural heart feels to the truths of the Gospel, have broken out in acts of persecution towards some of our missionaries. Violence to their persons, as well as opposition to their doctrines, is not unfrequently threatened; and they are obliged to feel that they are "in perils oft."

It is too true, that many of the Germans throw off, in this land, the restraints of Christianity. One reason, among others, is a false conception of freedom. "We have been oppressed long enough by kings and priests in Germany," I have heard many say; "you can't get us under the yoke here again." But these very in-

dividuals are to be reached by the power of the Gospel, if preached to them in a clear, faithful manner.

I think the devil must somehow feel that his dominion here is in danger, therefore he is at work and is roaring. They do with the people as the boy with his dog, when he says: "Seek him! seek him!" Yea, one minister, and a ruling elder too, went with this subject into the pulpit, where he remarked that either God or I myself must be a liar. One man, after a sermon which was too pointed for him, said: "If he preaches one more sermon like this, I will crush his last bone."

Though I have felt uncomfortable under such circumstances, I have always been conscious that I was in the Lord's hand, and that the cause in which I was engaged was not mine, but my Great Master's. I am not very fearful that I shall fall on the battle field; because I feel unworthy to be a martyr; and if I should be, I would still regard it as the greatest honor, to suffer for Christ.

Nevertheless, in the midst of this storm, the Lord manifests his arm of grace in a truly wonderful manner; whereby I am more than comforted. Not seldom I am visited in the evening by such as ask: "What shall we do to be saved?" Several have promised henceforth to seek the Lord and to serve him. O, it is sweet to hear how some who have been formerly blasphemers, now humbly pray, like children, for mercy and grace, because I believe indeed that God will hear and answer such cries for mercy. Public meetings are well attended; so are the regular Bible class and prayer meeting on Friday night. Some persons are regularly there from a distance of one to two, or even three miles, no matter if it be muddy, storming, freezing or snowing. And these very persons were enemies of Christianity a short time ago. You see, therefore, dear brethren, that the arm of the Lord is manifesting itself among us.

#### Tolls and Exposures not always to be Dreaded.

A missionary thus relates a portion of his experience in a very new field.

I thank God for the privilege of laboring in the work of the Gospel in such a field, so new, so needy, so hard, so promising.

Coming here on the tenth of October last, I found a Congregational church of

thirty three members, widely scattered on the prairie, and poor, but gradually improving their pecuniary state. Not one of the ten brethren has a comfortable house to live in. I have not been able to have a room for study yet, except once or twice for a few hours; and most of the time I have been visiting from house to house, or going to different neighborhoods to attend meetings. My accommodations have often been such as would seem very strange in any place where I have been in States as far East as Ohio; but they have been cordially offered and gratefully enjoyed; though sometimes they have been accompanied by sufferings. For instance, I slept several times in a house where my room was far colder, and more open to the wind, than the average of New England barns; and once, at least, when the thermometer indicated a coldness of 22 degrees below zero.

But my *health has improved* by means of the fine, bracing climate and my many long walks. In those cold days, I crossed the prairie several times, walking a distance of six to nine miles each time. My strength is greater now than for fifteen years past. During the past quarter, I have preached twice every Sabbath, about fifteen times on week day evenings, two preparatory lectures, and one funeral sermon; visited eight schools, and given addresses on fifteen or twenty occasions. I have visited a considerable number of families, but have kept no account to show how many. One object has been, to acquaint myself with the situation and condition of the people. I have found about fifteen persons who have been members of Congregational and Presbyterian churches, but have not become connected with this church, except three that have joined since I came. I hope some others will join us soon.

We meet in school houses; on the Sabbath, alternately in two, which are about six miles apart; and on other days, in as many as I can preach in, to apparent advantage.

Our audiences have generally been good, the houses being nearly, or quite full.

Many of my visits have been very interesting. I think there is a state of feeling prevalent, to a considerable extent, that is favorable to religious effort, and gives promise of prosperity to religion here. But there are hindrances also. Profanity and Sabbath breaking are very common among old and young. And there has been an effort made to prejudice people against our name, and some of our opinions and practices. But I

hope that "the manifestation of the truth," by clear preaching of the simple Gospel, in kindness and earnestness, will commend us to favor among them. I learn that God gives me such favor in the eyes of some of the leading young people, as promises much for my usefulness among them.

*From Rev. C. Lord, Madison.*

#### **Foreign Aid Relinquished.**

On behalf of the Congregational church in this place, I wish to say to the Secretaries, to the Executive Committee, and the patrons of the American Home Missionary Society, that, as we trust, the day of our dependence on you, though not of our feebleness, has passed by. We hope, though not without prolonged, and not yet overcome misgivings, to be able, hereafter, to go alone. We hardly dared to entertain this hope at all, at present; but we dare not now abandon it. But, though doubtful about the future, we shall try the experiment. We are anxious that other places should have the benefit of the funds which we have been drawing from your Treasury.

We are indeed grateful to God, first of all, and then to you his servants, for your performance of what he put into your hearts; and we cannot express our gratitude. We shall always remember you and pray that your labors may be abundant, and your resources adequate. We shall strive to make such returns for your generosity, as God may enable us to, in his providence, and especially by his Spirit.

### **ILLINOIS.**

*From Rev. S. Jessup, Eagle Point, Ogle Co.*

#### **Review of Six Years.**

Six years have now elapsed since I received my first commission to preach the Gospel to this church. In this time, 39 persons have been added to the church, seven suspended, five dismissed, and four deceased.

The first and last years have been the most prosperous, so far as the addition of members is concerned, 17 having been added the first and 14 the last; and a neat and commodious house of worship was completed and dedicated the first Sabbath in 1851.

In taking a retrospect of the six years past, I can note progress in several particulars, both in the church and in the community. *Then*, there was but one school house in the township, familiarly known as the "Old Center," situated in the midst of the grove, about a mile and a half from the nearest house, the common property of the whole community, where ministers of every stamp and denomination resorted, to "hold forth," each in his own peculiar way and manner. Its furniture, such as is frequently found in such buildings in new settlements, viz.: slab seats without backs, a board running round the room, supported by pins in the logs, for writing desk; and when used for preaching, the speaker stood in one corner with a board before him, one foot by three, on which to lay his books or manuscript; one end of it was sustained by the logs and the other by two stakes, having one half his congregation sitting with their backs and sides to him. *Now*, there are nine school houses, some well seated, with black boards and other conveniences for imparting instruction; two meeting houses, Methodist and Presbyterian, conveniently seated and furnished. Temperance and kindred subjects have exerted a salutary influence, and many vices which were then very prevalent have now almost entirely disappeared. Yet there is much, very much to be done to retain the position that has already been attained.

*From Rev. S. G. Wright, Toulon, Stark Co.*

#### **Revival.**

On the last Sabbath of October, Elder B., was invited by the Baptist church of Toulon, to hold a series of meetings with them. He complied, and invited all Christians to coöperate in efforts for a revival of religion, without regard to denominational differences. We accepted the invitation, and labored together for five weeks, though he did all the preaching and had the general direction of the meeting. There was a marked solemnity from the first. That solemnity was increased by the sickness and death of a young man connected with the largest mercantile house in the place. He was not a professor of religion, but left evidence to his relatives and attendants, that he had become a subject of grace. His exhortations to his parents and associates, were solemn and impressive. They gave

him solemn promises that they would attend to their souls' salvation without delay. The Spirit of God seemed to use this providence as a means of bringing both of his parents, and both the clerks in the store, as well as three inmates of the family, to a saving union with Christ.

From this time the work went on with increased power. There was much wrestling prayer, and much visiting from house to house, in order to exhort sinners to be reconciled to God. Soon, the voice of young converts was heard in prayer and exhortation to their companions, to come and seek the Lord. Over forty expressed a hope in Christ, and beholders were forced to exclaim "what hath God wrought." As the result of this meeting, near thirty united with the Baptist church, and about half that number with the Congregational.

On the 1st Sabbath of December, we commenced a meeting at Lafayette, on the same terms as at Toulon. As there, Elder B. did all the preaching. The wrath of many was aroused, by the clear and pointed manner in which he illustrated human depravity. The opposition rose to a high pitch, and many Christians feared that no good would result. But others seemed to get firm hold of the promises and to expect a blessing. The work among Christians went on, and old difficulties were reconciled, and cold hearted professors began to confess and pray. After two weeks, the excited emotion was turned into another channel. The anxious inquiry was heard, "What shall I do to be saved?" Those who had raised their voices in opposition, now raised them in prayer and exhortation.

Some of the meetings were the most intensely interesting that I ever attended. The number of inquirers increased to sixty, and soon most of them were rejoicing in hope.

The change at Lafayette is most striking, and I hope will prove lasting. *Twenty* have united with us; *fifteen* with the Baptists and *ten* with the Methodist Episcopal, and some with the Methodist Protestant church. To God be all the glory.

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#### "The Morning Cometh."

We who are watching the signs of the times, the dawns of hope and the breaking of day, can almost say, "The morning cometh!" We think we can perceive a token of good in the increased attendance of late upon the means of grace and an increasing spirit of prayer

for the blessing of God to accompany those means. On the whole, we are able, we think, to report constant and decided progress. During the year past, we have enjoyed a previous revival of religion, as the fruits of which, fifteen souls were added to our communion by profession. Our little church has a good deal of salt in it, and is making an effort to produce an elevated standard of piety. It is a bright light in this great valley, and is exerting a wide and good influence. We have abundant reason, therefore, in view of the past, to thank God and take courage.

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#### Grateful Valediction of an Assisted Church.

*From the Elders of the Presbyterian Church in Bellville, Bond Co.*

DEAR BRETHREN:—We are happy in being able to write you a letter which is not designed to request further assistance. For many years we have looked to you and the Society for which you act, as our patrons and benefactors. Through difficulties without number and beyond description, we have maintained the means of grace in this place of great wickedness. But without your timely and friendly aid, we should have failed entirely. We have made extra efforts at the present time, and find that we shall be able to support our pastor the coming year without your assistance. But how long we shall be able to do so, will depend upon the future smiles and blessings of our common Master.

We cannot take our leave of you without expressing our deep and sincere feelings of gratitude toward the Home Missionary Society and its liberal supporters. We have a high esteem and almost a veneration for that Institution. We intend to make it one of the first objects of our benevolent contributions, and if possible, do something to aid other feeble churches which are struggling for life as we have been. In our monthly concerts we shall not forget the work of Home Missions. Our beloved country, as well as heathen lands, shall have a share in our contributions and prayers.

The work before the friends of Christ everywhere is great and urgent; and we who live in this age and in this country, are under the most fearful responsibilities. But if we meet them in the spirit of the Gospel, the kingdom shall be ours. Our leader is none other than the "King of kings."

We bid an affectionate adieu to our brethren of this church. We part from them with pleasure and with reluctance; pleasure, that they no longer need our aid—reluctance, that the fraternal intercourse which has attended our relations is now to end. And yet it will not wholly end. We hope still to meet at the mercy seat, still to be co-laborers in the common cause of our country's welfare; and ere long to rejoice together over our finished work before the throne on high.

#### **The Demands Made on Western Ministers.**

The following is taken from the report of a missionary in which he acknowledges a donation of books.

I have been pressed down in spirit for years, as I have traveled through this State, and witnessed the rapid progress that is made in most of our communities, in science, letters, and in activity in the great movements of the day; and when I reflected, that it was put out of my power to supply myself with the means of self-advancement equal to the emergency. For the last four years, I have preached to congregations of more than ordinary intellectual acquirements. Some of my hearers are men of thorough literary training, and of inquiring minds. To supply such with the mental food suited to their wants and tastes, would soon drain a mind of its last idea, if it be in possession of no resources except its own inventive power. The missionary in the West, is emphatically a man of the world; and he must be such; yet he cannot be a *worldly man*, and prosper in his labors for Christ. Our missionaries are expected to be foremost in all the moral movements of the day. They must have well digested views of political economy; must be able to lecture on the history and progress of any science; must have an opinion on all points of theology, civil affairs, or art. Now, to be able to answer satisfactorily such questions as are often propounded, requires a pretty extensive acquaintance with the researches of other minds, who have investigated these various subjects.

#### **Intellectual Bearings of Home Missions.**

This is becoming more true every year in the West. The missionary, therefore,  
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holds a very responsible position in society, as it is forming in the West. No man can travel through this State, and contrast those settlements where the missionary, sent out and sustained by the A. H. M. S., has exerted his influence, with those communities where such a missionary has not labored, without being convinced that the A. H. M. S., is doing more than any other agency, to establish society, now forming in the West, upon an intellectual, moral, and religious basis. Notwithstanding all the disadvantages under which missionaries have heretofore labored, such an opinion must invariably be formed, by any one who makes the examination. What an overwhelming influence, then, would the missionary exert, were he fully furnished for his work, and had the means of supplying himself with the suitable helps for study.

At the East, society is formed; most questions of vital moment are settled, and customs are established. Here every thing is emerging anew from chaos.

#### **"Your Zeal hath Provoked Many."**

I believe it is the feeling of the community generally, and some godly men in other denominations have testified the same to me, that the Presbyterian Church is in a more flourishing condition, and its prospects brighter, than they have been for many years. One thing is certain, that some other churches in this place, have been "provoked," if not "to love," certainly to "good works;" so that this community, which has long been notorious for its indifference to churches and school houses, is about to become celebrated for having, at least as good churches, and decidedly the best common school privileges, of any village in this region of country. There has been built since my last report, a house for common school purposes, at a cost of between two and three thousand dollars, capable of accommodating, in its several departments, more than two hundred scholars. Two competent teachers have been engaged at an expense of \$1,000, and another is still wanted. In these things we rejoice, for we believe education to be the handmaid of religion. What we want now is a powerful outpouring of the Spirit of God, to quicken and edify saints, and convict and convert sinners; and for this we feel encouraged to pray and labor.



## INDIANA.

For some years past this fertile State has been unduly neglected by the rising ministry. The eclat attending the opening of the Pacific coast to missionary effort, and the fact that the great thoroughfares have led *around* rather than *through* the State, has caused its claims to be less obvious than they should be. We would join our voice to the following appeals of a correspondent, and urge upon those who are looking forward to a missionary life in the West, to give a candid consideration to the facts which he states.

The State of Indiana, now numbers one million people, and is advancing in population, wealth, and political importance with great rapidity; and, counting up the numbers of those who assume the functions of the gospel minister, "great is the company of preachers." But without stopping to disparage any, or to undervalue the services of even the most ignorant or the least qualified, let us take a survey of this old missionary ground—once traversed by the faithful pioneer missionary, Father Dickey, just called to his last reward, and with him by kindred spirits, early in the field, and who yet labor on, many of whom the frosts of age are whitening for the harvest.

According to the minutes of our last General Assembly, there are connected with that body in this State, *sixty nine* ministers, of whom some sixteen are engaged, either as agents for various benevolent objects, or in teaching. This leaves us but fifty three engaged in the pastoral office, as stated supplies and missionaries. Our churches entirely destitute are not less than 20; many of which, planted by the home missionary, and for many years fostered by your Society, are left to languish—it may be to die—for the want of some to break to them the bread of life. Besides, there are vast sections of the country filling up with a dense population, where new churches might and ought to be planted. But *where are the laborers?* In the Synod of Wabash, we need a minister at Romney and West Point, at Pittsburg and Delphi. One at Fort Wayne, one at Williamsport and Attica. There ought also to be efficient missionaries to labor in various other places, where churches might be gathered, of thousands who are wandering in error and in sin. Let some ten or fifteen of the young men, to whom you alluded in a recent number of the

Home Missionary as lingering unemployed around the altars of the East, gird up the loins of their minds with the true apostolic and missionary girdle, and come into this field, and fill our vacancies, or *make places* for themselves, and gather in the wide-spread harvest.

It may be that this old field is not as inviting as those newer, and over which is thrown more of an air of romance. Even if it were true that more self-denial would be called into requisition here, than in California or Oregon—which is very questionable—it should still be remembered that the greater the cross the greater the crown; and by the blessing of God upon faithful, self-denying labor, this country, so rich and beautiful in its physical aspects, may become as the garden of the Lord. I hope your Committee, and those who look for important fields of labor, will not overlook Indiana, upon which so much has been expended, and upon which so much more is needed.

We greatly need *more men* in the ministerial office; and many who are already in it, need *more courage and enterprise*, if not more piety and self-denial, to bear them away into the new settlements. And last, but not therefore unimportant, there is need of a better support for those who are in the field. The life of the ministry, both at the East and the West, is, in numerous instances, crushed out of it by the weight of care and anxiety that comes upon it through poverty.

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#### Enduring Hardness.

This has been to me a season of deep solemnity. God has visited us with the rod of affliction. We have lived in the midst of sickness and death, for almost six months. Soon after we came here, my wife and I were taken on the same day with violent fever. My *attack*, though severe, was short. I soon recovered of the fever, so that I was able to assist in waiting on my companion, who was then, as we all thought, near the grave; but in the providence of God, she still survives. Soon after my recovery from the fever I was attacked with the ague, which continues to the present time. But I have been able, with a few exceptions, to preach on the Sabbath, and to officiate at a number of funerals; also to visit the sick occasionally. But owing to the great amount of

sickness in my own family, my labors have been comparatively inefficient. I have not been able to visit as I should have done. This mode of preaching the Gospel to sinners individually, from house to house, is greatly needed in this place. My family continues to be much afflicted. My companion, while I write, lies sick; and I have reason to fear she will not recover. Our children, too, have all been sick. Some are still sick. Thus, God in his providence has visited us. But it is all as it should be; what the Lord does is right. May he sanctify to us these afflictions!

But I have been only describing our own condition; others have suffered greatly, very few have escaped, perhaps not more than two in ten, and many have gone to their long homes. We would naturally suppose that under such a state of things, a deep solemnity would pervade the minds of the people. But this is not the case; no, it is far from it. I have never lived where sinners appeared more impenitent and unconcerned for the salvation of their souls. Practical infidelity, Universalism, and skepticism prevail here to a degree that is truly alarming. Sabbath breaking, gambling, profaneness and drunkenness, are among the crimes that characterize this place.

I am told, that a good man, truly moral and upright, cannot be elected to office in this place. Yesterday, I visited an old gentleman, one of the most worthy in the town. He has lived here a number of years and is well acquainted with the people of this place, and throughout the county. He said to me, that "he verily believed, if the best man in ten adjoining counties were here, and would avow himself an advocate of the temperance cause, he could not be elected to any office of trust in the county." Such is the sad condition of this place, and the community around us. Well may I say, in view of this field of labor and of the great responsibility of a minister of the Gospel, "Who is sufficient for these things?"

On the Sabbath, our congregations are comparatively small. We also have here three "doggeries," and I have been told, by those who have an opportunity to know, that the congregations who assemble there on the Sabbath, to worship Bacchus, are larger than those that assemble at the house of God. In view of these things, I am cast down and greatly discouraged.

Christians who have the heart "to bear one another's burdens," and to "weep with

those who weep," can hardly fail to express their sympathy for the writer of this report, in intercession before the mercy seat.

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*From Rev. James Gordon, Fulton Co.*

#### **Revival in Pisgah Church.**

God in mercy has visited the Pisgah church with the outpouring of his Holy Spirit, and my soul is filled with inexpressible joy. The hearts of God's children there have been made glad. Sinners have been brought to tremble before the cross of Christ, and seek the salvation of their souls. As a result of the blessed work, fifteen have been added to the church on profession of their faith.

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#### **An Interested People.**

In reading this report from a missionary whom we do not personally know, we fancy that it is not difficult to describe the leading characteristics of the man and of his ministry. Whatever he may be in other respects, he is *awake*; he has a heart set on *doing* something, and this makes him fertile in expedients and prompt in seizing favorable occasions. He is himself disposed to be easily pleased, and this makes him pleasing to others. The attraction of a genial temperament pervades his intercourse; and the people—old, middle aged, and youth—in their several circles, regard him as one of themselves, a son or brother of their own family. If, as we trust is the case, there be in addition to these personal qualities a due predominance of pious feeling, there can hardly fail to be a successful ministry; for God rarely denies his blessing to the willing heart, the wakeful mind, and the laborious hands.

The place where I reside has undergone greater changes, within the past year, than any place I was ever acquainted with, of its size and importance. And the change has not been simply one of progress; there has been a turning about—a reversing of the whole current of affairs. One cause of this is the fact, that quite a number of young men have come into the place, and they are mostly of a character to make them an acquisition to society. Again, our

Seminary has commenced its operations, and brought in teachers of a high order.

My own prospects, I feel, are encouraging. Since my last, we have purchased a new bell, which cost us \$110. This was quite an undertaking for our little church; but we find it a most valuable appendage. It has an excellent tone, and it is an ornament to the meeting house. It not only calls the people of God together, but it attracts others who would not otherwise attend; and it contributes in no small degree to impart a religious aspect to the Sabbath and to secure its observance as a holy day.

Our Sabbath school has prospered beyond our most sanguine expectations. We began with about 35 scholars, and the number has steadily increased, till now we number between 80 and 90. There is a kind of magic about the school, whose secret I cannot explain. The bell no sooner strikes, than the streets are filled with flying children. The young people all flock in, and either arrange themselves for instruction, or assume the responsibilities of teachers. Even worldly and irreligious men are drawn in, from time to time, to enjoy the scene and partake of the elevating excitement; and I have their eager faces now in mind, as they seem to be drinking in a kind of satisfaction at the novelty of the occasion.

I said, I could not explain the magic which seems to pervade and give character to the school. And yet I have my conjecture, which I am almost afraid to express. I cannot but hope that the eagerness with which the youth are thirsting for instruction, and with which almost every family seems to sympathize, is but an indication, that God's Spirit is working in the heart of this community.

I have a very interesting singing school, consisting of 50 or 60 attendants. They have assisted me in obtaining a melodeon, which is of great service, and enables me to give an attractive and animating character to the school, which I could not do without such a help. I feel that my influence is increased in this way. For thus I am enabled to gain an influence over the very interesting class of minds which I could not otherwise secure. Again, I find that this course has great power to improve and elevate society. Imagine such a place as this, full of young people with no social institutions, fixed and confirmed, to hold them under restraint, and draw out their feelings in proper channels. They long for something; they wish to be together, and to act out the smothered energy within.

Now, unless some healthful direction is given to these youthful feelings, so warm and active, the devil will take advantage of our neglect, and before we are aware, they will have created for themselves an atmosphere of debasing and corrupting pleasure, whose deleterious effect will be felt for time and for eternity. Those who attend my school become acquainted with me and my modes of thought and feeling; and hence they seem to take a deeper interest in my preaching. I meet the children once in the week to sing with them. It is truly an interesting occasion. They catch the science with a great deal of facility.

Our weekly prayer meetings, all things considered, are well attended. My congregations are all steadily increasing; I think they have nearly doubled since last summer, and our house is pretty well filled.

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## MICHIGAN.

### The First Year's Experiment.

It was with trembling that I entered upon the labors of a missionary in this county; but Providence seemed to direct my steps hither. Resting upon the promise, "*Lo, I am with you.*" I ventured to make the effort "to raise up the foundations of many generations," and to build the walls of Zion. In the outset it was an experiment; and how it would succeed was uncertain. The year has passed away, and some things that were problematical are now settled—Whether this was the time to commence labors in this county; whether this was a soil congenial to Puritan principles and usages, &c. The result has been favorable. Your missionary has been received with favor, and listened to with respectful attention; and, he believes, enjoys his full share of the sympathies of the people. The seed sown has not been without effect; for although we have had no especial effusion of the Spirit, yet its influence has been felt, gentle but cheering, upon many hearts, like the dews of heaven in their silent effects upon the earth.

### Difficulties in a New Field.

This church is situated amidst a sparse population, many of whom have been so long without the means of grace, and those restraints of a moral and corrective character enjoyed in older parts of the country, that they have gone back several degrees toward a state of barbar-

ism. The standard of morals is exceedingly low. Sabbath breaking is awfully prevalent, and a corresponding neglect of the sanctuary. Even many professed Christians have dropped down to the standard of the world, and indulge in many things, of which, in the places they came from here, they would have been ashamed. To devoted and intelligent Christians, this state of things is truly discouraging.

But the only hope of a change for the better, lies in the constant and faithful preaching of the word, which with God's blessing, is able to do here what it has done elsewhere. This church has more than doubled in numbers this year, and is exerting a silent but healthful influence upon the community in which it is located.

### Miscellaneous.

#### **Reminiscences of an Octogenarian.**

The public have learned, through the press, the particulars of a highly interesting religious festival held at Granville, Mass., on the 13th March last, when the revered pastor of the church completed his 80th year. Rev. TIMOTHY M. COOLEY, D. D., has ministered to that flock for more than fifty six years; and for some years past has had the preëminence of seniority, in ministerial standing in Massachusetts, of those acting without a colleague. From information furnished by himself, we learn that in this State no less than 122 pastors have completed their half century each with the same people. Among them were Dr. INCREASE MATHER, of "Old South," Boston; and JOHN ELIOT, the Apostle of the Indians.

In a recent letter to one of the Secretaries of this Society, Dr. Cooley makes the following interesting references to his past experience and present condition.

I have been for ten long years where I have had for my fellow-travelers, "sorrow, toil, and pain." I have made no acquaintance with these three sisters, except with the middle one. And while I have held the kindest intercourse with her, making her my morning and evening friend, the other two have been so well satisfied with my attentions to that middle sister, that they have only spoken just to let me know that they were fellow-travelers. Now, I am commencing an untraveled pathway. Few have adventured there. Their report is fearful. They rather "sigh and groan, than live." No middle sister here. There are comforts here—such as I have failed to find in my early or middle life. "Sweet fields beyond the swelling flood," never appeared so clear in view as of late.

While I wonder that any thing better than "dark despair" should fall to the lot of such *infinite* guilt and unworthiness, I have hope, and some peace and joy. Free grace—and the Saviour's excellence never appeared—NEVER—so transcendent!

My own health is, through a kind Providence, very good; and my comforts equal to those of middle life. I have written over seventy sermons within the past year.

You request some facts respecting my Home Missionary tour. God is dealing with me in half centuries! It is just half a century since I received a commission from old Hampshire Co. Missionary Society, to labor 126 days on a tour in the "Great West"—then the *Far West*. My field lay between Herkimer, or German Flats, and Canadaraqua, [now Canandaigua] and between a branch of the Susquehanna and the Great Lake Ontario—a field as large as the State of Massachusetts. It was a painful trial to leave my parish, my family—wife and four children, one an infant. I was among the first sent out by this Society. \* \* \* Think of a missionary entering a pious family, and met with tears of joy; the next day leaving them in tears of sorrow. My 126 days on missionary ground stand out in bold relief, beyond any other period in all past life. I rode 1,000 miles; preached 108 times; administered the Lord's Supper 5 times; baptized 53 persons, of whom three were adults; made 240 family visits; visited 243 schools; distributed 230 Bibles and other religious books; organized one church of 22 members.

It was an impression with me at the commencement, that could I be the unworthy instrument of salvation to one immortal, human soul, it would be a reward more than a thousand fold for all my self-denial and toil. So it was ordered in Providence, that one person, hopefully renewed on missionary ground,

came some hundreds of miles, and was received to a public profession of religion; and her children were given up in baptism.

#### Wives of Western Missionaries.

A "Western Missionary" sends us this confirmation of the statements and appeal which were published in the Home Missionary for February last, p. 243.

There is an article in the Home Missionary, from Prof. Allen, which struck a cord that vibrated deeply in my bosom. His picture is true to the life, as far as it goes. He says himself, that he does not speak from experience. I could add a number of shades to the picture, and keep within the truth still. The fact, that missionaries' wives are ordinarily taken from good families, often in affluence; that they are thrown into circumstances where they must always be ready to receive company of the best class; that their income is always limited, *often very straitened*,—these things, added to their *deep sympathies* with a husband's *crushing anxieties*, soon overwhelm them. They are literally "worked to death." Think of it for a moment. Two missionaries' wives lie buried in Fort Wayne. One is lying at Wabash. Brother — found it necessary to leave his little home last spring, and take another station, with his broken down, overworked wife—a *most precious woman*. And he has been put upon the fearful "post of observation" for several months past. The last news from them was, that she was *just waiting* for the summons—praying for patience to wait the Master's time. Passing on down the valley, one lies at L., and another at D.; and near L. two lie side by side, the wives of Brother —, himself yet comparatively a young man; and two more lie at R.—no, three lie there; and one at T., &c., &c. This is a theme on which I could dwell, if it would do any good; for I have known, personally, these things, ever since I was old enough to read the anxieties of a sainted mother's heart, who made a slave of herself to supply others' lack of service.

#### Plain Preaching the Best Policy.

There was a — church organized, which had sufficient religious enterprise to build a meeting house and employ a

preacher. They seemed to regard their preacher as a porter or keeper, and their meeting house as a bathing house, where they might wash away the stains and pollutions which they had contracted during the week. They would gamble, and sip at the intoxicating cup, till they felt that they were in danger of doing something that might obscure their heavenly prospects. Then, after a punctual attendance upon the services of the meeting house, they would return home with a good degree of self-approbation and respect.

They were "like people, like priest." For the preacher would gamble, become intoxicated, and sometimes be detained from worship till a late hour on the Sabbath, by a good opportunity to jockey horses. But at length he became so involved in debt that he betook himself to the last resort, and ran away, leaving his creditors without payment and his church without a pastor.

The people remained in this destitute situation until the Synod sent them another preacher. And he was a man of God, and a fisher of men. He began to preach among them with much caution, seeking out acceptable words, and holding up to view those things which were least calculated to disturb the carnal heart, lest he should meet opposition. Still, they were disposed to talk against him, by the walls and in the doors of the houses, saying, "He is too much like the Methodists."

When the time came to get a popular decision, whether he should labor with them during the year, they took a vote, and a majority were opposed to him. The preacher wept, and lifting up his eyes towards heaven, said, "Lord, here I am, and they refuse to receive me, what wilt thou have me to do?" After a short pause he made another proposition: to labor without asking them for payment. A majority acceded to the proposition.

He found that smooth preaching would not benefit that people; and began boldly to proclaim the Bible truth, that the heart is desperately wicked; and that a man must be born again, or will not enter into the kingdom of heaven, &c. There was a shaking among the dry bones. Some who had been most friendly, became his most bitter enemies. Numbers of the church were made to see their lost condition, repent of their sins, and look to Christ for safety; while the rage of others was kindled almost to a flame. This state of things continued for some time, till finally two lusty men took the preacher, one of them by one of his arms, and the other by the other arm, and helping

him to the door, told him to be away, and not come into the house again.

But the evangelical party had become too strong and active to be put down in that manner. They selected a location, erected a respectable house of worship, kept their preacher, and if my informant, now in his grave, was a fair specimen, they are a people zealous of good works.

#### Webster's Dictionary in India.

It is interesting to notice how the labors of men in every department of literature and science, are made, in the providence of God, to subserve the cause of missions. As an example, the labors of Noah Webster, though designed primarily for those speaking the English language, are likely to prove of signal service in respect to unnumbered millions using widely different tongues. Mr. Spaulding one of the oldest missionaries of the Board in Ceylon, after using his "Dictionary, unabridged," for about a year, pronounces it "in every respect more complete than any one work, and even all other works of the kind, in the English language." The manner of using it, which has led to the above conclusion he describes as follows: "From the day of its arrival, four, six, or ten pages each day, for four days each week, passed under my eye, and every word which was thought to be such as would be useful to missionaries, to civilians, or to Tamil youth studying the English language, with its various shades of meaning, was defined by Tamil synonyms, or idiomatic phrases." In this way he has prepared the second edition of the English and Tamil Lexicon, a volume of nine hundred octavo pages.

Thus the labors of Dr. Webster are made available for a race amounting to twelve millions of souls. As all the missions of the principal Board of the United States, have been furnished with copies of the Dictionary, it may be presumed that this is only the commencement of the beneficial influence of this great work, which may be used as the means of preparing other dictionaries, for the instruction of other millions, in almost every part of the heathen world.—[*Jour. of Missions*.

#### Giving—Is it a Grief or a Grace?

"See that ye abound in this grace also."—1 Cor. 13: 7.

What! Is giving a grace? So the Apostle regards it. He associated it with faith

and utterance and knowledge and love and all diligence. He evidently regarded it an *important* grace, nay, an indispensable one. By it he would test the sincerity of love. He seems to say that there cannot be any genuine love where this grace is lacking. Another apostle says this explicitly and emphatically. "But whoso hath this world's goods, and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" But to have this grace is not sufficient. The Apostle would have all to *abound* in it, yea to "abound more and more." Reader, do you do this? Some do it. In view of the loud calls for help in different places in the unevangelized portions of the world, some whose income has not increased during the past year, have added one-third to their contributions of the previous year, and some one-half, and some did even more than that; and at the same time not diminished their contributions to other benevolent objects. But all have not abounded "more and more." Some are doing less and less. And why? One said, "My expenses have been so great during the year, I cannot do as much as I have done." And for what were those increased expenditures? Not for the greater demands made for the education of children—not for sickness or any visitation of Providence! What then? The neighbors thought that it had arisen from having forgotten what Peter has said about "outward adorning and plaiting the hair and wearing of gold and of putting on of apparel." All thought she wore enough gold before, and had apparel enough, and that which was good enough. But it seems she thought differently. And so, she paid twenty dollars for her bracelets and fifty dollars for a shawl; and in her compassion for the poor dying heathen, and in her burning zeal to have missionaries sent to those places in Turkey from which such loud calls have come from the converted Armenians, she gave one dollar! Only think of it! One dollar! to save the dying Armenians, and twenty dollars for bracelets to adorn the wrists! Nor is she singular. Indeed some who are abundantly able have done nothing. In some churches nearly one half have done nothing either for the foreign or home missionary cause, nor have they abounded in their gifts to other benevolent objects. Do such agree with the Apostle, and regard giving as a grace? I fear not. I fear that with many giving is a *grief* and not a *grace*.—*Prairie Herald*.

### The Home Missionary Work.

We can think of no subject that is more constantly rising in importance before the minds of American Christians, than the home missionary work. A few years ago, it was a question of sustaining a few scattered, feeble churches, and of sending missionaries to gather churches in the new settlements. It has now grown upon the hands of all denominations of evangelical Christians, till it has become an immense work. It meets us in our very doors, in the oldest of our settlements; and our most populous cities have become our most needy missionary fields; while our new settlements, rising up like magic over an immense extent of territory, threaten to outstrip all our efforts. Our country has become a central point of attraction to the world, and from the four quarters of the globe, the pent-up waters are flowing in upon us. Ireland has emptied herself upon our eastern shores, and continental Europe is pouring her thousands into our western valleys, while China has landed her ten thousands upon our Pacific coast. And still they come. What is to be the result, as to their influence, upon our country's destiny, remains to be seen. It is a problem that demands the serious consideration of every Christian in the land, especially of those whom God has blessed with this world's goods.—*N. Y. Observer.*

### Treaty with Indians in Oregon.

The last number of the Home Missionary contained a letter from Rev. H. H. Spalding, in Oregon, stating that American, i. e. Protestant missionaries, had been excluded from the native tribes in the Middle District of Oregon, by a treaty made with them by the U. S. Superintendent of Indian affairs in that Territory. News of a transaction so subversive of religious liberty, naturally shocked the public feeling; but the standing of the writer—having been for many years an accredited missionary of the American Board; and more recently an Indian Agent and one of the Commissioners, in connection with the Superintendent, to treat with the Indians; and having therefore peculiar advantages for knowing the facts; and the particularity with which his statements were made—apparently left no room to discredit the unwelcome intelligence.

Much to our surprise, however, and to

the relief of the feelings of the friends of missions, these representations are contradicted. It appears, that no treaty with such an obnoxious provision has been made. The Superintendent of Indian Affairs in Oregon is now in New York; and in personal conversation as well as in the letter given below, most explicitly denies the whole charge. It is but justice, that his denial should be given to the public through the same channels and to as wide an extent, as have been the representations to which it replies.

Whether Mr. Spalding has been himself the victim of imposition; or what explanation is to be given of his course in making the representations alluded to, we have no present means of knowing.

### To the Executive Committee of the Home Missionary Society:

NEW YORK, April 2d, 1852.

GENT.:—In the April number of the Home Missionary, page 276, I see an article emanating from the Rev. H. H. Spalding, of Oregon, with this heading; "Treaty of Expulsion."

It is with much regret that I see this publication in a work so justly entitled to the confidence of the community, for the truthfulness of its articles, as the "Home Missionary" deservedly is.

There is no truth in Mr. Spalding's statements in the article in question.

The Indians in Central or Upper Oregon have not been treated with. An Act of Congress was passed June the 5th, 1850, authorizing Commissioners to negotiate with the Indian Tribes West of Cascade Mountains. A subsequent Act abrogated these commissions, and authorized the Indian Department to make Treaties. In obedience to these laws, nineteen Treaties have been made in Oregon, all of which are now before the President at Washington. There is not one word written in either of these Treaties touching the subject, directly or indirectly, as stated by Mr. Spalding under the head of "Treaty of Expulsion."

I am not disposed to call in question the motive that induced Mr. Spalding to write the article alluded to.

The Committee will I hope allow this statement to appear in the next number of the "Home Missionary."

I have the honor to be, Sir,

Your obedient servant,

ARSON DART,

Superintendent of Indian Affairs in Oregon.

*Appointments by the Executive Committee of the American Home Missionary Society during the month of March, 1852.*

*Not in Commission last year.*

Rev. G. W. Harlan, to go to Missouri.  
 Rev. David Mower, Mount Vernon and Cynthiana, Ky.  
 Rev. L. P. Ledoux, Newport, Ky.  
 Rev. Nelson Shapley, Algonquin and Huntley's Station, Ill.  
 Rev. Hope Brown, Naperville, Ill.  
 Rev. Julius Ehrhart, Ger. Ev. Luth., Saginaw, Mich.  
 Rev. Elzour Andrus, Keeler and Hamilton, Mich.  
 Rev. F. A. Fischer, Ger. Luth. and Presb. Churches, Portsmouth, O.  
 Rev. Francis Schiedt, Ger. Ev. Ch., Cincinnati, O.  
 Rev. Stephen Porter, West Dresden, N. Y.  
 Rev. S. W. Roe, Varna, N. Y.  
 Rev. D. B. Davidson, Streetsboro', N. Y.  
 Rev. Chas. O. Reynolds, Flushing, L. I.

*Re-appointed.*

Rev. Williston Jones, Cedar Rapids, Iowa.  
 Rev. Alfred Wright, Anamosa, Iowa.  
 Rev. Robert Stuart, Cascade, Iowa.  
 Rev. H. H. Hayes, Mount Pleasant and Newark, Mo.  
 Rev. Charles Morgan, East Troy, Wis.  
 Rev. Milton Wells, Troy, Wis.  
 Rev. C. W. Camp, Geneva, Wis.  
 Rev. Dana Lamb, Rosendale, Wis.

Rev. R. R. Snow, Rochester, Wis.  
 Rev. E. G. Bradford, Princeton, Wis.  
 Rev. James Longhead, Nettle Creek and Grafton, Ill.  
 Rev. James H. Baldwin, Waltham and vicin., Ill.  
 Rev. Henry Bergen, Bomonsauk and vicin., Ill.  
 Rev. C. S. Cady, Barry and vicin., Ill.  
 Rev. E. C. Bristol, Vermillion, Ill.  
 Rev. S. G. Wright, Toulon and Lafayette, Ill.  
 Rev. Ransom Hawley, Putnamville, Bowling Green, Ind.  
 Rev. Walter Mitchell, Ohio Settlement, Ind.  
 Rev. William W. Atterbury, Lansing, Mich.  
 Rev. John Scottford, DeWitt and Victor, Mich.  
 Rev. Henry Root, Portland, Lyons and vicin., Mich.  
 Rev. B. F. Monroe, Cooper and Alamo, Mich.  
 Rev. Marcus Harrison, Decatur, Mich.  
 Rev. Zerah T. Hoyt, Hastings, Mich.  
 Rev. S. A. Benton, Armada, Mich.  
 Rev. W. C. Smith, Brooklyn, Mich.  
 Rev. Madison Elliot, Rochester, O.  
 Rev. John Williams, Welch, in Palmyra and Paris, O.  
 Rev. Ward Childs, Beybrook, O.  
 Rev. Warren Nichols, Kingston and Porter, O.  
 Rev. B. F. Pratt, Campbelltown, N. Y.  
 Rev. S. B. Shearer, Jefferson, N. Y.  
 Rev. W. L. Andrews, Allen Center, N. Y.  
 Rev. D. Russell, Canadesa, N. Y.  
 Rev. Richard Knight, Newport, N. Y.  
 Rev. E. V. Wales, Laurens, N. Y.

*The Treasurer of the American Home Missionary Society, acknowledges the following sums, as received into the Treasury or reported by Auxiliaries, during the month of March, 1852.*

<b>MAINE—</b>			
Maine Missionary Society,	\$12,944 62		
East Orrington, Rev. Franklin Davis,	10 00		
<b>NEW HAMPSHIRE—</b>			
New Hampshire Missionary Society,	\$4,788 59		
Dunbarton, Sab. Sch., by Rev. B. P. Stone,	28 00		
Oxford, in part of legacy of the late Rev. Daniel Campbell, by Rev. G. W. Campbell, Ex'r,	650 00		
<b>VERMONT—</b>			
Vermont Domestic Missionary Society,	\$6,490 70		
Wishah, Mrs. Sally G. Cochran,	1 50		
<b>MASSACHUSETTS—</b>			
Massachusetts Home Missionary Society,	\$6,183 69		
Home Missionary Society, by B. Perkins, Treas.,	1,000 00		
East Hampton, Young Men's H. M. S., by H. G. Knight,	143 00		
Granby, Cong. Ch., by A. L. Munroe,	93 00		
Ludlow, Francis Wilson,	5 00		
Pittsfield, South Cong. Ch., a few little girls, by Frances M. Gaylord,	16 00		
South Hadley, First Cong. Ch., to const. Jotham Graves, Daniel Miller, and Titus Clark, Life Members, by A. Chamberlain,	117 50		
<b>RHODE ISLAND—</b>			
Rhode Island Home Missionary Society,	\$1,520 88		
<b>CONNECTICUT—</b>			
Connecticut Missionary Society,	\$8,742 42		
Birmingham, G. W. Shelton and Lady, \$25; Coll. \$104 68; by T. Piper,	129 63		
Essex, a Friend,	5 00		
Farmington, Ladies' Sew Soc., to const. Mrs. Julius D. Cowles, Mrs. Samuel H. Root, and Miss Julia Curtis, Life Members,	100 00		
Greenwich, legacy of Lydia Southerland, by Alfred Bundle, Ex'r,	126 87		
Middletown, H. S. Ward,	75 00		
New Haven—			
In part of legacy of Samuel R. Hotchkiss, by Henry White, Ex'r,	815 79		
A Friend,	1 00		
Center, Cong. Ch., by John Ritter, North Ch., to const. Mrs. Lois Chaplin, Mrs. Frances Bradley, and Mrs. Clarissa Butterfield, Life Members, by A. H. Matly,	43 00		
Somers, Cong. Ch. and Soc., of which \$80 is to const. Mrs. Charles Kimball a L. M., \$35; a female friend, to const. Rev. Joseph Vail, D. D., a Life Director, \$100,	100 00		
Waterbury—	185 00		
First Cong. Ch. and Soc., Ladies' Sew Soc., to const. Rev. John G. Kanouse, Mrs. Christopher C. Post, Mrs. Wooster Warner, Mrs. Nathan Cooke, Mrs. Olive H. Bronson, and Mrs. Stephen M. Cate, Life Members, by Mrs. C. G. Post,	200 00		
Second Cong. Ch. and Soc., Mon. Con. Coll.,	28 58		
<b>NEW YORK—</b>			
Central Agency, Utica,	\$3,481 89		
Western Agency, Geneva,	\$5,765 00		
Adams, Presb. Ch., to const. Rev. P. C. Headley, a L. M.,	40 00		
Albany, Fourth Presb. Ch., Mrs. R. Winslow,	5 00		
Beekmantown, Presb. Ch., by Rev. L. M. P. Luther,	10 00		
Brooklyn—			
Church of the Pilgrims, by R. P. Buck,	1,849 04		
First Presb. Ch., Mon. Con. Coll., \$21 58; Coll. \$174 06,	195 59		
South Presb. Ch., Mon. Con. Coll., by W. R. Dwight, \$68 96; J. A. Dav-enport, \$100; W. W. Planeo, \$100; J. Boynton, \$10,	278 94		
Clinton Avenue Cong. Ch., Ladies' H. M. S., by Angeline Judson, Sec., Catskill, Presb. Ch., of which \$30 is from E. B. Day, to const. Miss Mary A. Camp, of Sacketts Harbor, a L. M.;	110 00		

\* The sums marked thus \* have been expended by the respective Auxiliaries and Agencies within their limits during the year.



\$101 66, Ladies to const. Mrs. George A. Howard, a L. M., by Mrs. Esther Graham, \$35,					
Cazenovia, First Presb. Ch. and Cong., by S. C. Hitchcock,	94 75				
Geneva, Rev. M. P. Squier,	10 00				
Hamden, Cong. Ch., by Rev. W. Fraser,	16 50				
Haverstraw, Central Presb. Ch., by Rev. A. S. Freeman,	40 00				
Ithaca, Ladies' H. M. S., to const. Mrs. Mary Jane Thompson and Mrs. Sarah Dix Life Members, by Mrs. J. L. Parker,	60 00				
Jamestown, Cong. Ch., per A. Hazeltine,	12 12				
Le Roy, David P. Kneeland, a L. M., by S. Skinner,	40 00				
Malden, Presb. Ch., by D. Bigelow, of which \$30 is from Charles Isham, to const. Rev. J. Leonard a L. M., and \$30 from E. and D. Bigelow & Co., to const. Mrs. Edward Bigelow a L. M.,	122 00				
New York, viz:					
Bequest of Mrs. Sarah Torrey, to const. Miss Frances Louisa Dodge a L. M.,	80 00				
Rev. John Spaulding, \$15; Rev. H. Loomis, \$20; F. E., \$10; a friend, \$3; Mrs. L., \$3 50; Elizabeth, \$2; a Lady, \$2; M. Merrill, \$2,	56 50				
Allen St. Ch., M. T. Hewitt, \$10; R. E. Johnston, \$10,	20 00				
Bleeker St. Ch., C. N. Talbot, \$100; S. Ackerman, \$1,	101 00				
Central Ch. Coll. by F. Bull, \$128 16; George Carpenter, \$50; G. W. Lane, \$10,	188 16				
Eastern Cong. Ch., by S. Cutter,	11 23				
Pearl St. Ch., by F. Bartholomew,	20 00				
Church of the Puritans, Mon. Con. Coll., by O. E. Wood, \$16 65; John Van Buren, \$15,	31 65				
Spring St. Ch., Charles Starr,	5 00				
Rochester Presbytery,	769 73				
Rochester, Brick Ch., H. C. Fenn,	50 00				
Schenectady, Presb. Ch., of which \$10 is from Mrs. Hasbrouck and Mrs. Scovill, in part to const. Wm. L. Hasbrouck, a L. M., by Rev. J. T. Backus,	50 14				
Sweden Center, M. Y. Presb. Ch., per Rev. W. K. Platt, in part to const. Miss Mary A. Staples, a L. M.,	22 91				
Trenton, Presb. Ch., James Cole,	10 00				
Troy, Interest on bequest of S. W. Dana, dec., by R. D. Sullivan,	60 00				
Yorktown, Cong. Ch., by Rev. J. H. Thomas,	6 50				
NEW JERSEY—					
Madison, Rev. Soc.,	4 05				
Newark, Third Presb. Ch., to const. Charles S. Haines a L. M., by A. C. Johnson,	26 00				
Parsonage, Presb. Ch. Fenn. Evaa. Soc., by Rev. John Ford,	12 00				
Plainfield, Second Presb. Ch. Mon. Con. Coll., by R. Anderson,	19 50				
PENNSYLVANIA—					
Philadelphia Home Missionary Society,	7,928 10				
VIRGINIA—					
Rocky Mount, by Rev. R. Gray,	12 37				
TENNESSEE—					
Cleveland, J. Henderson, by Rev. W. E. Caldwell,	5 00				
KENTUCKY—					
Bowling Green, Mary K. Jones,	10 00				
OHIO—					
Cincinnati Agency,	5,371 12				
Marietta Agency,	4,496 70				
Western Reserve Agency,	2,681 69				
Akron, Second Cong. Ch. Coll., \$28 01; W. S. C. Otis, a L. M., \$30,	58 01				
Cleveland, Elsie Taylor, to const. Mrs. Elizabeth E. Taylor and Miss Anna Louisa Taylor Life Directors,	900 00				
Defiance, Presb. Ch., by Rev. E. R. Tucker,	28 75				
Johnstown, Presb. Ch., by Rev. E. Garland,	9 72				
Marietta, David Putnam,	300 00				
Pomeroy, and Eastland Presb. Ch., by Rev. R. Wilkinson,	42 75				
West Unity and Bryan, Presb. Ch., by A. T. Wood,	7 00				
INDIANA—					
Bruce's Lake, German Ch., by Rev. R. F. Kabus,	5 00				
Evansville, German Ch., by Rev. G. H. Zump,	11 06				
Goshen, Rev. Asa Johnson,	6 25				
Little Elkhart and Bristol, Presb. Ch., by Rev. J. N. Williams,	21 44				
Marion, Rev. Alfred Hawes,	7 50				
North Fork, Presb. Ch., by Rev. E. Kingsbury,	2 50				
Oxford, Presb. Ch., by Rev. J. A. Canahan,	17 00				
ILLINOIS—					
Presbytery of Alton,	613 51				
Received by Rev. F. A. Armstrong,					
Galesburg, Cong. Ch.,	20 50				
Ontario, Cong. Ch.,	7 50				
Victoria, Cong. Ch.,	5 00				
Albany, Cong. Ch., by Rev. J. J. Hill,	3 00				
Bloomington, Cong. Ch., by Rev. J. D. Baker,	9 00				
Carrollton, Presb. Ch., by Rev. J. G. Rankin,	2 25				
Crystal Lake, Cong. Ch., by Rev. George Langdon,	6 22				
Jonesboro, Luth. Ch., by Rev. J. Krack,	6 00				
Libertyville, Cong. Ch., by Rev. J. H. Payne,	7 50				
Newburgh, Cong. Ch., by Rev. E. B. Colman,	16 00				
Northampton, Cong. Ch. Coll., \$20; Mrs. Ordway, \$2,	22 00				
Ottawa, First Cong. Ch., by J. G. Nottingham,	45 00				
Pleasant Grove and Moreton, by Rev. W. W. Blanchard,	4 25				
Wethersfield, Cong. Ch., by Rev. D. Gore,	15 00				
MISSOURI—					
Missouri Home Missionary Society,	846 90				
Received by Rev. H. H. Hayes,					
Mount Pleasant, Presb. Ch.,	6 05				
Newark, Presb. Ch.,	14 05				
New Providence,	18 45				
North Prairie, Presb. Ch., by Rev. A. G. Taylor,	9 25				
Salem, Presb. Ch., by Rev. H. Smith,	5 25				
West Ely, Presb. Ch., by Rev. W. T. Dickson,	4 50				
MICHIGAN—					
Adams, Cong. Ch., by Rev. R. Parker,	7 00				
Atlas, Orient and Independence, by Rev. G. Winter,	18 00				
Boston, Cong. Ch., by Rev. S. Hamenway,	2 40				
California and Brockville, by Rev. Daniel Jones,	22 96				
Chatterfield, Cong. Ch., by Rev. L. Shaw, Coll., \$4 85; Mon. Con. Coll., \$7 81,	11 66				
Farmer's Creek, Cong. Ch., by Rev. D. L. Eaton,	3 07				
Fentonville, Presb. Ch., by Rev. T. Waterbury,	7 20				
Galesburg, Presb. Ch., by Rev. A. W. Bushnell,	7 00				
Hudson, Cong. Ch., by Rev. J. W. Baynes,	14 50				
Jonesville, Presb. Ch. Mon. Con. Coll., by Rev. H. L. Stanley,	2 00				
Paw Paw, Presb. Ch., by Rev. I. C. Holmes,	15 00				
Saginaw, Cong. Ch., by Rev. D. M. Cooper,	14 00				
Teconaha, Presb. Ch., by Rev. J. Marsh,	7 17				
Vienna, Cong. Ch., by Rev. A. B. Pratt,	2 50				
WISCONSIN—					
Burlington, Rev. C. C. Cadwell,	2 00				
Center, Cong. Ch., by Rev. J. Jameson,	8 00				
Fond du Lac, First Cong. Ch., by Rev. L. C. Spofford,	10 74				
Johnstown, Cong. Ch., by Rev. H. H. Dixon,	8 23				
Madison, Cong. Ch., by Rev. C. Lord,	11 00				

Mesa, Cong. Ch., by Rev. J. W. Walcott,	1 89
Powers, Rev. Anson Clark,	8 25
Packwaukee, a Friend, by Rev. John Wilcox,	2 00
Raymond, Cong. Ch., by Rev. T. Loomis,	17 50
Rochester, Presb. Ch., by Rev. R. R. Snow,	6 25
Shulburgh, Presb. Ch., by Rev. J. Raymond,	5 00
Troy, Cong. Ch., by Rev. M. Wells,	7 62
<b>IOWA—</b>	
Bellevue, Cong. Ch., by Rev. W. L. Coleman,	1 75
Cottonville, Cong. Ch., by Rev. S. D. Helmes,	1 50
Garnerville, Cong. Ch., by Rev. G. Littlefield,	28 00
Maquoketa, Cong. Ch. Mon. Con. Coll., by Rev. J. W. Windsor,	2 00
Troll, Cong. Ch., by Rev. J. R. Upton,	5 00
<b>TEXAS—</b>	
Fort Belknap, Col. G. Loomis,	66 00
<b>HOME MISSIONARY,</b>	<b>375 98</b>

\$38,183 19

JASPER CORNING, Treasurer.

## Donations of Clothing, &amp;c.

New York, Mrs. R. L. Parit, a coat.	
Orange, N. Y., First Presb. Ch., Ladies' Miss Soc., a box,	77 12

Receipts of the Central Agency, at Utica, N. Y., for the quarter ending March 1st, 1852. Rev. R. F. CLEVELAND, Secretary.

Angus, Cong. Ch.,	24 00
Brasher's Falls, Presb. Ch. Coll., \$10 80; C. T. Harbut, \$5; F. Taylor, 50 cts.,	16 80
Canton Falls and Kiahville,	12 50
Cornville, Coll., \$5 18; Rev. E. Crane, \$4,	9 18
Canton, Cong. Ch. Coll., \$101 68; legacy of Mrs. Lucy Williams, \$300,	301 08
Columba, Cong. Ch.,	18 75
Covey, Cong. Ch. Coll.,	26 86
Mrs. K. A. Hoyt, in full to const. James P. Hoyt a L. M.,	10 00
Greene Cong. Ch. and Soc. Coll.,	6 85
Gouverneur, Cong. Ch., to const. H. D. Smith a L. M.,	30 00
Guilford, Coll. in part,	25 49
Hanibal, Coll. in part,	14 00
Hanilton, Desc. Isaac Foote,	10 00
Hopkinton, D. Daggett,	10 00
Lawrenceville, Cong. Ch.,	10 00
McGrawville, Cong. Ch., \$20; Ladies' Sew. Soc., \$5; Rev. E. B. Fancher, L. M. in part, \$10,	35 00
Madison, Cong. Ch.,	12 38
Marathon, Coll., \$18 45; Fem. Benev. Soc., \$10,	28 45
Merion, Rev. E. Seovel, L. M. in full,	10 00
New Hartford, Presb. Ch.,	54 00
New York Mills, Rev. John Morton a L. M.,	80 00
Sinewah, to const. Rev. W. M. Hoyt a L. M.,	30 00
South Placer, Cong. Ch.,	15 00
Norwich, Presb. Ch.,	15 52
Orwell, Cong. Ch.,	8 48
Orwell, First Presb. Ch. Coll., \$124 25; W. F. Allen a L. M. in part, \$15; W. J. Pardee, in full to const. A. E. Pardee a L. M., \$5; Rev. Dr. and Mrs. Condit, in full to const. Isabella Condit a L. M., \$10; Mrs. Bayle, in part to const. G. H. Bayle a L. M., \$5,	159 35
Potsdam, L. Knowles, to const. H. L. Knowles a L. M.,	80 00
Preston, Cong. Ch.,	15 00
St. Lawrence Co. Association, Norfolk, \$1 30; East Stockholm, \$14; Madrid, \$20; Hopkinton, \$15; Pierrepont, \$8 60; Lebanon, \$4; Helena, L. Kibbe, \$5; Potsdam, Mrs. J. H. Edgerton, \$2; Parishville, G. Flower, 50 cts.; Waddington, \$4 23; Anniversary Coll., \$11 76,	87 18
Sangerfield, Cong. Ch.,	14 44
Sherrburne, Coll.,	105 00

Smyrna, Coll., \$6; Z. W. Elmore, \$100,	106 00
Utica, First Presb. Ch. Coll., \$78 68; Mrs. Hulburt, \$7; Mrs. Bacon, \$1,	81 53
Washingtonville, Cong. Ch.,	4 69
	<b>\$1,858 76</b>

Receipts of the Western Agency at Geneva, N. Y., from Feb. 12, to March 2d, 1852. Rev. J. A. MURRAY, Secretary.

Addison, by Rev. A. H. Parmele,	17 00
Auburn, bal. from First Presb. Ch., by J. F. Terrell,	77 58
Bennington, by Rev. I. Chichester,	13 50
Big Flats, by S. L. Gillett,	8 00
Buffalo, First Presb. Ch., Ladies' H. M. S., by Mrs. Mary Hawley, Treas., in full to const. the following persons Life Members, Mrs. Ruth Kfner, Mrs. G. W. Bush, Mrs. Electa Potter, Mrs. Wm. Clarke, Mrs. M. Daley, Mrs. Maria L. Hodges, Mrs. N. H. Gardner, Mrs. Harry Slade, Mrs. 81as Forbes, Mrs. Augustus Carson, Mrs. Jemima Porter, and Mrs. Mary M. Hawley, North Ch., Ladies' H. M. S., by Mrs. G. L. Hubbard, Treas. to const. Mrs. H. Butler and Mrs. Bement, L. M.; from Miss M. E. Davis, to const. Mrs. Sophronia, Colt a L. M., \$30,	165 20
Canandaigua,	105 85
Cayuga, J. H. Daniels, \$10; others, \$31; by H. Welland,	4 00
Clarkson, Cong. Ch., E. Wadhams, \$5; others in full to const. Joel Palmer a L. M., \$5,	41 00
Clyde, bal. by Rev. Mr. Hogarth,	10 00
East Palmyra, by Rev. E. A. Platt,	2 50
Eden, by Rev. D. Powell,	1 00
Edmura, S. Benjamin, \$50; Robert Coville, \$10; others bal., \$14 95; Ladies of Elmira Female Seminary, to const. Miss Clarissa Thurston a L. M., \$30,	26 00
Geneva, John S. King, L. M. in full,	104 25
Glenwood, by Rev. Charles Crocker,	20 00
Hector, Female Home Miss. Soc.,	20 00
Lancaster, by Rev. C. L. Knapp,	10 00
Millport, Paid on loan by I. Kingsbury,	25 00
Napoli, by Rev. John Scott,	50 00
Newstead, by Rev. A. Blanchard, D. D.,	25 00
Norwich, a Friend, by Rev. S. W. Bush,	15 00
Ogden, bal. to make Rev. W. A. Fox a L. M.,	19 00
Olean, by Rev. S. Cowles,	9 00
Ontario, by Rev. Lyman Manley,	15 00
Pittsford, Stephen Lusk, \$10; others, \$25 47; in full to const. Rev. Job Pierson a L. M.,	35 47
Postville, by Rev. S. Cowles,	10 00
Prattsburgh, Ladies' Miss. Soc., to const. Mrs. Flavilla Hopkins a L. M., by Mrs. E. N. Hotchkin, Treas., \$30; bal. of Coll. by Rev. B. B. Smith, \$5,	35 60
Rochester, First Ch., A. Champion, \$1,000; Ashley Samson, \$20; E. Ely, \$50; Hon. A. Gardiner, \$50; R. M. Dalsell, \$90; Ira Belden, to const. Mrs. Caroline W. Belden a L. M., \$30; C. W. Dundas, \$5; W. A. Reynolds, \$10; H. A. Brewster, to const. Hon. Washington Hunt, and Hon. Millard Fillmore, Life Members, \$100; others, \$36 83,	1,861 88
Washington St. Ch., Wm. Ailing, \$100; others, \$30,	180 00
Rock Stream, by B. Cheever,	22 87
Scio, by Rev. N. Hammond,	15 25
Scipio, Second Presb. Ch., by I. F. Terrill,	11 50
Scottsville, by Dr. F. Edson,	25 00
Silver Creek, in full to const. Rev. Wm. Waith a L. M.,	19 25
Skaneateles, by I. F. Terrill,	27 06
South Wales, by Rev. N. C. Robinson,	7 50
Wellsville, by Rev. N. Hammond,	9 75
West Bloomfield, Rev. Mr. Brown's Cong., by W. Ailing,	7 00
	<b>\$2,542 91</b>

The Illinois Presbytery acknowledges the receipt of the following sums. L. M. Glover, Treas.

Jacksonville, First Presb. Ch.,	176 00
Plegh, Presb. Ch.,	22 80

Spring Creek, Presb. Ch.,	3 50
Springfield, Second Presb. Ch., balance,	50 00
	<b>\$250 80</b>

*The following are sums acknowledged as received by the late Rev. Wm. KIRBY, in Illinois.*

Chandlerville,	14 25
Griggsville,	21 90
Mendon,	10 32
Payson,	15 10
Warsaw,	50 00
	<b>\$111 57</b>

*Rev. CALVIN CLARK acknowledges the receipt of the following sums in Michigan.*

Albion, Presb. Ch.,	18 50
Allegan, H. H. Booth,	6 00
Ann Arbor, Presb. Ch., \$26; Cong. Ch., \$5 25,	81 25
Battle Creek, Cong. and Presb. Ch.,	11 69
Clinton, Cong. and Presb. Ch.,	19 00
Kalamazoo, Presb. Ch.,	153 80
Lima, Ind., Rev. A. S. Wells,	50 50
Marshall, Presb. Ch., in full,	61 50
Ypsilanti, Presb. Ch.,	54 00
	<b>\$349 74</b>

*The Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of February, 1852. BENJAMIN PERKINS, Treasurer.*

Boston, viz:	
Essex St. Ch. and Soc., Annual Coll.,	693 00
Mount Vernon Ch. and Soc., do.	854 42
Phillips Ch., do.	272 56
Pine St. Ch. and Soc., do.	46 80
A friend,	5 00
Carver, Ezra Lucas,	2 00
Centerville, Rev. Mr. Bacon's Soc.,	19 88
Charlestown, G. H., a thank offering,	5 00
Chelsea, Winnistimmet Ch. and Soc.,	68 00
Dedham, Fem. H. M. S., First Parish,	50 00
Dorchester, Neponset H. M. S.,	25 00
East Falmouth, Cong. Ch. and Soc.,	30 00
East Hampton, Edward Smith,	15 00
Fitchburgh, Ladies' Sew. Circle, to const. Mrs. Damaris Frost, Mrs. Mary Ann Downe, Mrs. Harriet Gibeon, and Mrs. Almira Rice, Life Members,	144 00
Harmony Conference, by H. Goddard,	40 00
North Brookfield, Cong. Ch. and Soc., to const. Rev. Christopher Cushing a L. D.,	100 00
Rochester, Rev. Mr. Harrington's Soc., to const. Miss Hope Haskell a L. M.,	24 00
South Amherst, Desc. N. S. Dickinson, in full to const. Rev. N. S. Dickinson a L. M.,	15 00
Stoneham, Ladies' Benev. Soc.,	40 00
Worcester—	
Central Ch. and Soc.,	148 55
Union Church and Soc.,	138 25
	<b>\$2,239 48</b>

*Receipts at the Office of the Philadelphia Home Missionary Society, from Dec. 1, 1851, to March 1, 1852. Rev. ROBERT ADAIR, Secretary.*

NEW JERSEY—	
Alexandria, First Presb. Ch., to const. M. A. Taylor a L. M.,	88 07
Bethlehem, bal. of Coll., by Rev. J. G. Williamson,	8 00
Bloomfield, Presb. Ch.,	185 00
Cedarville, by Rev. W. E. Durnett,	16 25
Newark, First Presb. Ch., by A. Woodruff, Mon. Con. Coll., \$50; Coll. in Church, \$287 15; Ladies' Miss. Soc., \$30; Aaron Carter, \$25, by Mrs. J. N. Tuttle,	442 15
Second Presb. Ch., by Rev. J. F. Smith, jun.,	195 87
Orange, First Presb. Ch.,	87 10
Second Presb. Ch., by Rev. J. Crowell,	100 70
Paterson, Presb. Ch., by Rev. S. D. Ward,	80 00
Rockaway, First Presb. Ch., by Rev. J. F. Tuttle, of which \$30 is to const. Jacob F. Tuttle a L. M., and \$30 by Mrs. Elec-	

ta Jackson, to const. Miss S. H. Johnson a L. M.,	79 00
South Camden, by Rev. J. W. Meara,	3 00
Sparta, by Rev. W. H. Magee,	19 00
Succasunna, by Rev. J. Fisher,	19 00
Wantage, First Presb. Ch., by John Titworth,	40 00

# PENNSYLVANIA—

Bethany and Lebanon, by Rev. A. Worthington,	22 08
Birmingham, by Rev. T. T. Bradford,	5 00
Bradford, by Rev. S. Porter,	25 00
Carlisle, of which \$17 is from Mrs. Hetty Craighead, in full to const. Miss M. H. Craighead L. M., \$81 27; H. Duffield, \$10; Mrs. H. Duffield, \$10,	101 27
Catsasqua, by Rev. H. Carlisle,	19 23
Cherrytree, Presb. Ch., by H. Parkins,	8 00
Dauphin, by Rev. G. K. Moore,	12 50
Erie, Board of Agency,	81 25
Gibson, by Rev. G. N. Todd,	2 00
Hamiltonville, by Rev. J. McKnight,	
\$30 33; Rev. A. Rood, \$4,	24 33
Harrisburgh, Rev. J. Miller, \$10; Mrs. J. Miller, \$5,	15 00
Hartsville, Coll. in part,	28 00
Honesdale, John Torrey, \$100; Presb. Ch., by S. D. Ward, Treas., \$165 73,	265 75
Lawrenceville, by Rev. E. B. Benedict,	20 00
Meadville, by Rev. R. Craighead,	108 23
Montrose, by Rev. R. Baldwin,	87 00
Mullangar, by Rev. J. M'Master,	19 75
Norristown, by Rev. S. M. Gould, \$40; Mr. Rumer, \$1,	41 00
Philadelphia, Wm. Allison,	5 00
Green Hill, by Rev. W. Taylor,	7 00
Clinton St. Presb. Ch., S. S., to const. Miss M. H. Gill a L. M.,	30 00
First Presb. Ch., W. M. Baldwin, \$30; Mr. Mitchell, \$30,	50 00
Southwark, First Presb. Ch., Mon. Con. Coll., by Rev. E. B. Bruen,	20 00
Western Presb. Ch.,	172 50
Reading, by Hon. Wm. Darling,	116 37
Richmond, \$3; Farmington, \$4; Tioga, \$3; by Rev. S. J. McCullough,	15 00
Smithport, by Rev. W. M. Strickland,	12 50
Springfield, by Rev. N. Pinne,	12 50
Spring Mills and Aaronsburgh, by D. Duncan, to const. Rev. L. E. Albert a L. M.,	30 00
Wells, by Rev. J. L. Riggs,	7 50
West Chester Ch., \$5; J. Atwood, \$30,	25 00
West Nantmeal, by Rev. B. B. Hotchkiss,	15 35
Wysox, by Rev. D. Williams,	25 00

# DELAWARE—

Black Water, by Rev. C. H. Mustard,	3 06
Milford, by Rev. G. W. Kennedy,	25 00
Newark and Christiansa, by Rev. G. Foot,	11 51
Wilmington Presbytery, by J. Davis, Treas., Presb. Ch., Hanover St., \$106; do., by M. Kean, \$13; Sab. Sch., by S. Floyd, \$30; Ladies' Miss. Soc., by Miss Susan E. Monroe, \$48,	196 00

# MARYLAND—

Port Deposit, J. Carson,	5 00
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# DISTRICT COLUMBIA—

Washington, Fourth Presb. Ch., by Rev. D. Mallin,	25 02
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# VIRGINIA—

Caroline County, J. Glassell, by Rev. Dr. Converse,	8 75
	<b>\$2,907 64</b>

*Receipts of the Missouri Home Miss. Society, from July 14, 1851, to Feb. 27, 1852. GEORGE H. BURN, Treasurer.*

Deep Water, Rev. A. Jones,	10 00
Palmyra, Presb. Ch.,	23 45
St. Louis—	
First Presb. Ch., \$363; Sew. Circle, \$16,	279 00
Pine St. Presb. Ch.,	50 00
Spruce St. Presb. Ch.,	30 00
	<b>\$402 45</b>

# THE HOME MISSIONARY.

Go, . . . . . PREACH the GOSPEL, . . . . . *Mark xvi. 15.*

How shall they preach except they be SENT? . . . *Rom. x. 15.*

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Vol. XXV.

JUNE, 1852.

No. 2.

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## Twenty Sixth Anniversary.

The AMERICAN HOME MISSIONARY SOCIETY held its Twenty Sixth Anniversary in the Broadway Tabernacle, New York, on Wednesday evening, May 12th, 1852.

HENRY DWIGHT, Esq., President of the Society, took the chair, and the meeting was opened with prayer by Rev. SWAN L. POMROY, D.D., of Boston, Mass.

In the absence of the Treasurer, an abstract of his Report was read by Mr. CHRISTOPHER R. ROBERT, the Recording Secretary.

An abstract of the Annual Report of the Executive Committee was presented by Rev. DAVID B. COE, one of the Secretaries.

On motion of Rev. CYRUS BYINGTON, Missionary to the Choctaws, Ark., seconded by Rev. THERON BALDWIN, of New York,

*Resolved*, That the Reports now presented, be adopted and published under the direction of the Executive Committee.

VOL. XXV.

On motion of Rev. JOSEPH F. TUTTLE, of Rockaway, N. J., seconded by Rev. MYRON TRACY, of Hudson, O.,

*Resolved*, That the preaching of Jesus Christ, and him crucified, by the living ministry, is an essential instrumentality in the salvation of the West; and, that the unprecedented growth of that part of our country, calls loudly on the American Church to furnish this instrumentality until the West is saved.

On motion of Rev. JOHN P. GULLIVER, of Norwich, Ct., seconded by Rev. JOHN R. ADAMS, of Gorham, Me.,

*Resolved*, That the cause of civil and religious liberty throughout the world can be most effectually promoted by the thorough evangelization of our own country.

On motion of Rev. ASA D. SMITH, D.D., of New York, seconded by Rev. CHRISTOPHER M. NICKELS, of Barre, Mass.,

*Resolved*, That by many voices of prayer, and many converging lines of Providence, we are urged and encouraged to cordial and earnest coöperation in the work of home evangelization.

In support of these resolutions the Society was addressed by Rev. Messrs. TUTTLE, GULLIVER, and Dr. SMITH, setting forth, in eloquent and impressive terms, the great extent of the field entrusted to the American Churches; the essential agency of the Ministry in cultivating it; the bearings of our country's evangelization on religion and freedom in other lands; and the motives to increased zeal, and the grounds of hope in prosecuting our work at home.

The exercises were enlivened and rendered more impressive by the intermingling of sacred song, the whole congregation uniting, under the leadership of Mr. L. HART.

The Benediction was pronounced by Rev. WILLIAM ADAMS, D. D., of New York.

The Society then proceeded to the election of officers for the ensuing year.

The following officers were chosen :

#### PRESIDENT,

HENRY DWIGHT, Esq., of Geneva, N. Y.

#### VICE PRESIDENTS,

Rev. Albert Barnes, Philadelphia, Pa.  
 Joshua Bates, D. D., Dudley, Mass.  
 Lyman Beecher, D. D., Boston, Mass.  
 Nathan S. S. Beman, D. D., Troy, N. Y.  
 Robert H. Bishop, D. D., Oxford, O.  
 Hon. Benjamin F. Butler, LL. D., New York.  
 Aristarchus Champion, Esq., Rochester, N. Y.  
 Samuel H. Cox, D. D., Brooklyn, N. Y.  
 Hon. William Darling, Reading, Pa.  
 Jeremiah Day, D. D., LL. D., New Haven, Ct.  
 George Duffield, D. D., Detroit, Mich.  
 William T. Dwight, D. D., Portland, Me.  
 Justin Edwards, D. D., Andover, Mass.  
 Ralph Emerson, D. D., Theol. Sem., Andover, Mass.  
 Samuel Fisher, D. D., Orange, N. J.  
 Hon. Theodore Frelinghuysen, LL. D., President of Rutgers' College, N. J.  
 William M. Halsted, Esq., New York.  
 Joel Hawes, D. D., Hartford, Ct.  
 Hon. Joseph C. Hornblower, LL. D., Newark, N. J.  
 Heman Humphrey, D. D., Pittsfield, Mass.  
 Hon. William Jessup, LL. D., Montrose, Pa.  
 Nathan Lord, D. D., President of Dartmouth College, N. H.  
 Thomas A. Merrill, D. D., Middlebury, Vt.  
 Simson North, D. D., LL. D., President of Hamilton College, Clinton, N. Y.  
 Eliphalet Nott, D. D., LL. D., President of Union College, Schenectady, N. Y.  
 Samuel Osgood, D. D., Springfield, Mass.  
 Absalom Peters, D. D., Williamstown, Mass.  
 George E. Pierce, D. D., President of W. R. College, Hudson, O.

Douglas Putnam, Esq., Harmar, O.  
 Samuel S. Schmucker, D. D., Theol. Sem., Gettysburg, Pa.  
 Thomas H. Skinner, D. D., New York.  
 Ichabod S. Spencer, D. D., Brooklyn, N. Y.  
 Richard S. Storrs, D. D., Braintree, Mass.  
 Hon. Lewis Strong, Northampton, Mass.  
 Benjamin Tappan, D. D., Augusta, Me.  
 Nathaniel W. Taylor, D. D., Theol. Sem., New Haven, Ct.  
 Rev. John Thomson, Crawfordsville, Ind.  
 Mark Tucker, D. D., Wethersfield, Ct.  
 Bennett Tyler, D. D., Theol. Inst., East Windsor, Ct.  
 S. V. S. Wilder, Esq., New York.  
 Charles Walker, D. D., Pittsford, Vt.  
 Charles White, D. D., President of Wabash College, Crawfordsville, Ind.  
 Hon. Thomas S. Williams, LL. D., Hartford, Ct.  
 William Wisner, D. D., Ithaca, N. Y.  
 Leonard Woods, D. D., Andover, Mass.

#### DIRECTORS,

William Allen, D. D., Northampton, Mass.  
 Leonard Bacon, D. D., New Haven, Ct.  
 Zedekiah S. Barstow, D. D., Keene, N. H.  
 Alvan Bond, D. D., Norwich, Ct.  
 Edward Beecher, D. D., Boston, Mass.  
 Horatio N. Brinsmade, D. D., Newark, N. J.  
 Artemas Bullard, D. D., St. Louis, Mo.  
 Rev. William Carter, Pittsfield, Ill.  
 Rev. Aaron L. Chapin, President of Beloit College, Wis.  
 George B. Cheever, D. D., New York.  
 Joseph S. Clark, D. D., Boston, Mass.  
 John P. Cleveland, D. D., Providence, R. I.  
 Amos M. Collins, Esq., Hartford, Ct.  
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 Eliphalet W. Gilbert, D. D., Philadelphia, Pa.  
 Rev. Albert Hale, Springfield, Ill.  
 Edwin Hall, D. D., Norwalk, Ct.  
 Samuel Hamilton, Esq., Rochester, N. Y.  
 Eurosas P. Hastings, Esq., Detroit, Mich.  
 Laurens P. Hickock, D. D., Auburn Theol. Sem., N. Y.  
 Mark Hopkins, D. D., President of Williams College, Mass.  
 Rev. Ova P. Hoyt, Kalamazoo, Mich.  
 Mancius S. Hutton, D. D., New York.  
 Rev. Aratus Kent, Galena, Ill.  
 Rev. Harvey D. Kitchel, Detroit, Mich.  
 Benjamin Labaree, D. D., President of Middlebury College, Vt.  
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 Rev. Samuel Merwin, New Haven, Ct.  
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 Swan L. Pomroy, D. D., Boston, Mass.  
 Enoch Pond, D. D., Bangor Theol. Sem., Me.  
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 David H. Riddle, D. D., Pittsburgh, Pa.  
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Ernest H. Seelye, Esq., Geneva, N. Y.  
 Asa D. Smith, D. D., New York.  
 Henry Smith, D. D., President of Marietta College, O.  
 Rev. Miles P. Squier, Beloit, Wis.  
 Rev. Richard S. Storrs, Jr., Brooklyn, N. Y.  
 John M. Sturtevant, D. D., President of Illinois College.  
 Jeremiah Sullivan, Esq., Madison, Ind.  
 John Tappan, Esq., Boston, Mass.  
 Rev. Asa Turner, Denmark, Iowa.  
 Rev. Thomas T. Waterman, Providence, R. I.  
 Ambrose White, Esq., Philadelphia, Pa.

#### TREASURER,

Mr. Jasper Corning.

#### AUDITOR,

Mr. Caleb O. Halsted.

#### SECRETARIES FOR CORRESPONDENCE,

Milton Badger, D. D.  
 Charles J. Hall, D. D.  
 Rev. David B. Coe.

#### RECORDING SECRETARY,

Mr. Christopher R. Robert.

#### MEETING OF THE BOARD.

The Board of Directors met on Thursday, May 13th, at the Society's Rooms, 150 Nassau street, and appointed the following gentlemen members of the

#### EXECUTIVE COMMITTEE,

Mr. Abijah Fisher.  
 William Patton, D. D.  
 Edwin F. Hatfield, D. D.  
 Rev. Joseph P. Thompson.  
 Asa D. Smith, D. D.  
 Charles Butler, Esq.  
 Dr. Alfred C. Post.  
 Mr. Simeon B. Chittenden.  
 Mr. William C. Bowers.

#### MEMBERS EX-OFFICIO,

Mr. Jasper Corning, *Treasurer*.  
 Milton Badger, D. D. }  
 Charles Hall, D. D. } *Secretaries for Correspondence*.  
 Rev. David B. Coe, }  
 Mr. Christopher R. Robert, *Recording Secretary*.

#### ASSISTANT TREASURER,

Mr. H. W. Ripley.

### Twenty Sixth Report.

[It is impossible for human hands to write with pen and ink the full report of a year of missionary labor. The true record is on high. Much of it is also written in the experience of the missionaries—in the very being of those laborious men and their equally self-denying and laborious companions. Lines of thought, and care, and suffering are deeply graven on the tablets of the soul, there to abide, indelible though unseen, till the light of the judgment shall make them legible to all the universe. What histories will then be revealed, of hopes and fears, of plans devised and prayed over, of sacrifices made, of reproach and ill usage endured for Christ and for souls! But how small will all these things appear

to them, when from the blessed lips of the Redeemer shall sound forth the recognition, "I know thy works, and how thou hast borne and hast patience, and for my name's sake hast labored, and hast not fainted."

But until the discoveries of that day, our missionary reports must be confined chiefly to such general views and results as are embraced in the following document. We commend it to the perusal of those who wait for the salvation of God; trusting that they will find something over which to rejoice, as well as much to draw out their supplications for the multitudes who are yet to be brought to "hear the joyful sound."]

In taking a brief survey of the operations of the American Home Missionary Society for another year, we desire, first of all, to unite with its many patrons and friends in a devout recognition of the kind hand of God in guiding and sustaining the Institution under all its responsibilities, and in giving thanks to his holy name for the success with which its labors have been crowned.

We would be admonished also, by the record we are called to make of the departure of valued patrons, counselors and associates in the missionary work.

Since the last Anniversary, two of the Vice Presidents of the Society—the Hon. NATHANIEL W. HOWELL, LL. D., and the Rev. HENRY DAVIS, D. D.—have been removed by death. They had sustained official relations to the Institution from its infancy; they highly appreciated its principles of action and the fruits of its labors, and gave it the benefit of their advocacy, their benefactions and their prayers. The Rev. ERSKINE MASON, D. D.—one of the Directors of the Society, and for three years a member of the Executive Committee—the eloquent preach-

er, the wise counselor, the steadfast friend of every philanthropic and christian enterprise, has been taken from us in the vigor of his manhood, and this Society, in common with kindred institutions and the Church of God, deplore their loss. The Rev. WILLIAM KIRBY, after more than six years of laborious and faithful service, as the Agent of the Society in Central Illinois, has likewise entered into his rest.

Five of the Missionaries of the Society have also died during the year—*Rev. Daniel B. Butts*, in New York; *Rev. Horace A. Taylor*, in Pennsylvania; *Rev. Isaiah N. Ford*, in Ohio; and *Rev. James Hildreth*, and *Rev. William T. Wheeler*, in Illinois.

*"Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men."*

[The details of the Society's operations, including the names of the missionaries, their fields of labor, the amount appropriated in their support, additions to their churches, &c., are exhibited in a General Table in the full Report.]

### SUMMARY OF RESULTS.

The number of ministers of the Gospel in the service of the Society the last year, whose names are found in the General Table—together with those engaged in superintending the missionary work, and who are mentioned in connection with the respective Auxiliaries and Agencies—is 1,065.

Of these, 861 were in commission at the date of the last Report, and 204 have been since appointed.

They have been distributed in 28 different States and Territories, as follows: in Maine, 96; New Hampshire, 44; Vermont, 60; Massachusetts, 54; Rhode Island, 7; Connecticut, 44; New York, 157; New Jersey, 10; Pennsylvania, 44; Delaware, 2; Maryland, 1; District of Columbia, 1; Virginia, 8; North Carolina, 2; Georgia, 1; Arkansas, 1; Tennessee, 5; Kentucky, 6; Ohio, 93; Indiana, 63; Illinois, 117; Michigan, 77; Missouri, 29; Wisconsin, 84; Iowa, 50; Minnesota, 4; California, 2; Oregon, 3.

This distribution gives to the New England States, 305; the Middle States, 213; the Southern States, 14; and the Western States and Territories, 533.

Of the whole number in commission, 619 have been the *pastors* or *stated sup-*

*plies* of single congregations; 260 have ministered to two or three congregations each; and 186 have been located in wider fields of definite limits—such as the destitutions of a section of a county, or of an entire county, or of several contiguous counties, or those within the limits of an ecclesiastical body, as the circumstances seemed to require.

The *itinerant system* is thus combined, in the policy of the Society, with efforts for the *permanent establishment of the pastoral relation*. To give to every church the undivided labors of a pastor as soon as practicable, is the great object which the Society seeks to attain. As preparatory to this, however, the destitutions must be explored; where churches consist of but few members, or no churches are yet organized, and the country is sparsely settled, there must be occasional preaching. The feeble must be encouraged, the scattered elements combined, and the way opened for more frequent and regular ministrations. And where settlements do not increase in population and strength, so that each can hope to sustain a minister within itself, they must be united in a circuit, and visited at stated periods. Itinerant labor, therefore, if employed only where it is specially called for, and not relied on as an adequate supply where a more permanent one could be sustained, is regarded as a necessary and important part of a well-ordered system of missions in our new settlements. This Society has employed it from the commencement of its operations, and the proportion of itinerant service to that of the settled ministry, has been stated in the annual reports.

The aggregate of *ministerial labor* performed, is equal to 862 years.

The number of *congregations* and *missionary districts* supplied in whole or in part, at stated intervals, is 1,948; while many others have enjoyed the occasional labors of the missionaries.

*Nine* missionaries have been in commission as *pastors*, or *stated supplies*, of churches of *colored people*; and 60 have preached in foreign languages—13 to *Welsh*, and 39 to *German* congregations; and others to congregations of *Norwegians*, *Swedes*, *Swiss*, *Hollanders*, and *Frenchmen*.

Many of those who have preached in foreign languages, have preached a portion of the time also in the English; and the children in their Sabbath schools.

have likewise received more or less instruction in the English. The process has thus been going on of Americanizing these congregations, and opening to them all the advantages of the evangelical literature of our own tongue. While the number of missionaries to our foreign population has been enlarged, special care has been taken to employ those only who are well known, and approved for their doctrinal views and their experimental piety, and to have their churches built up on the scriptural basis of our Presbyterian and Congregational churches—that of evidence of regeneration by the Spirit of God as a qualification for membership.

The number of *Sabbath school scholars* connected with the missionary churches, is not far from 66,500.

The *contributions to benevolent objects*, reported by 609 missionaries, amount to \$23,544.56.

The *additions to the churches*, as nearly as can be ascertained, have been 6,820, viz.: 3,810 on profession of their faith, and 3,010 by letters from other churches. *Sixty one* missionaries make mention in their reports of *revivals of religion* in the congregations to which they have ministered; in connection with some of which there have been 40, 50, and 80 hopeful conversions. The number of hopeful conversions reported by 349 missionaries is 2,643.

*Forty five* churches have been organized by the missionaries of the Society during the year. *Forty two* that had been dependent, have assumed the support of their own ministers, and will be, henceforth, we trust, not only monuments of what has been accomplished in the missionary enterprise, but efficient helpers in giving the institutions of the Gospel to those who are still destitute. *Sixty five houses of worship* have been completed since our last Report; 55 others repaired; and the building of 60 others commenced. More than 90 young men, in connection with the missionary churches, are in preparation for the gospel ministry.

These are a few of the statistics by which the progress of the missionary work is indicated. But how powerless are figures to set forth the influence of a single minister of the Gospel, a single church of Christ, the light that radiates from a single sanctuary! The mind of

the Infinite alone can comprehend it; and eternity alone can disclose to us the privilege, the blessedness of being permitted to put forth our humble instrumentality in such a cause.

## THE TREASURY.

*Resources.* The balance in the Treasury, April 1st., 1851, was \$12,676 04. The receipts of the succeeding twelve months have been, \$160,082 25; making the resources of the year, \$172,738 29.

*Liabilities.* There was due to missionaries, at the date of the last Report, \$9,633 38. There have since become due, \$164,630 39, making the total of liabilities, \$174,263 77.

*Payments.* Of this sum, \$162,831 14 have been paid—leaving \$11,432 63 still due to missionaries for labor performed. Towards canceling these claims and redeeming the additional pledges on commissions not yet expired, making in all, \$80,170 25, there is a balance in the Treasury of \$9,907 15.

## PROGRESS.

With the same number of laborers as were employed the preceding year, there have been performed *nine more years of missionary service*; *one hundred and twenty eight more congregations* have been blessed with the preaching of the Gospel; and *one hundred and twenty four more individuals* have been added to the churches. The passing off the list of those churches that have become independent of charitable aid makes a gradual transfer, year by year, of the missionary work from the older to the newer States. So that, with a given number of men, we should be making constant advances upon the wilderness. The past year, the number of missionaries, in the Eastern and Middle States, has been diminished by 17, while in the Western States and Territories, there has been an increase of 18. The receipts of the year exceed those of the preceding, by \$9,122—the greater part of the increase being from the regular contributions of the churches.

The following tables, with the remarks appended, will exhibit the progress of the Society during the twenty six years of its existence.



## COMPARATIVE RESULTS.

The following Table gives a comparative view of the amount of receipts, expenditures, number of missionaries, new appointments, congregations and missionary districts, years of labor performed, additions to the churches and pupils in Sabbath schools, for each year since the organization of the Society.

It also exhibits, in the tenth column,

the average expenditure, each year, for a year of missionary labor, obtained by dividing the sum total of the expenditures of the year by the number of years of labor performed. And in the eleventh column, by dividing the sum total of the expenditures of each year by the number of missionaries employed, is shown what the average to a missionary would be, if the expenditures were equally apportioned among them.

Society's Year.	Receipts.	Expenditures.	No. of Missionaries.	Not in comm. the preceding year.	No. of Congregations and Missionary Districts.	Years of Labor.	Additions to Churches.	Sabbath Schools and Bible Classes.	Aver. expen. for a year's labor.	Aver. expen. for a year's labor.
1—1826-27	\$18,140.76	\$13,984.17	169	68	196	110	not rep.	not rep	\$127	\$ 83
2—1827-28	20,035.78	17,849.22	201	89	244	133	1,000	306	134	89
3—1828-29	26,997.31	26,814.96	304	169	401	186	1,678	423	144	88
4—1829-30	33,929.44	42,429.50	392	166	500	274	1,959	572	155	108
5—1830-31	48,124.73	47,247.60	463	164	577	294	2,532	700	160	102
6—1831-32	49,422.12	52,808.39	509	158	745	361	6,126	783	146	104
7—1832-33	68,627.17	66,277.96	606	209	801	417	4,284	1,148	159	109
8—1833-34	78,911.44	80,015.76	676	200	899	463	2,736	Pupils.	172	118
9—1834-35	88,863.22	83,394.28	719	204	1,050	490	3,300	52,000	170	116
10—1835-36	101,565.15	92,188.94	755	249	1,000	545	3,750	65,000	169	122
11—1836-37	85,701.89	99,529.72	810	232	1,025	554	3,752	80,000	180	123
12—1837-38	86,522.45	85,066.26	684	123	840	438	3,376	67,000	194	124
13—1838-39	82,564.63	82,655.64	665	201	794	473	3,920	58,500	175	124
14—1839-40	78,345.20	78,533.89	680	194	842	486	4,750	60,000	162	115
15—1840-41	85,413.34	84,864.06	690	178	862	501	4,618	54,100	169	123
16—1841-42	92,463.64	94,300.14	791	248	987	594	5,514	64,300	159	119
17—1842-43	99,812.24	98,215.11	848	225	1,047	657	8,223	68,400	149	116
18—1843-44	101,904.99	104,276.47	907	237	1,245	665	7,693	60,300	157	115
19—1844-45	121,946.28	118,360.12	943	209	1,285	736	4,929	60,000	160	126
20—1845-46	125,124.70	126,193.15	971	223	1,453	760	5,311	76,700	166	130
21—1846-47	116,617.94	119,170.40	972	189	1,470	713	4,400	73,000	167	123
22—1847-48	146,197.10	139,233.34	1,006	205	1,447	773	5,020	77,000	180	138
23—1848-49	145,925.91	143,771.67	1,019	192	1,510	808	5,550	83,500	178	141
24—1849-50	157,160.78	145,456.09	1,032	205	1,575	812	6,682	75,000	179	141
25—1850-51	150,940.25	153,817.90	1,065	211	1,820	853	6,678	70,000	180	144
26—1851-52	160,062.25	162,831.14	1,065	204	1,948	862	6,820	66,500	189	153

**Remarks.**—1. From the foregoing table it will be seen that in each of the ten years, from 1830 to 1840, and from 1840 to 1850, the receipts were more than doubled.

2. The total of receipts, for the twenty six years, is \$2,365,420 40.

3. The total of years of labor is 13,958. These years are reckoned in each report, by adding together the months of labor which the missionaries have actually performed.

4. The average expenditure for a year of missionary labor, for the first twenty five years, is \$167. This includes the entire cost to the Society of obtaining the missionary, defraying his expenses to his field, and sustaining him on it, as well as all the expenses of conducting the Institution. In what other way can christian charity be rendered more productive?

5. The average annual expenditure to a missionary, for the first twenty five years, is \$122. The difference between this amount and the average for a year's labor, is occasioned by the fact that a missionary is named and counted in a report, though in some cases he may have labored but a fraction of the year.

6. The whole number of additions to the churches is 114,601.

7. The fifth column—that of new appointments—shows how many have to be called in in each year, to supply the places of those whose support is assumed by the people, the vacancies occasioned by death, sickness, removals, and other changes, and to make the increase, if there be any, over the number of the preceding year.

## DISTRIBUTION OF MISSIONARIES, No. 1.

The following Table gives the number of missionaries employed, each year of the Society's operations, in the Geographical Divisions of *Eastern, Middle, Southern, and Western States*; and also in *Canada*.

SOCIETY'S YEAR.	New England States.	Middle States.	Southern States.	Western States & Territories.	Canada.	Total.
1—1826-27	1	129	5	33	1	169
2—1827-28	5	130	9	56		201
3—1828-29	72	127	23	80	2	304
4—1829-30	107	147	13	122	3	392
5—1830-31	144	160	12	145	2	463
6—1831-32	163	169	10	166	1	509
7—1832-33	239	170	9	185	3	606
8—1833-34	287	201	13	169	6	676
9—1834-35	289	216	18	187	9	719
10—1835-36	319	219	11	191	15	755
11—1836-37	331	227	11	195	22	810*
12—1837-38	288	198	8	166	24	684
13—1838-39	284	198	9	160	14	665
14—1839-40	290	205	6	167	12	680
15—1840-41	292	215	5	169	9	690
16—1841-42	305	249	5	222	10	791
17—1842-43	288	253	7	291	9	848
18—1843-44	268	257	10	365	7	907
19—1844-45	285	249	6	397	6	943
20—1845-46	274	271	9	417		971
21—1846-47	275	254	10	433		972
22—1847-48	295	237	18	456		1,006
23—1848-49	302	239	15	463		1,019
24—1849-50	301	228	15	488		1,032
25—1850-51	311	224	15	515		1,065
26—1851-52	305	213	14	533		1,065

\* Of these, 24 labored in France and Switzerland, under the direction of the Evangelical Societies of Paris and Geneva.

**Remarks.**—1. In explanation of the comparatively large number of missionaries in the Middle States and the increasing number in the New England States for several of the earlier years, it should be remarked that, at the organization of this Society in 1826, the missionaries of the United Domestic Missionary Society, whose responsibilities it assumed, were transferred to it, and that the greater portion of them were in commission in the State of New York. The New England State Societies, also, became integral parts of the National Society, in several successive years—the Maine Missionary Society and the Vermont Domestic Missionary Society, in the third year of its operations; the New Hampshire Missionary Society, in the fourth year; the Connecticut Missionary Society, in the fifth year; and the Massachusetts Missionary Society, in the seventh year.

2. In the New England States, it will be observed, there has been but little increase of the number of missionaries, at any time, since the auxiliary relationship of the State Societies was completed.

Since 1837, the number has diminished, and is, this year, 26 less than at that date. In the Middle States, also, the number the present year, is fourteen less than in 1837.

3. The increase of the Society's labors, for many years, has been mainly in our Western States and Territories. The last twelve years, the increase alone in that portion of our country, has given it 366 additional missionaries.

4. In the table on the next page, will be seen the progress which has been made, year by year, in the newer States of the West, as they have severally come into being, and presented fields of peculiar promise for missionary culture. When this Society was formed, Indiana and Illinois were in their infancy. Michigan was, at that time, and for ten years subsequent, a territory; in 1825, it had but one Presbyterian or Congregational minister, and he was a missionary. Wisconsin remained, eight years after the organization of this Society, the almost undisputed home of the Indian. Iowa was not organized as a territory till 1838.

### DISTRIBUTION OF MISSIONARIES, No. 2.

The following Table shows the number of Missionaries in the several States and Territories, and in Canada, for each year of the Society's labors.  
Each of the four Geographical Divisions of Eastern, Middle, Southern, and Western States is included within double rules.

Society's Year.	Eastern States.					Middle States.					Southern States.					Western States and Territories.										Total.										
	ME.	N.H.	VT.	MAS.	R.I.	CT.	N.Y.	N.J.	PA.	DEL.	MD.	D.C.	VA.	N.C.	S.C.	GA.	ALA.	MIS.	LA.	ARR.	FLO.	TEX.	TEN.	KY.	OH.		IND.	ILL.	MIC.	MO.	WIS.	IA.	MIN.	OR.	CAL.	
1-1826-27							120	1	7											1		2		2	4	16	3	2	4	3					1	169
2-1827-28	1	2	2				120	1	9				2	3	2						1		2	4	27	9	3	5	5	6					1	201
3-1828-29	40	2	29	1			117	1	10										2		2			3	3	43	12	8	5	6					2	309
4-1829-30	47	29	27				133	1	13										3		1			7	5	64	18	12	10	6					3	392
5-1830-31	54	31	35				148	2	10				2	4	1	2			1		1			5	9	74	23	17	12	5					2	463
6-1831-32	62	40	32	1			156	2	11				2	2	1				1		1			7	13	74	24	20	16	12					1	509
7-1832-33	66	50	38	55			151	3	16				2	1					1		1			11	13	80	26	23	20	12					3	606
8-1833-34	83	63	42	62			177	3	20	1			3	2				2			1			10	9	68	29	24	16	13					6	676
9-1834-35	87	49	42	68			185	6	22	3			3	3							1			13	7	85	26	29	16	10					9	719
10-1835-36	90	59	53	71			183	5	20	2			3	1				4						12	9	80	24	32	17	12					15	755
11-1836-37	107	63	50	74			186	6	34	1			5	1				1			1			12	7	72	31	31	29	9					22	810*
12-1837-38	71	56	52	76			161	7	29	1			2					3						7	6	49	29	27	22	14					24	684
13-1838-39	70	48	47	80			148	8	41	1			3					1						6	1	56	26	31	22	12					12	680
14-1839-40	71	55	51	73			165	12	27	1			2											7	5	54	25	39	24	9					14	690
15-1840-41	74	47	50	82			167	11	35	2			2								1			8	6	66	24	50	36	6					10	791
16-1841-42	73	50	54	83			187	11	49	2			1								1			6	1	75	33	65	46	20					9	848
17-1842-43	68	47	53	78			193	10	47	3			1								1			4	3	91	36	87	63	21					7	907
18-1843-44	75	42	40	64			201	10	44	2			2								1			6	7	99	46	95	65	20					6	943
19-1844-45	82	45	39	66			188	10	51				1								1			6	6	103	51	98	67	25					9	971
20-1845-46	80	45	45	56			211	6	53	1			1								1			6	8	95	59	92	77	21					972	
21-1846-47	86	44	43	60			198	7	47	2			3	1							1			7	9	102	52	101	80	21					1,006	
22-1847-48	91	45	45	62			187	4	45	1			3								1			7	7	94	51	110	73	25					1,019	
23-1848-49	89	41	50	67			186	4	49				2	7	1						1			6	7	97	50	114	74	33					1,032	
24-1849-50	92	40	58	60			173	6	47	2			9								1			6	6	93	59	119	80	29					1,065	
25-1850-51	91	46	61	61			170	11	42	1			11	8							1			5	6	93	63	117	77	29					1,065	
26-1851-52	96	44	60	54			157	10	44	2			1	2							1			5	6	93	63	117	77	29					1,065	

\* Including the 34 in Franco and Switzerland.

## PRINCIPAL AUXILIARIES, AGENCIES AND MISSIONARY FIELDS.

### Maine Missionary Society.

WILLIAM T. DWIGHT, D. D., President; JOHN HOW, Esq., Treasurer; BENJAMIN TAPPAN, D. D., Secretary. Office at Portland.

This Society has had in its service, during this year, *ninety six missionaries*; and their labors have been distributed to *one hundred and forty* different communities—the greater portion officiating as pastors, or stated supplies. The number in actual attendance on these ministrations has averaged more than 12,000. The churches assisted report four thousand four hundred and two members in communion.

The receipts for the year ending March 1st, were \$11,706 92. The expenditures in the same time were \$12,364 82. Various contributions, amounting to \$308, were received from this State by the Parent Society. The aggregate of Home Missionary collections this year, from Maine, has been \$12,014 92—a larger sum than the State has previously furnished for this cause in any single year. Still, the Trustees have been obliged to resort to a loan of \$800, to meet the current demands on the treasury.

This Auxiliary has been the foster parent to which, under God, between forty and fifty churches ascribe their present independence of foreign aid. To it one hundred feeble churches still look for the indispensable means of existence. It is the only visible agency for furnishing scores and even hundreds of other towns and settlements with ministerial culture. In all of these a great work—a work of hardship and self-denial, is to be done; and now is the time to do it. The Maine Missionary Society, therefore, ably as it is managed, and blessed as have been its fruits, needs greatly to enlarge its operations. But how can this be done, when its resources are so restricted as to cripple its energies? Instead of advancing boldly to occupy the various fields, as they open to the enterprise of the Church, the Trustees are compelled to proceed under the embarrassment of repeated loans, and consequently with more regard to economy than to the expansion of their work. This is not meet; it is unjust to the institution which has done so much for the best interests of the State; it is unworthy of the magnitude of the work yet to be done, and which involves more of the present and eternal interest of the population than any other. The les-

sons of the past should be an effectual warning against such an inadequate support of so vital an interest. One of the missionaries of the Maine Missionary Society, says of his field: "If the leading minds here had been faithfully trained in their childhood under religious influences, and had then enjoyed the permanent ministrations of some judicious, earnest missionary, this place would long since have budded and blossomed as the rose. But now I fear that most of these people will perish in their sins, and that it will cost the life of at least one missionary, and your Society I know not how much money, to do successful battle with the adversary, and recover back this place from his terrible power. Could the fathers, who are now sleeping in their graves, have seen the consequences of no religious institutions to their posterity, as they must see it in the light of eternity, every dollar in their possession, if necessary, would have been expended for the support of the Gospel." Those consequences, many of the fathers did not foresee; the Gospel, which would have averted them, they did not provide. And shall the same fatal neglect be continued by their successors? Is there any way but by planting religious institutions—any time like the present, in which to do it—to secure to the next generation the blessings which our fathers failed to provide for this? In the language of the Secretary, "This work MUST BE DONE. The cry of thousands destroyed for lack of knowledge—of God's dear children asking bread, and no man breaking it unto them—is constantly waxing louder and louder. The people must have some kind of religion. In the absence of sound christian instruction, they will even heap to themselves teachers after their own lusts, and will blindly follow blind guides, who need themselves to be taught the first principles of the oracles of God."

### New Hampshire Missionary Society.

ABRAHAM BURNHAM, D. D., President; SAMUEL FARRINGTON, Esq., Treasurer; Rev. BENJAMIN P. STONE, Secretary. Office at Concord.

Forty four missionaries have borne the commission of the Society since the last Report, within the bounds of this Auxiliary. Their labors amount, in the aggregate, to thirty six years; and have been distributed among fifty different congregations. Only three or four instances of unusual religious interest have occurred during the year. The cause of Tempe-

ance has recently occupied the attention of the churches, and of philanthropists generally, in an uncommon degree, and is regarded as ominous of increased spiritual prosperity.

There have been received into the treasury, during the year, \$7,745 01, of which \$1,121 97, were paid to the Parent Society by the direction of the donors, and \$1,500 by the vote of the Trustees of the Auxiliary; leaving for the use of the latter within the State, \$5,123 04. The National Society has also received from various individuals and congregations in the State, \$781 66, making a total of \$3,403 63 for the West, and the whole sum raised in the State for the cause of Home Missions, \$8,526 67—exceeding the amount raised in the preceding year by \$313 67. The expenditures within the State were \$4,738 59.

Since our last Annual Report was published, this Auxiliary has celebrated its fiftieth anniversary. The review of the half century, drawn up by the Secretary, is replete with reminiscences of great interest and value, illustrating the several steps by which Home Missions have advanced from less to greater degrees of system, economy, and efficiency. Some of the statistics contained in this document will illustrate, in a small degree, the value of the Society to the people of New Hampshire; though the full influence of the preaching of the Gospel, and its institutions, in improving society throughout all its relations, cannot be told in figures or language. In 50 years, 1,523 ministers have been employed. The aggregate of missionary labor performed equals 986 years. Fifty churches have been gathered, and 80 houses of worship erected or remodeled, on fields cultivated by the Society. Of the 114 feeble churches who have received assistance, 98 still exist, and 41 have attained to independence of foreign help. The cost of the good thus accomplished in the State has been \$135,518. At so inconsiderable an expense has the benefit connected with the existence of more than half of the churches in the State been secured. From these results, the New Hampshire Missionary Society may well derive an impulse to more vigorous endeavor to occupy the waste places which remain. "With one half of the churches in the State," says the Report, "unable to give the ministry the small average of \$400 a year, and consequently either dependent on charity for a portion of their support, or liable to such dependence; and with at least one quarter of all the towns in the State having no reasonable

prospect of enjoying such institutions of religion as they need, unless furnished by the Society; with these affecting facts before us, we cannot but be impressed with the importance of its labors, both present and future, to the highest welfare of our domestic Zion. We venture the prediction that the time is not far distant when an intelligent ministry and the establishment of religious order, will be earnestly sought at our hands by a certain class of towns who have hitherto disregarded them. The advancing light of the age, by means of the press and the common school, will soon so elevate the popular mind in intelligence, if not in morals, that an untaught and ignorant ministry will no longer be tolerated by those portions of the masses that have regard for their own respectability and improvement."

#### Vermont Domestic Missionary Society.

HON. ERASTUS FAIRBANKS, President; Hon. C. W. STORRS, Treasurer; Rev. JOHN F. STONE, Secretary. Office at Montpelier.

The receipts of this Society for the year past were \$5,536 58. This is less by \$1,468 22 than the income of the year preceding, and less also than the expenditures by \$1,350 87. This deficiency is to be ascribed partly to the smaller amount of legacies, and partly to heavier demands on the Society arising from emigration. Besides the \$6,430 70 paid out for missionary purposes within the State, various contributions of churches and individuals, amounting to \$564 10, have been made directly to the American Home Missionary Society.

Sixty missionaries have been in commission on this field during the whole or a part of the past year, whose aggregate of labor equals 49 years. This has been bestowed on 67 fields, nearly all of which have organized churches. Among the missions commenced during the year, one of peculiar interest is reported among the French, at Burlington and vicinity, where a body of that people have permanently settled. More than thirty families cordially receive the labors of a Protestant missionary, notwithstanding the strenuous opposition of the Romish priest.

While several of the missionary fields in Vermont have made important advances, and some of them have been blessed with revivals of religion, an equal number have been reduced in members and in external prosperity by emigration. Seven churches on the missionary list

have parted with more than five hundred and fifty members since their organization, and have only three hundred and twenty three remaining. It is estimated that the churches now depending on the Society for aid, have thus lost more than twenty two hundred in twenty five years. This will explain the return to a state of dependence, of several congregations which, in former years, were supposed to have reached the point of self-support; and also will account for the continued feebleness of others to which frequent accessions have been made. They are blessed with a laborious and productive ministry; but the drain of emigration carries off so great an amount of their numbers and efficiency, that were it not for Home Missionary intervention they would dwindle and probably, in many cases, become extinct. That, in these circumstances, the feeble churches are no more feeble, and that their number is so few, speaks well for their pastors, and for the energy and wisdom of the State Auxiliary. Instead of being discouraged by this apparent adversity, they are led, by an enlarged and comprehensive view of the whole field, to consider their own loss as a gain to the general cause. "Who can doubt," says the Report, "that the churches of Vermont are doing more to establish and sustain the institutions of religion throughout the land, by means of christian families and individuals that have been trained up in those churches for the service of God, and are now scattered throughout the land, than they could have done by any other means? And do we not see the hand of God in this? Is it not his way, in part, for spreading the Gospel and extending the Church, till the land shall be full of the knowledge of the Lord? Soon another generation will appear on the stage of active life. Many of these will have acquired a liberal education and entered the learned professions—all will sustain important relations, and all have their influence. And the character of that influence will be decided by the instrumentalities by which their principles shall have been formed. Many of these, instead of settling down in their native towns, or State, will go to the West. They will be dispersed throughout the land; and some of them, doubtless, in other lands. Let them but have the Gospel in their minds and in their hearts, and they will be so many living, active agents for carrying forward the work of evangelization, wherever their lot shall be cast. But let them go forth without these principles, and they will only add to the work

to be done and enhance the obstacles to the doing of it.

#### Massachusetts Home Missionary Society.

LEONARD WOODS, D. D., President; BENJAMIN PERKINS, Treasurer; JOSEPH S. CLARK, D. D., Secretary. Office in Boston.

The income of this Society for the year ending March 1st, was \$34,768 63—nearly \$1,500 more than in any previous year. Of this revenue, \$6,132 69 were applied to missionary purposes within the State, and \$27,000 remitted to the Parent Society. Besides this generous donation—the largest ever received from any Auxiliary in a single year—other contributions have been made by various churches and individuals, amounting to \$7,035 95; of which, \$1,683 78 was from the Hampshire Missionary Society, and \$2,864 96 from the payment of legacies. There has thus been consecrated to the Home Missionary cause by the Christians of Massachusetts, during the last year, an aggregate of \$41,804 58—more than one quarter of the total income of the Parent Society for that period.

*Fifty four missionaries* have been in commission for more or less of the year—a diminution of eight from the year before. Seven churches previously aided do not appear on the present Report; 47 are still dependent; and nine have during the year reached the point of self-support; and all give promise of permanent continuance in that state. The reduction in the number of missionaries and missionary churches, and also of the amount expended in their support, shows the progress which is made from year to year, in repairing the waste places of Zion in this State, and transferring her benevolent energies to the wider and still needier desolations of the West. That this is the purpose of this most efficient Auxiliary, its invaluable pecuniary aid, and the cordial and cheering coöperation of its Board of Trust, abundantly testify. In no quarter, not even in the most prominent of our Western fields, is the magnitude of the Home Missionary claim more justly appreciated or more eloquently urged;—and urged, too, in the spirit of devout recognition of dependence on the power and grace of the Most High. "The history of the Home Missions in this country," says the last Report, "has, from the first, been the history of great effects from little causes. Every movement has been like the silent and hidden, but resistless action of leaven—bringing out results which we can trace to no ade-

quate cause, without supposing the unseen hand of God in their production. The fact that a new church can be planted in an old waste, or an infant settlement, during the brief period of seven years, and at an annual cost to the Missionary Society of only \$167 per annum; the fact that eight hundred evangelical churches in our land have actually been brought up to a self-supporting condition at this trifling expense, and by this short process, since the Home Missionary enterprise commenced—these facts proclaim the existence of an energy more than human. They indicate the presence of an all-powerful, though an invisible agency."

#### **Rhode Island Home Missionary Society.**

J. P. CLEVELAND, D. D., President; B. WHITE, Esq., Treasurer; Rev. WILLIAM J. BREED, Secretary. Office at Providence.

*Seven missionaries* have been under commission, the last year, on the field of this Auxiliary; and two of them have been installed Pastors of the flocks which they serve.

The receipts of the Society, including a remittance of \$1,000 from the Connecticut Missionary Society, have amounted to \$1,868 77. Of this sum, \$1,730 have been applied to missionary purposes in the State. Remittances directly to the Parent Society, from various individuals and churches, \$497 40. The collections of the year show a gratifying increase beyond those of any former year, and encourage the hope that soon the Society may be able to dispense with the generous aid annually furnished by the friends of missions in Connecticut.

From the Report of this Auxiliary, we are led to infer, that the missionary churches under its care were never in a more vigorous and hopeful condition, though they have suffered from the great depression of the manufacturing interests of the State. Two houses of worship have been redeemed from the embarrassment of debt, since the last Report. "None of the churches have enjoyed a powerful revival; yet the Holy Spirit has not withdrawn wholly from them. Precious souls have given evidence of having passed from death unto life. The children of God have been edified, and wide and powerful influences have been exerted in favor of temperance, morality, and experimental religion."

#### **Connecticut Missionary Society.**

Rev. HORACE HOOKER, Secretary; E. W. PARSONS, Treasurer. Office at Hartford.

The receipts of this Society, for the twelve months past, have been \$7,839 19. The expenditures have been for missions within the State, \$3,742 42; donation to the Rhode Island Home Missionary Society, \$1,000; Remittance to the Parent Society, \$1,000. The latter has also received, from various sources in Connecticut, \$16,925 39, including bequests amounting to \$3,574 26—making the total realized to this cause from the State, the past year, \$24,764 58—of which nearly three-fourths have been applied through the Parent Society to its great work in the remoter sections of our land.

*Forty four missionaries* have been under commission within the year. Two churches previously aided have voluntarily withdrawn from this relation, and three others have not renewed their applications, and, it is hoped, may require no further assistance.

Although the cost of missions within the State has been somewhat reduced, there is no prospect that it can soon, if ever, be wholly dispensed with. Changes in the centers of business, the emigration of multitudes of the sons of Connecticut in pursuit of the great enterprises of the day, and the coming in of foreign elements to occupy their places—all tend to enfeeble many churches, and to raise up new ones, and thus furnish fresh occasion for missionary culture from year to year. The Secretary remarks, "Though few of the churches, I trust, would die at once, if thrown on their own resources, they would drag out only a feeble, sickly existence. However this may be, but for Home Missions, the record of the living would become, in part, an obituary of churches that have ceased to be, and in part, the names of churches that never have been. Some seem to regard Home Missions as designed almost entirely for the new settlements. This, doubtless, is their main design. But their necessity in the Atlantic States, especially in some parts of New England, must be more and more felt with the progress of time. Such multitudes migrate to California and other regions of the West, that churches hitherto deemed far above the need of external aid, will require the fostering care of Home Missions. The places they make vacant will, for the most part, be occupied, if at all, by immigrants from foreign countries who are not accustomed to treat the Sabbath and

the sanctuary after the manner of New England. The example of these will infect the minds of others who have been trained to respect both. The churches have begun to take alarm at the desecration of holy time, and the neglect of public worship. They are looking around anxiously for a remedy. Whatever other means are employed, the labors of a stated, permanent ministry, are indispensable in checking the evil. Without them, all else will be unavailing. Light troops may answer to overrun a country, but possession can be kept only by substantial, permanent fortifications. And when we begin to count the cost of their erection and maintenance, we may well begin to compute the value not only 'of the Union,' but of liberty itself. With one quarter, or one third, and in some cases even more, of the population of country towns in New England, habitually neglecting the house of God, it is no time to think Home Missions are only for the far off regions towards the setting sun."

#### Philadelphia Home Missionary Society.

THOMAS FLEMING, Esq., President; HENRY FRANKLIN, Esq., Treasurer; Rev. ROBERT ADAMS, Secretary. Office at Philadelphia.

The States of New Jersey, Pennsylvania, Delaware, and Maryland, and the District of Columbia, constitute the field of this Society. During the year past, its receipts from the usual sources have been \$7,588 27, and bonds to the amount of \$3,000, from the estate of John Porter, Esq., late of Northumberland, Pa. The Parent Society has received from the same field direct contributions equal to \$2,834 14; of which \$1,659 14 was from bequests. The Auxiliary expended for missionary purposes on its own field, \$7,963 10, and made a donation of \$185 to the American Home Missionary Society. The total sum realized to this cause from these sources, in addition to the bonds above named, for the year past, was \$10,422 41.

The number of *missionaries* under appointment from this Auxiliary has been 58. They have labored steadily in 70 organized congregations, besides, in two instances, supplying as far as practicable the destitutions of an entire county.

From the last published Report of this Society, there is just reason to infer the increasing usefulness and popularity of its operations. Not only are its resources and the number of its occupied fields enlarging; but the work accomplished, as seen in congregations raised to a state of

independence of charitable aid, commends it to the confidence of its patrons as a most appropriate and energetic agent in the work of church extension. "Two-thirds of the churches, during their partial dependence upon our Society," says the Report, "erected their present houses of worship. Every year, some of the congregations aided by us, tell us they have commenced the erection of a sanctuary, and others inform us that they have completed such buildings; and generally, these buildings are unincumbered with debt, or nearly so, when they are dedicated to the worship of God."

#### Central Agency, New York.

Rev. RICHARD F. CLEVELAND, Clinton, Secretary; SAMUEL STOOKING, Utica, Treasurer.

*Forty two missionaries* have been under commission during the year, within the bounds of this Agency and have performed *thirty one* years of ministerial service. Their labors have been extended to more than *fifty* churches and missionary districts, and not less than *five thousand* souls have enjoyed their stated ministrations.

The receipts of the Agency, from the ordinary sources, have been \$4,397 72; and \$1,828 31 have been transmitted directly to the treasury of the Society at New York, making the whole amount of contributions for the year, \$6,126 03. The sum of \$5,000, the avails of a legacy, has also been received during the year, increasing the amount realized to the cause from this field to \$11,126 03. Of this sum, \$3,611 89 have been expended for missionary labor within the Agency; leaving a balance of \$685 83 in its treasury.

The past year has not been signalized, like some which have preceded it, by the effusions of the Holy Spirit; yet it is stated that "the earliest, and, comparatively, the most numerous instances of revival that have come under our notice during the past season, have occurred under the labors of missionaries." Though several of the churches have suffered serious losses, by removals and death, and the diminution of pecuniary support, yet, on the whole, there has been an advance in contributions for the support of their own institutions, and, compared with other churches, they have exhibited their full share of liberality in sustaining the various objects of christian benevolence.

Much of the territory embraced by this Agency, is more sparsely populated



than any other portion of the Middle States, and its destitutions must, for a long time to come, furnish a wide and important field of missionary effort. The northern counties, particularly, containing extensive tracts of almost unbroken wilderness, are beginning to attract attention and immigration, and a work is to be accomplished there like that which we are performing in the newly settled portions of the West. This region is traversed, too, by the great highways of western emigration, and naturally furnishes its full proportion to swell the tide that is flowing into the great western valley. In consequence of these contributions, and as a compensation for them, the impoverished churches will continue to claim, for a season, missionary support. Yet, most of the new applications for aid have been accompanied by evidences of a growing appreciation of religious privileges, and a willingness to make corresponding efforts to secure them; and the encouragement and impulse which this aid will impart to these feeble churches, will, it is hoped, secure their independence at no distant day. "To some of them," says the Secretary, "the day of enhanced strength and influence is not far distant. The restless spirit of secular improvement is opening highways of commerce through regions where, hitherto, labor and the products of the soil, have scarcely maintained their minimum value. As the result, feeble congregations will become large, able and independent, and new congregations will be formed, requiring, at the outset, Home Missionary aid. On the whole, the field comprised in this Agency never presented such a prospect, as at present, of development, growth and improvement."

#### Western Agency, New York.

Rev. JOHN A. MURRAY, Secretary; W. T. SCOTT, Treasurer. Office at Geneva.

*Sixty four missionaries* have been employed within the bounds of this Agency during the year, including *four* who have labored in the feeble churches and been sustained by a portion of the funds of the Rochester Presbytery. It is gratifying to notice, that while new churches are formed, and new fields of missionary labor are opened every year in Western New York, the whole number of churches dependent upon the Society is rapidly diminishing; the number of applicants the last year being nearly one third less than it was ten years ago.

The *receipts* of the Agency, for the year ending March 1st, were \$8,084 50. An additional sum of \$1,536 02 was transmitted by the donors directly to New York, making the entire contributions from this field, \$9,620 52.

A manifest improvement is reported in the pecuniary and spiritual condition of most of the churches receiving missionary aid. Nine congregations have been enabled to dispense with foreign assistance, and are now sustaining their own ministry, while but one, a congregation of colored people, has been added to the list of beneficiaries. Five congregations have erected, during the year, or are now erecting, houses of worship, and as many more have made extensive repairs in edifices already built. Revivals of religion are reported in fifteen churches, some of which have received large gatherings of souls, the precious fruit and reward of missionary toil and self-denial. Aside from the maintenance of gospel ordinances, and the ordinary routine of ministerial labor, Temperance societies have been formed, several churches and Sabbath schools have been organized in destitute neighborhoods, congregations have been established, and measures taken to erect houses of worship where churches have not yet been gathered. Such facts testify that now as ever, and in the old as well as in the new settlements, the ministry and the church are eminently aggressive.

The Secretary, in his Report, alludes to the fact that during the past year several of the most liberal supporters of this Institution, in that part of the State, have been removed by death. Among them is the Hon. Nathaniel W. Howell, LL. D., of Canandaigua, one of the Vice Presidents of the Society, and, for more than half a century, a constant friend and efficient helper of the missionary work. His departure brings before us the material changes that have taken place, and the moral triumphs that have been achieved in Western New York during the active lifetime of an individual. In the language of the Report, "He remembered, with gratitude and affection, the missionaries sent out hither by the Connecticut Missionary Society, before the close of the last century. Where there lived but a few hundred men, 'scattered abroad as sheep having no shepherd,' with rude settlements few and far between, is now a populous, cultivated, highly privileged and religious community; where there was scarcely an organized town, or village of any size, or a school-house of any description, are now

302 organized towns, 350 villages, some of them of rare beauty, and three cities containing an aggregate population of more than 100,000; where was scarcely a church of any denomination, or a church edifice of any sort, or a minister of the Gospel, there are now, by the blessing of God upon the voluntary efforts of his people, at least 1,400 Protestant churches, 1,200 temples for public worship, and 1,400 evangelical clergymen; where, in 1790, there was a population of but 1,047, in 1850 the population had increased to 834,700, supplied with an evangelical church, and a minister of the Gospel to every 600 souls." In glancing at these results, we get new impressions of the importance of that agency through which, mainly, they have been produced, and are impelled to increased diligence in employing it to extend the same blessings to other and wider fields.

#### Western Reserve Agency, Ohio.

REV. MYRON TRACY, Hudson, Secretary;  
T. P. HANDY, Cleveland, Treasurer.

*Forty six missionaries* have been commissioned on this field, during the year, of whom *thirty six* have been sustained by the funds of the Agency, and have supplied *forty four* congregations with the stated ministrations of the Gospel, besides extending occasional labors to several others.

The *resources* of the Agency have amounted to \$3,021 11, of which \$2,631 69 have been expended within its own bounds. Contributions to the amount of \$463 20 have been paid directly into the treasury of the Society, making the entire receipts from the field covered by this Agency, \$3,484 31.

Notwithstanding the various causes which have operated to distract and weaken the churches of this region, most of those aided by this Society are gradually, though some of them slowly, gaining strength and influence. Among the signs of progress observable, it may be noted that two of the congregations aided have, during the year, erected houses of worship, several others have made extensive repairs, and four have provided their ministers with parsonages. Two missionaries have been installed as pastors, and no instance has occurred of the dissolution of that relation. Several congregations have applied for a smaller amount of aid than they have heretofore received, and one is understood to have made its last application. Even where

no visible progress has been reported in pecuniary resources, the missionary has been cheered with manifest tokens that his labor has not been in vain in the Lord.

Fifty years have now elapsed since the work of Home Missions was commenced on the Western Reserve, the first church having been organized by a missionary of the Connecticut Missionary Society, at Austinburg, Oct. 24, 1801. The religious history of this territory, since that period, strikingly illustrates the productiveness of the Home Missionary enterprise. Of the 184 Presbyterian and Congregational churches now in existence, more than two fifths are in a condition of pecuniary independence, but all of them, with perhaps two or three exceptions, are the fruits and monuments of missionary effort. The institutions of learning and benevolence, the general intelligence and thrift of the people, all the influences and blessings of a high christian civilization, which distinguish those communities, are to be traced, in no small degree, to the same agency.

On this subject, the Secretary of the Agency testifies as follows:—"The money thus expended, is not among the things that perish with the using. It is still doing good in the places where it was first expended; it is doing good, and will do good wherever the influence of these churches is or will be felt throughout the world, and to the end of time; and heaven itself will feel its influence, in louder songs, from more numerous voices, throughout eternal ages."

But these efforts, long continued and successful as they have been, have not overtaken the increasing necessities of the field. The Report of the Agency states that "many fields on the Reserve are still in an affectingly destitute condition. One church to which aid has been extended for the first time during the last year, is situated in a township of about 1,400 inhabitants, in which there had been no regular preaching for years, except a service by a circuit preacher once in two weeks. From its first settlement it has been a moral desolation. Another township, containing more than 900 inhabitants, has no church organization within its bounds, nor has it had, for years, any stated preaching. Another township, of more than 600 inhabitants, recently visited by one of our missionaries, is equally destitute." It is evident from these statements, that even in this region, where the first missionary churches beyond the mountains were planted half a century ago, "there re-

maineth yet very much land to be possessed."

#### Marietta Agency, Ohio.

REV. THOMAS WICKES, Secretary; A. T. NYE, Treasurer. Office at Marietta.

*Eleven missionaries* have been in commission during the year, on the field covered by this Agency, and have supplied *sixteen* congregations with the stated ministrations of the Gospel.

The *receipts* into the treasury have been \$440 65, in addition to which contributions to the cause have been made by congregations and individuals, to the amount of \$1,305 39, making the whole receipts from this field \$1,746 04. Of this sum, \$1,000 were contributed by a single friend of the Society.

It does not appear that the fields of labor occupied by these missionaries, have been visited to any considerable extent by the special effusions of the Spirit; yet facts are stated which show that the churches are generally becoming more stable and efficient, and that religious institutions through God's appointed means, are gradually gaining in estimation and influence with the mass of the community. Two of the churches have, within the year, undertaken to maintain, unaided, the institutions of religion; and three have provided for themselves houses of worship. Districts hitherto neglected, and which had become the strongholds of infidelity and vice, have been reached by the influences of the truth and Spirit, the ranks of the enemy have been broken, and many trophies gathered to the praise of divine grace.

The portion of the State embraced within the limits of this Agency, is assuming new importance as a theater of secular enterprise, and of missionary effort. The ruggedness of its surface, and the comparative poverty of its soil, have turned the tide of emigration into other channels; but the recent development of its vast subterraneous treasures is attracting thither an enterprising and industrious population. But a deplorable destitution of religious privileges still continues. In seven contiguous counties, containing a population of about 150,000, it is stated that there are but sixteen or seventeen ministers of the Calvinistic order. "In one Presbytery, (Athens,) there are nine vacant churches—vacant because there is no one to supply them with the ministrations of the Gospel." And there appears no prospect of providing adequately for the spiritual necessities of

this increasing population, except by the vigorous prosecution of Home Missions. The views of the Agency are thus expressed in their Report. "In looking over the fields of desolation spread around us, we have been at a loss to know what to do. We have a few feeble lights, scattered over these counties, a few spots where a band of faithful ministers are striving to build up the walls of Zion; but the wastes are far more numerous than the cultivated fields,—whole counties, in some cases, where but little is being done by any body of Christians to build up gospel institutions and save the souls of men. The enemy has them. Ignorance, and error, and sin have them. There are no churches, or none which have any perceptible influence upon the mass of surrounding ignorance—none which have any effect to elevate the moral tone of society.

The problem now to be solved is, how can we reach them? There is no nucleus existing around which spiritual crystallization may commence in the organization of churches; and we see no means of reaching this population, but that by which the heathen are brought under the power of the Gospel. Missionaries must be sent from abroad and sustained until they gather materials for churches upon the hard soil, which is a long and laborious process. We must sit down before the fortress, and prepare for a regular siege, throwing up ramparts, and planting heavy artillery. It is an expensive mode of conducting the war, but it is the cheapest in the end, and it is the only effectual way."

#### Cincinnati Agency, Ohio.

REV. HENRY LITTLE, Madison, Ind., Secretary; E. M. GREGORY, Cincinnati, Treasurer.

*Forty six missionaries* have been under appointment the past year, within the bounds of this Agency. The amount paid from its treasury for their support is \$4,887 80. The *receipts* of the Agency for the same period, including a small balance in the treasury at the beginning of the year, have been \$4,445 91.

In reviewing the labors of the missionaries on this field for another year, we find occasion for a grateful recognition of God's goodness, in the fact that their ranks have not been broken by death, and that they have been permitted to pursue their labors with comparatively little interruption by sickness. Amid many discouragements and privations, they have borne cheerfully the burden and

heat of the day, that they might sow the good seed of the kingdom over that wide and important field; and God has given the increase. Many feeble churches have been confirmed and strengthened, and five which have been hitherto sustained by the fostering care of this Society, have within the year assumed the support of their own pastors, and are transferred from the list of its beneficiaries to that of its supporters. In reference to the spiritual condition of the missionary churches and districts, the Agent speaks in his Report as follows: "Some of the missionaries have been blessed with precious revivals, though not, perhaps, so large a portion of them as in some former years. Yet, in a country so new and changing, who can compute the usefulness of some forty missionaries constantly employed in elevating and renovating this increasing population. 'The kingdom of God cometh not with observation;' and the great work accomplished by Home Missionaries is brought about in so noiseless a manner, that the careless multitude amongst whom and upon whom this work is wrought, are often almost unconscious that any considerable good has been achieved. Yet the foundations of many generations have been laid."

If the direct results of missionary labor on this field are less striking than in some other portions of the West, yet, when we consider the peculiar obstacles, in the face of which they have been achieved, we find evidence that they are the fruits of a wise and efficient husbandry. A large proportion of the earlier settlers were from the States across the Ohio river, and were not distinguished either for secular or religious enterprise. The central portion of Indiana, and the western counties of Ohio, were thought too remote from the great thoroughfares of trade to invite a settlement; and their forests remained undisturbed, while the tide of emigration from the East flowed around them to the regions beyond. Till the organization of this Society, in 1826, but little was done to supply this region with an evangelical ministry. In 1825, when the population of Indiana was more than 250,000, there were in the State but thirteen Presbyterian and Congregational ministers. Most of these were missionaries whose support was soon afterward assumed by this Society. Nearly every church then in existence, or which has been organized since that time, in connection with these denominations, has been gathered and nursed up from infancy under the labors of these self-denying men, and will stand, we trust, as

monuments of this enterprise till the light which they are shedding upon the surrounding darkness shall mingle with the light of the millennial day. By what other agency can we hope that the wide wilderness which remains will be brought under moral and religious culture?

#### Missouri.

REV. EDMUND WRIGHT, Secretary; GEORGE K. BUDD, Treasurer. Office at St. Louis.

*Twenty nine missionaries* have been employed in this State since our last Report, *two* of whom have received assistance from the funds of the Missouri Home Missionary Society. The receipts of this Auxiliary for the year ending March 1st, have been, \$709 45.

Several of the churches have, during the year, enjoyed the special visitations of the Spirit, and have received large accessions to their numbers and strength; but the progress of evangelical truth throughout the State, has been painfully disproportionate to the growing necessities of its population. The Committee have not been inattentive to the claims of this great and important field, and have responded, as they were able, to the earnest appeals for additional laborers; and a few recruits have been furnished. But what are these among so many? The changes of the past year have left several important posts unoccupied, while vast regions to which the labors of this Society have never extended remain, and seem destined still to remain, in deplorable destitution of spiritual privileges. Of the 101 counties into which the State is divided, 88, it is stated, contain no house of worship, and 75 no minister of the Gospel of the denominations acting through this Society.

The Secretary of this Auxiliary makes the following striking statements in reference to the present and prospective wants of Missouri. "Of the 24 counties, lying upon the noble river that divides our State, and containing about one sixth of its territory, and one half of its population, sixteen have no minister of the Gospel of our order. These counties, now comparatively populous, have but one third as many inhabitants to the square mile as Massachusetts, Connecticut, and Rhode Island. But the time hastens when, as in these States, the population will be 100 to a square mile. In 1832 we had a population of 176,000 distributed through 33 counties. Compare this with the census of 1850, giving us a population of 682,000 divided into

100,000 families, and distributed into 101 counties. If our population has doubled itself twice during the last eighteen years, what may we expect during the next eighteen years, with our more than 500 miles of railroad begun or projected, with our plank roads and turnpikes now vigorously carried forward, and with the certainty that in less than five years, we shall be in railroad communication with the Atlantic cities? Immigration, the past year, has been unusually rapid, and multitudes, for many years to come, will continue to rush along our projected thoroughfares—villages will rapidly expand into cities, a score of which before another census will become centers of influence to corrupt or bless the swelling multitudes who are to throng our mineral and agricultural districts. At the rate of our increase for the last eighteen years, our population in 1870 will be about 2,000,000. But in what ratio may we expect an increase of our ministers to break to them the bread of life?

#### Michigan.

REV. CALVIN CLARK, Marshall, Agent.

*Seventy seven missionaries* have been commissioned during the year to labor in this State. They have prosecuted their work amid peculiar difficulties and discouragements, but with the ordinary measure of success. The partial failure, for several successive years, of the great staple of the West, and the drain by emigration to California, have seriously impaired the strength of many congregations, and will postpone the day of their pecuniary independence. In others encouraging progress has been made, and some fifteen or twenty, it is hoped, will soon be able to dispense with foreign aid. While in many of the churches aided, spiritual apathy reigns, upon several others the gentle dews of heaven have distilled, and in a few there have been precious gatherings of souls. At the close of the year covered by this Report, several revivals of religion of great interest and power were still in progress.

The history of the Society's operations in this State are instructive. In 1830, the population of the Territory was about 30,000. Six or seven Presbyterian churches had been organized, but all of them except one were without houses of worship, and were dependent upon this Society for support. Reckless speculation, and legislative extravagance and corruption, had brought the Territory to the verge of bankruptcy; and all the mor-

al and religious interests of society shared in the disaster. Since that time, and in the face of these mighty obstacles, a surprising change has been effected. "In many portions of this State," says the Agent, "the providence of God has been peculiar. High-handed wickedness and crime, systems of infidelity and combinations of wicked men to oppose the Gospel, have all been overcome, and flourishing churches have been organized, and powerful revivals experienced. According to the last reports, the Synod of Michigan contains 110 churches, 91 ministers, and 6,807 communicants; and the General Association contains 82 churches, 72 ministers, and 3,519 communicants; and since these reports were made, several new churches have been organized. A great and good work has been accomplished, and it has been accomplished mainly by means of this Society as an instrumental agent. All these churches, with six or seven exceptions, have been brought into existence by her aid, nourished from her bounty, and watched over by her with maternal solicitude. Forty of these have already risen to the condition of self support.

It is no unimportant thing, to lay the foundation of intelligence and religion in a State that is soon to contain a million souls. Two hundred evangelical churches established and sustained in the most important centers of influence in this great and growing State,—two hundred churches that now contribute \$9,000 annually to benevolent purposes, and will soon contribute four times that amount,—two hundred churches, the greater portion of which sustain their Sabbath schools, and concerts of prayer, and benevolent societies of various kinds to enlighten and bless the world;—most assuredly, these churches must be cepters of moral and christian influence, which will go on widening and multiplying down the track of time till the closing scene."

#### Illinois.

REV. ARATUS KENT, Galena, } Agents.  
REV. WILLIAM KIRBY, Jacksonville, }

*One hundred and seventeen laborers* have been sustained the past year in this State by the funds of the Society, and \$3,081 61 have been received into its treasury from the churches on the same field.

In *Northern Illinois*, the Agent reports that, amid many reverses and hindrances, the cause of truth is making slow but steady advances. "Our churches," he

says, "are increasing in numbers and strength; a good spirit is prevalent among very many of them; and in quite a goodly number God is pouring out his Spirit for the conversion of sinners. Two of the missionaries have, within a year, been installed as pastors; six houses of worship have been erected; the cause of Sabbath schools is visibly advancing; increased interest is felt in the work of Education; new zeal is awakened on the subject of Temperance; the circulation of the Bible and religious books is diligently promoted; and all collateral good influences are receiving the steady and efficient co-operation of the missionaries of the Society."

In place of our usual Report from *Central Illinois*, we have to record the removal, by death, of the Agent for that field, Rev. WILLIAM KIRBY. In the midst of his useful labors, he was suddenly stricken down by disease, and on the 20th of December last he left the scenes of his earthly toil to enter upon his heavenly rest and reward.

Mr. Kirby devoted nearly his entire professional life to the promotion of the cause of Home Missions. While pursuing his theological studies at New Haven, he united with several of his classmates in an association for this purpose, and in the spring of 1831 entered upon his work. First as an instructor in Illinois College, of which he was one of the founders; afterwards as a missionary to several feeble churches; and finally as the Agent, for more than six years, of this Society, he labored with great zeal, fidelity and self-denial. With what success he fulfilled his mission in these several relations,—the many churches he encouraged and strengthened; the congregations to which he broke the bread of life; the institutions of learning which he nurtured; the brethren whom he counseled in their difficulties, cheered in their trials, and stimulated in every good work; the spirit of missions awakened by his teachings; the souls saved by his labors, and yet to be saved through instrumentalities which he set in motion, will testify when we stand with him before the Son of Man. While engaged in a benevolent mission in behalf of a feeble church, away from home, the messenger of death overtook him; and he laid aside his armor to put on his crown. He rests from his labors, and his works do follow him.

In *Southern Illinois*, where no Agent has been regularly employed, the Society has enjoyed the cordial co-operation of the Presbytery of Alton, which, in addition to the valuable services of its Mission-

ary Committee, has contributed \$644 50 towards the support of the missionaries laboring within its bounds. The Secretary of the Committee, Rev. A. T. Norton, states, as evidences of progress and grounds of encouragement, that during the past year four congregations have commenced the erection of houses of worship, and three have become independent of foreign aid. A decided increase of interest is manifested in the cause of Education, in the Temperance reformation, and in the various plans of christian benevolence.

Since the present plan of co-operation was adopted in 1840, the outlay of missionary funds in this neglected portion of the State has yielded a rich return. The number of ministers connected with this Presbytery, which covers the 39 southern counties, has increased from 7 to 23; its churches from 10 to 32; and the members connected with them from 399 to more than 1,500. At that time, the churches were confined to five contiguous counties in the neighborhood of Alton. In eight others churches have since been organized, and foundations have been laid, by the occasional labors of the missionaries, in four or five counties more. There still remain, however, some 25 counties in this section of the State "to be possessed" through the instrumentality of this Society.

Many causes have combined, during the year, to augment the labors and burdens, and to try the faith of our missionary brethren. The continued emigration to the land of gold has removed the very pillars of many feeble churches. Others were greatly impoverished by the desolating floods of the last summer; and others, still, by the failure of the wheat harvest which followed. Infidelity, too, in new and ensnaring forms; fanaticism in manifold shapes; popular excitements on questions of no profit, have greatly hindered the progress of the truth. Yet, in the face of all these obstacles, visible progress has been made, and encouragements abound to prosecute our work with redoubled diligence. Those portions of the State to which our missionaries have not yet extended their labors, are assuming a position of new interest and promise. In the eastern section, there is a region of country nearly 100 miles in width, and extending from the Kankakee to the Ohio river, nearly 300 miles, in which the work of the Society has hardly been commenced. In eight contiguous counties, containing a population of more than 30,000, no missionary, it is believed, has ever been stationed.

A system of railroads has been commenced, by which this region, hitherto comparatively secluded, will be traversed, and brought into connection with the great channels of travel and commerce. The population, which has doubled within ten years, will increase at an accelerated rate; and industry, enterprise, improvement will receive a new impulse. But foremost among the agencies that are set in operation to determine the character of these infant communities, should be the Church of Christ hastening to take possession in the name of her King. To delay or falter in such a work, at such a juncture, would be a base betrayal of her trust.

#### Wisconsin.

Rev. DEXTER CLARY, Beloit, Agent.

*Eighty four missionaries* have preached the Gospel in this State, under the direction of this Society, since our last Report, and their labors have been attended by encouraging tokens of the divine approbation. Fourteen churches, enjoying their ministrations, have received special visitations of the Spirit, and several more have been favored in different degrees with seasons of spiritual refreshing. A few churches, also, have received large and important accessions, the fruit of revivals which occurred during the preceding year. It is gratifying to discover, from a review of the year, that, although the churches have suffered much embarrassment, in common with those of other Western States, from the causes already alluded to in this Report; yet, through the blessing of God attending the faithful labors of his servants, no inconsiderable progress has been made in rearing christian institutions in that infant State. Fifteen churches have been organized in connection with the denominations which sustain this Society; seven houses of worship have been completed, and eleven others are in process of erection; three congregations have assumed the entire support of their pastors, and nearly 900 members have been added to the churches—more than half of them on profession of their faith.

The religious statistics of this State bear witness to the efficiency of the agencies by which its institutions have been reared. When the first missionary commenced his labors there in 1836, only one church organization among the white population existed in the Territory. At the present time there are 159 connected

with the Presbyterian and Congregational bodies, containing about 5,400 members. This number includes the few Welsh and German churches that were aided by the funds of this Society. More than 100 of these churches were organized through the agency, and nearly all have been assisted from the treasury of this Institution. Fifteen of those have already passed through the period of their minority, and are now independent.

The Agent of the Society has, during the year, made extensive tours in the northern counties, and has gathered much information in regard to the condition of this important portion of the missionary field. His Report bears testimony to the efficiency and zeal with which the few laborers there are prosecuting their work; but they are inadequate to supply the wide-spread and growing destitutions around them. They ask for a large and speedy reinforcement. New schemes of internal improvement are opening new fields for evangelical effort. A connection is about to be formed, by canal, between the Wisconsin and Fox rivers, thus uniting the navigable waters which flow into the Gulf of Mexico with those which flow into the St. Lawrence, and opening an important thoroughfare diagonally through the center of the State. Over this whole region the tide of population is rapidly flowing. Several counties, which five years ago had scarcely been reached by white settlers, now contain each a population of more than 10,000. But the work of supplying them with the means of religious instruction and training, has hardly been commenced. The Agent states that "Washington county, with a population of more than 20,000, has but one minister of our connection; Manitowoc, Brown, Outagamie, La Crosse, and Richland counties have each but one; Waupaca, Waushara, and Portage share the labors of another; while Adams, Bad Axe, and Crawford are entirely destitute. Yet in these counties are many settlements of New England people; villages are springing up, farms are under cultivation, and an extensive lumber business is carried on. The people there need the Gospel; and such men are wanted as will break up the fallow ground, and, like John the Baptist in the wilderness, say to the people, 'Prepare ye the way of the Lord.' Great numbers of professors of religion are located in these regions, and ministers are wanted to go after and enfold these lost sheep of the house of Israel. Abundance of work can be found here for all who will come. But who will supply

the more than 30 destitute churches in other portions of the State?"

#### Iowa.

Rev. JULIUS A. REED, Davenport, Agent.

Fifty missionaries have held commissions from this Society in this State since our last Report, which exceeds by nine the number commissioned in any previous year. The churches under their ministrations have been favored with revivals of religion only to a limited extent, though many of them, including several German churches, have been encouraged and strengthened by valuable accessions to their numbers. In consequence of the losses and failures of the harvest, caused by the excessive rains of the last season, the congregations aided have not greatly increased their pledges for the support of the ministry. None, however, have diminished the amount of their subscriptions, while some, in face of the obstacles referred to, have made a considerable advance. Two missionaries have been installed as pastors during the year; six churches have been organized; four houses of worship have been completed; and ten others are now in process of erection—making the whole number of edifices already dedicated to the worship of God, twenty nine.

It is gratifying to notice how large a share of the work of planting christian institutions in this State has been borne by this Society. It is stated that there are now laboring, in the various departments of ministerial service, sixty one Congregational and N. S. Presbyterian ministers, all but four of whom are, or have been, aided by this Institution; and of the seventy one existing churches of the same denominations, all except two have been planted or nurtured by the same agency. But while we testify our gratitude to God for the success with which our past efforts have been crowned, we look with painful apprehension upon the wide harvest still perishing for want of reapers. Of the 100 organized counties in the State, about one half are so far settled as to furnish a field for ministerial effort; yet the labors of our missionaries have thus far been confined almost wholly to 28 counties, leaving 17 others, with a population of from 500 to 5,000 each, and five or six with a somewhat smaller population, entirely unsupplied. Not less than eight missionaries are needed at once to occupy posts where churches have already been gathered, and as many more to enter new and promising fields.

Since our last Report, a new station has been occupied on the western frontier of the State, in the vicinity of Council Bluffs. Scattered along the eastern banks of the Missouri river, is a population of about 14,000—more than half of them Mormons—living without the Sabbath, and the restraints of religious institutions, addicted to all the vices of a wild border life. The Mormons have determined to abandon their homes and emigrate to Utah in the course of the present year, and their places will be occupied by a population more accessible to the truth, and presenting an urgent claim to the sympathy and aid of the eastern churches.

"The destitutions of this State," says the Agent, "are destined, we fear, to increase faster than they can be supplied. The emigration to Iowa in 1851, according to a statement recently made on the floor of Congress, was 80,000, and we believe it will be as great annually till 1860. The soil of three fourths of the State is superior to that of the best river lands in New England. Lead abounds in some parts of the State, and coal throughout nearly half its extent. According to the returns of the last census, the ratio of mortality is a little more than half what it is in Massachusetts, showing that it ranks as the third State in the Union in point of healthfulness. It is bounded on the east and west by the two largest rivers in the Union, and is intersected by the Des Moines, which will soon afford slack water navigation to the heart of the State. It is confidently expected that in a few years a railroad will be built across the State, connecting these three rivers, and uniting them, by a continuous line of railroads, with the Atlantic cities. The attention of emigrants is turned, by these circumstances, to Iowa; and the population of the State must increase more rapidly than ever. If its annual increase continues to be as great till 1860, as it is estimated to have been the last year, it will then amount to 750,000. To keep pace with the population, an annual increase of eighteen ministers, besides providing for losses by removals and deaths, will be needed for years to come; which is about four times the net annual increase of our ministry for the last four years. Thus is this work growing upon our hands; and we should despair of final success were we not permitted to pray him, to send forth laborers to the harvest, to whom the gold and the silver belong, and in whose hands are the hearts of all men."



### Oregon.

The embarrassments adverted to in the last Report, as arising from the unsettled condition of society in Oregon, have continued to operate disastrously on the missions in that Territory. The absence of a large part of the male population for months together, not only left the missionaries without coadjutors in matters pertaining to the churches, but also devolved on them the responsibility and labor of educational and other social interests. When, at length, the crowd of adventurers began to return from the gold region, it was only to be dispersed again from the towns and villages by the operation of the "Land Law." This enactment makes liberal allotments of land to all who will actually settle on them previous to December 1st, 1853. Stimulated by this offer, great numbers of people have left the towns to take up farms in the country. The desire to "make claims," spread among all ranks, and for a time amounted almost to a mania. Families were scattered far from each other; beginnings which had been made in collecting congregations were arrested, and nearly every form of social improvement experienced a check. It is hoped, however, that this effect will be but temporary; and that the necessities of the increasing population, and the general desire manifested for schools and for the preaching of the Gospel, will triumph over the present embarrassment.

During the year past, the Society has sent out no additional missionaries to Oregon. The stations already occupied have been gradually strengthened, so far as the circumstances of the country would allow. In respect to the interests of education, especially, it is believed that the counsels and efforts of the missionaries have been of great value.

The station at Portland, under the care of Rev. *Horace Lyman*, since the last Report has assumed the character of a permanent congregation, with the fixtures of regularly organized society, that promise to make it a rallying point of good agencies for all time to come. A church edifice, 48 by 32 feet, with a spire and belfry, has been completed, after a severe and self-denying struggle; and on the 15th of June last, was dedicated to the worship of the Most High. On the same day, a Congregational church was organized, with ten members.

Rev. *George H. Atkinson* has continued his labors at Oregon City, and the various stations in the neighborhood, where he had previously planted Sabbath schools, and collected the people for preaching.

Arrangements have also been made, by which it is expected that Kalapooya, in Linn county, will be supplied at the expense of this Society.

The Committee have looked on the condition of the settlements in Oregon with deep concern. While these have not increased with a rapidity to be compared with that which characterizes the neighboring State of California, they are nevertheless outstripping the efforts of the Church to supply them with the bread of life. It is said that 10,000 emigrants entered Oregon in the year 1851. From the Umpqua Valley on the south, and the region around Puget's Sound on the north, the request of the pioneer is heard, asking for the teachings of the minister of God. Thus far, it is believed, no Protestant missionary has planted himself among the white settlers north of the Columbia. Immediate efforts are contemplated to meet these demands, and especially to furnish ministers to some points which have lately become important on account of their commercial or political relations.

### California.

The churches planted in California by the Society's missionaries, have continued to make steady advancement during the year. The Howard street church in San Francisco, which has been gathered by the labors of Rev. *S. H. Willey*, has increased in numbers and strength, in the face of severe external embarrassments. The congregation had but just completed their church building, when, in May, 1851, the city was visited by a disastrous conflagration; and though their "holy and beautiful house" was spared, the private fortunes of the people were almost wholly swept away by the flames; and the expense of this mission, which the congregation were about to assume, was thrown again, for a few months, upon the Society. A Presbyterian church was organized June 15th, 1851, on the same day that the house of worship was dedicated to the service of God.

Rev. *James H. Warren* commenced laboring at Nevada City early in April, 1851. His first efforts were directed to secure a church edifice. On the 28th of September following, the building—complete within and without, including a fine bell—was dedicated to Jehovah; and on the same day, a goodly number of professors united in covenant obligations as a church of Christ.

The church organized at Marysville, by Rev. W. W. Brier, has nearly doubled its numbers, and raised the means of building a house of worship, and furnishing it with a bell. Recently, in consequence of the failure of his health, Mr. Brier has been obliged to relinquish his labors.

At San José, Rev. Isaac H. Brayton reports a good measure of prosperity in the general affairs of his church, and the addition of several members, both by letter and by profession. Mr. B. has made extensive tours in the northern and southern mines, preaching the Gospel, and surveying the ground with reference to the establishment of new missions.

The above-named missionaries have been supported by the contributions of their people, except Rev. Messrs. Warren and Willey. The dependence of the latter on the Society terminated on the 1st of January last.

Only about three years have passed since the first Protestant missionaries began their labors in California. In that rush of people, that hazard of health and fortune, that excitement of new circumstances, and absence of social bonds, the attempt to establish the institutions of religion was like laying the foundations of a temple amid the breakers of the ocean. But what will not perseverance effect when working with self-denial, directed by intelligence, and upheld by faith! Already, in most of the important towns of California, one or more evangelical churches exist, sanctuaries rear their spires towards heaven, and living preachers proclaim the messages of mercy. The same wonderful rapidity that has marked this whole development of society in that new State, is seen also in the rise and progress of its religious institutions. Indeed, no limit has thus far been reached in the success of founding churches, and gathering about them the healthful institutions of settled society, but such as are imposed by the want of more laborers suited and willing to do the work. It is established beyond all doubt, that the demand for missionaries, such as this Society seeks to send forth, is not the mere creation of a heated zeal, but an actual and urgent necessity of the country. A hundred thousand men, now in the mines, require some more reliable provision for giving them the Gospel, than the irregular and uncertain visits of the itinerant. Their numbers and condition are becoming such as to admit of the stated ministry, and

the social fixtures connected with permanent churches. If these can be supplied to them now, ere the vigor of their new life is absorbed by worldliness—while their ardor and generosity are not yet perverted to purposes of sin—the Gospel may achieve triumphs there, such as can hardly be expected in an unexcited community. Every consideration of the greatest usefulness and economy, calls for an immediate reinforcement of this mission with the ablest men that can be obtained for the service. Such a reinforcement the Committee are attempting the present season, with good prospects of success.

### CONCLUSION.

Such is a brief summary of our last Missionary year. Although it has not been wanting in trials, but has furnished occasions for faith and patience, its passing months have yet been crowned with loving kindness and tender mercy. The members of the Society have this joy—a joy which no man taketh from them—that they have not labored in vain, nor spent their strength for nought. They rejoice in the confirmation furnished by another year, that the smile of Heaven rests upon their association. Its object is the noblest possible to men; its means, chosen and ordained by the Lord Jesus Christ; its results, priceless in their value, and eternal in their duration. No powers of computation can measure the present, and still less the future effects of the missionary labors of a single year. What may we not hope from the ceaseless activity, the whole year round, of a thousand enlightened, devoted minds, all pressed on by one impelling purpose, all fraught with the same message, all teaching the same great system of doctrines—doctrines, which, as has been well said, “have done more work, have rolled off more woes, have originated more good influences and good institutions, than all other doctrines ever preached, than all the philosophy ever written.” The yearly summing up of these results of Home Missionary labor, revives the courage of the christian heart. It confirms our faith in the adaptation and adequacy of the Gospel, as the means of national regeneration. The patrons and conductors of the Society, and their co-laborers in the field, may go forth afresh to the duties of another year, exulting in the belief of that coming hour, when the tribes of the people gathering upon our shores, shall say one to another, “Come ye, and let us walk in the light of the Lord.”

But animating as it is to contemplate the work accomplished, and that which is in hopeful progress, we may not forget that there is a class of facts less hopeful in their aspect; facts, discouraging for their magnitude rather than their kind. Though we have in this country some formidable shapes of error to encounter, we have, also, some uncommon facilities for meeting them with success. It is not Romanism, therefore, nor Infidelity, nor any of the indigenous forms of fanaticism, that we have chiefly to dread; but it is the whole of them together—the collective impenitence of the land—the aggregate of error, worldliness and sin, in all forms and under every denomination. It is the *quantity* rather than the *nature* of the work to be done, which looks disheartening. As lands that are made desolate by the visitations of clouds of locusts, we are in danger of being overwhelmed by the multitude rather than the prowess of our foes. Every where, the fallow ground exceeds the means of culture. Even around our homesteads and amid our altars, new wastes expand. The people are breaking forth on the right hand and on the left, extending the bounds of their habitation. Further and further on, beyond all previous limits, the great column of emigration is pressing, but never recedes. Social changes are so frequent, business enterprise and political excitement are so vehement, that an intenser action of the Gospel is needed to keep the community at all under its power. And this is required simultaneously, at a thousand points, thousands of miles asunder. There is, indeed, nothing in all this to make us despair of filling this land with the Gospel, provided the christian heart can but be awakened, and kept awake, to the magnitude of the interests in jeopardy;—can be brought to feel how much more rapidly the Church must now move than formerly, to avoid falling entirely behind the age. A rate of progress that once was prosperity, would now be little better than defeat. Fifty years ago, there were few openings and few facilities for the diffusion of the Gospel. The Church could then advance by slow degrees, and yet be ahead of the world. A large portion of the earth was inaccessible to the light. The Mahomedan world was the abode of bigotry and cruelty, and could not be entered. China was environed by impregnable barriers of prejudice. Maritime discovery and trade had not brought the remotest nations into familiar nearness, as at present. The extent and capabilities of our Great Central Valley, where now dwell

eleven millions of freemen, were unexplored, and almost unsuspected. No Schoolcraft had found the sources of the Mississippi; Oregon and California were names belonging to romance rather than to geography. Fifty years ago, Fulton had not given the steamboat to the world; railways had not girded the earth with bands of iron, nor the electric telegraph pervaded it as with nerves of sensation; there were no power-presses, no locomotives. These, and a thousand wonders of art besides, have but lately come into being to expedite human enterprise and abridge human labor. The quickening effect is not only felt in the external world, but, the very soul of man itself seems changed. It works on a larger scale; it plans and expects what it never dreamed before. It cannot be controlled by such application of christian truth as sufficed to guide it when the century began. And if the last few years have given such an impulse to human life, what may we expect in years to come? Must not our moral machinery be greatly increased, and be worked with far more momentum than it is now? Though it is the same Gospel that must be preached, it must yet be preached with more diligence and power. The excited minds of men must be made to see the truth more clearly, to believe it more firmly, to feel it more intensely, or vast multitudes will break away from its influence.

But the danger is, that the Christians of America will not appreciate this emergency as they should. There is danger that they will fail to know, in this their day, the things that belong to their peace; that they will not understand how valuable is the price that is put into their hands to secure the welfare of Zion; that they will withhold their best counsels, their personal efforts, and their earnest prayers; that their wealth will be locked up in worldly enterprises, instead of being consecrated to the immediate and pressing wants of evangelization; danger that their sons will be devoted to trade, to art, to ambition, rather than to the ministry of reconciliation. It involves no ordinary responsibility, because it is no ordinary privilege, to be a citizen of this country in such a day as this. It is a greater thing to be an American editor, to fill an American pulpit, to stand in the halls of American legislation, to mingle with and mold the popular feeling of American society, than to hold the same relations any where else. They who possess this privilege, seem to stand just now nearer to the throne of power, to the great center of motion of God's engine-

ry for saving the world than others. He, then, thus privileged, that can act, let him act *here* and *now*. He that can give, let him give with simplicity; for God loveth a cheerful giver. He that can pray, let him pray; for God is a hearer of prayer; and all the promises of his word, and all the signs of his providence, assure us that he waiteth to be gracious. While, then, his sounding chariot wheels are shaking the nations, let all who have named the name of Christ,

come forth in the fullness of an honest and entire devotion, and gird themselves to the glorious work of rendering this whole land IMMANUEL'S.

In behalf of the Executive Committee,

MILTON BADGER,

CHARLES HALL,

DAVID B. COE,

*Secretaries.*

## Missionary Correspondence.

### MINNESOTA.

#### The Maine Law in Minnesota.

The fifth of April, 1852, will be as memorable in Minnesota, as the fifth day of November in Great Britain—not, however, for the abolition of the gunpowder plot, but for the abolition of all whisky-sellers' plots—by the passage of a law prohibiting the manufacture and sale of all those liquors, which cause greater injury to a community than the explosion of a powder magazine in the heart of a city. The excitement throughout the Territory on Monday, the day of election, was greater than we have seen for a long time upon such an occasion, in any place. On the Saturday night previous, in Saint Paul, a meeting was held by the opposers of the law. The remarks by the "nice young men" that spoke, gave evidence that the vote in favor of "Rum" would be heavy.

On Sunday, the Roman Catholic Bishop, and all of the Protestant ministry, with the exception of the Episcopal, delivered discourses in favor of the contemplated law. At the opening of the polls on Monday, there was a crowd at the window, which continued through the day. With few exceptions, the sentiments of those at the polls could be told by their external appearance and demeanor.—When I say that all of the religious influence, and nearly all the industry and intelligence of the town were on our side, you can easily picture the color of the faces, and general bearing of the opposite party.

We believe all of the public officers and editors, with one exception, voted in favor of the law. Six hundred and seventy-four votes were polled in the town of Saint Paul; and though the liquor-sellers used every influence, in the

shape of whisky and hired carriages, to bring all their force to the polls, it was found, after the votes were counted, that they had succeeded in this, their Gibraltar, by the meagre majority of twelve—not even a "baker's dozen."

Monday night was clear and calm, and the moon shone brightly, and by nine o'clock the news came that Ramsey County, of which Saint Paul is the seat, had given a decided majority in favor of the law!

Great was the joy of every friend of religion and good order, as the merry ringing of four church bells did testify; which ringing, however, was a death-knell to the respectability of selling this liquid pestilence, either by the small glass or the large hoghead.

The other counties, as far as heard from, have gone in favor of the law; and there remains not the shadow of a doubt that, on the first Monday in May, the famous Maine Liquor Law will become the law of this South-western Territory.

Its influence cannot but be happy. It will fill our sanctuaries, and be instrumental in the conversion of souls.

### IOWA.

#### The Outpost.

Rev. G. G. Rice, of Kanessville, has the distinction of residing further West than any other Missionary this side of the Rocky Mountains. His station is at the place on the Missouri River, which, for several years past, has been the great rendezvous of the Mormons, whence they set out on their journey to Salt Lake. As they depart, their places are supplied by other settlers, and thus a permanent community is grad-

ually growing up in the a fertile section of the State, which will in its turn form a starting point for emigrants settling higher up the Missouri. At present, the labors of the Missionary must be comparatively desultory and scattered, and attended with many difficulties.

We are quite isolated during the winter season. We have the Indians on the West, and 150 miles of mostly uninhabited prairie on the East. Of course, there can be but little intercourse abroad. It is expected that in a few weeks emigrants for the Pacific coast, will begin to flock in here. Here are hundreds, and I think I might say thousands, who are preparing to emigrate to Utah, California, and Oregon, this spring. The Mormons are preparing to leave in a body, and are very active in getting ready their outfit. Every one who can handle a mechanic's tool is engaged in making wagons, which are to cross the Rocky Mountains. The din and bustle of business here would make one think he was in some manufacturing town of New England, instead of an isolated town—isolated in winter, but in summer, steamboats come up here from St. Louis.

With the natural features of this country I am more and more pleased. The Missouri Bluffs, two to six miles back from the river, are of exceeding beauty from whatever point you choose to view them. The country is so rolling and the streams so rapid, I am confident it must be healthy; and the appearance of the people who have lived here is evidence of this. But few parts of the West present so many natural advantages to invite settlers as this, and without doubt here will soon be seen a dense population. A large immigration to settle in this part of the State is looked for next summer.

Of the moral aspects here, a longer acquaintance has not given me any more favorable impression. The more I become acquainted with the Mormons, the more I see that their works are "only evil continually." They have a meeting on Sabbath forenoon; but they make no distinction, but mix up secular business with their worship. They say that all their business is for the church, and is alike sacred to them. Stores are opened on the Sabbath, and during all its sacred hours you may hear the sound of the ax and the hammer. Neither business nor pleasure stops for the Sabbath here. I believe the Mormons guilty of nearly all the charges urged against them. That

they practice polygamy, is now notorious; and very recently an article in defense of it, was published in their paper here. The leaders teach the people that God is about to destroy all of this nation who do not embrace the Mormon faith, and that they will then take possession of this whole land; hence they look upon us as a doomed people, out of the pale of mercy, and that they are under no moral obligation to show us any mercy. It is this sentiment that has caused the disturbances between the Mormons and others wherever they have lived; for they believe they need not be very scrupulous in their dealings with those whom God has doomed to destruction, and whose possessions he has given to them. They profess that they are only going to the Valley of the Salt Lake 'till the "calamities be overpast," which God is about to send upon this nation, and the way is prepared for them to come back and possess the land. Many have told me that they had no idea what the Mormon doctrines were 'till they came out here among them; that those who proselyted them, concealed their true doctrines. Yet very few, after they have made this confession, will renounce Mormonism. A few, I trust, will do it. It seems to spoil a man to become a Mormon; even if he renounces it, he can never get it out of his system. It is like leprosy, and clings to him 'till he fairly rots out. The mass of them are dupes to the system, and trembling slaves to their leaders.

The leaders are despots, and rule their people with a rod of iron—who fear their curses as much as ever the dupe of Romanism did that of the Pope. Their preaching consists principally in enforcing the duty of paying tithes, and obeying the counsels of their leaders; and they are made to believe that if they disobey *Council*, the fate of Korah will be visited upon them. The people dare not give or attend parties without permission, and tickets to balls or parties must contain on them, "Permitted by Council." To speak against the authorities is a crime that must be atoned for by the payment of money. They usually punish by fines, and those who refuse to pay fines are excommunicated.

Nearly all are addicted to the use of profane language, from the man of gray hairs down to the prattling child. Yet they style themselves "Latter-Day Saints," and claim that they are the only true worshippers of God upon earth, and they denominate all those "Gentiles," or heathen, who are not of their faith.

## WISCONSIN.

### Concealed Church Members.

We have lately been taking the spiritual census of this field. Several members of our church cheerfully took part in this work, to their own profit, and I trust also to the profit of others. Christians manifested some desire for a deeper work of grace, and to witness a revival. One or two cases of great declension were found, with some promise of a better life. There was also a free access to the minds of the unconverted, with scarcely an exception.

One fact has been developed, which to us is astonishing. We have often been told that there are many who leave the eastern churches, and remove to the West, that never connect themselves with any church here; but if the small field we have explored, be any criterion by which to judge in this matter, the half has never been told; and eastern churches have but a very limited sense of their responsibility to removing members. We were aware that there were several of that class among us; and two aged individuals, trembling over the grave, who had held their letters for five or six years, had come forward and connected with the church. But there are now about *thirty persons* within the circumference of a few miles, who have been formerly, or are now connected with churches of different denominations elsewhere, but who hold no such relation here. Some of these are, we trust, still trying to adorn the doctrine of Christ, but are found in their present position because of denominational preferences, or other causes, but are, notwithstanding, a valuable help to us. But there are many others, who, if ever converted, are now backsliders in heart and life—persons enough, were they sufficiently united in mind and heart, to form a church nearly as large as the one now existing here, or for nearly double our present number. Oh, that the mind of the Spirit would blow upon this valley of dry bones, that these slain might live!

### Recognition of Responsibility and dependence.

Your commission came duly to hand, and caused such emotions as the missionary family alone experiences. We feel that the amount you promise is our salary. My people have made an extra effort this year; but yet, were it not for the sure promises of God, I should fear for the future. But God has taken care of me

and mine thus far, and I cannot find it in my heart to distrust him. I have not seen the results I wished; and two weeks ago I began to present such truth as was calculated to arouse the church to renewed activity. My own soul has been led to seek a fresh baptism from on high. I confidently hope that God will revive his work.

Never, I think, did I feel such a weight of responsibility resting on me as at the present time. When I think that every sermon I try to preach may sink some soul deeper in the torments of hell, I am forced to exclaim, again and again, "Who is sufficient for these things?" Well might an angel shrink from such a responsibility. But poor, weak man can lean on the strong arm of Jehovah. "Lo, I am with you." How such a promise nerves us for the combat. If I had not such a pledge to rest on, and such a stay and helper as our God, I must lay aside my armor in despair. There are many things I need; but I constantly pray that every thing else be denied rather than to be shut up to my own resources, when I go to minister to my people.

I often wonder that such a worm as I should have met with such kindness and encouragement from your Society, but I wonder much more, that God, in whose hands are the hearts of all flesh, should have taken me from the plow and sent me to be his ambassador to men. But in wisdom he has seen fit to place this precious treasure in *earthen vessels*, that the excellency of the power, may be of God and not of us. If any good is accomplished here, the world must say, "This is the finger of God."

O, brethren, pray for us in these ends of the earth, that God will graciously pour out his Spirit and revive his work.

### Care in Admitting Members.

Our number is three less than a year ago—some having died, and some left us. We might have kept our number good, but from the past we wished to learn lessons of wisdom for the future. Whatever may be the practice of other churches, this, so long as I am its pastor, will, I trust, be slow in receiving members. Nothing will be lost by delaying the connection of converts with the church for some time; while often much is gained by it. Some who have given evidence of piety for a year past, will next Sabbath sit down with us for the first time at the table of the Lord.

## Miscellaneous.

## Statistics of the United States.

The following statistics have been compiled from the returns of the Seventh Census, as embodied in the Report of the Superintendent of Census, Hon. J. C. G. Kennedy.

States, &c.	Area in sq. m.	Admitted.	Population in 1840.	Population in 1860.	Ratio of increase.	Pop. to sq. m.	Rep. in Congress.		Deaths, 1 to every	Miles Railroad Completed Not Com.	
							1840.	1860.		Completed	Not Com.
Me.....	30,000	1820	501,793	583,188	16.22	19.44	7	6	77.29	315	127
*N. H.....	9,280	1793	284,574	317,964	11.63	34.26	4	3	74.49	489	47
Vt.....	10,212	1791	291,948	314,120	7.59	30.76	4	3	100.13	380	59
*Mass.....	7,800	1786	737,609	994,499	34.81	127.49	10	11	51.23	1,089	67
*R. I.....	1,306	1790	108,530	147,544	35.57	112.97	2	2	65.83	50	32
*Conn.....	4,674	1786	309,978	370,791	19.61	79.33	4	4	64.13	547	216
*N. Y.....	46,000	1788	2,428,921	3,097,394	27.52	67.33	34	33	69.85	1,826	745
*N. J.....	8,320	1787	373,306	489,555	31.14	58.84	5	5	75.70	926	111
*Pa.....	46,000	1787	1,724,033	2,311,786	34.09	50.25	24	25	81.63	1,146	774
*Del.....	2,120	1787	78,085	91,535	17.22	43.17	1	1	75.71	16	11
*Md.....	9,356	1788	469,232	583,035	24.04	62.31	6	6	60.77	376	125
*Va.....	61,332	1788	1,239,797	1,421,661	14.66	23.17	15	13	74.61	478	818
*N. C.....	45,000	1789	753,419	868,903	15.32	19.30	9	8	85.12	249	385
*S. C.....	34,500	1788	594,398	668,507	12.46	27.98	7	5	83.59	340	528
*Ga.....	56,000	1788	691,392	905,999	31.03	15.68	8	8	91.33	754	229
Ala.....	50,722	1819	590,756	771,671	30.62	15.21	7	7	84.94	121	190
Miss.....	47,156	1817	375,651	606,555	61.46	12.86	4	5	69.63	93	273
La.....	46,431	1819	332,411	511,974	45.37	11.02	4	4	42.85	63	.....
Tex.....	237,321	1846	.....	212,592	.....	.....	.....	2	69.79	.....	29
Fa.....	59,268	1845	54,477	87,401	60.43	1.47	.....	1	93.67	.....	.....
Ky.....	37,680	1792	779,298	982,405	25.98	26.07	10	10	64.00	93	414
Tenn.....	45,000	1796	889,210	1,002,025	20.91	21.98	11	10	85.34	112	749
Mo.....	67,380	1821	383,702	682,043	77.75	10.12	5	7	55.81	.....	515
Ark.....	52,198	1836	97,574	209,639	114.85	4.01	1	2	70.18	.....	.....
O.....	39,964	1802	1,519,467	1,990,408	30.33	49.55	21	21	68.41	889	1,392
Ind.....	33,809	1816	685,986	988,416	44.11	29.23	10	11	77.65	680	915
Ill.....	55,405	1818	476,183	851,470	78.81	15.36	7	9	73.28	176	1,409
Mich.....	56,243	1836	212,267	397,654	87.33	7.07	3	4	88.19	427	.....
In.....	56,014	1846	43,112	192,214	345.84	3.77	.....	2	94.03	.....	.....
Wis.....	53,924	1848	30,045	305,191	890.48	5.65	.....	3	105.82	20	421
Cal.....	188,982	1850	.....	165,000	.....	.....	.....	2	.....	.....	.....
Min. T.....	83,000	.....	.....	6,077	.....	.07	.....	.....	292.56	.....	.....
Or. T.....	341,463	.....	.....	13,293	.....	.03	.....	.....	282.82	.....	.....
N. Mex. T.....	219,774	.....	.....	61,547	.....	.28	.....	.....	53.15	.....	.....
U. T.....	187,923	.....	.....	11,380	.....	.....	.....	.....	47.61	.....	.....
Neb. T.....	136,700	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Ind. T.....	187,171	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
N. W. T.....	587,564	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
D. C.....	60	.....	43,712	51,087	18.94	861.45	.....	.....	61.00	.....	.....
	3,221,595		17,060,453	23,257,723	Av. 36.25	Av. 7.92	223	233	Av. 72.6	10,814	10,898

Since the Census of 1840, 1,166,432 square miles, including Oregon, have been added to the territory of the United States, by which it has been extended from 2,055,163, to 3,221,595 square miles. This does not include the great Lakes which lie upon our northern borders, or the bays which indent our Atlantic and Pacific shores.

The absolute increase of the population in ten years, including the amount acquired by additions of territory, has been 6,188,260; and the increase per cent. has been 36.25, viz.:

New England States, (6)	22.07 per cent.
Middle States, (3)	30.33 "
Southern Atlantic States, (7)	19.19 "
South-western States, (8)	47.86 "
North-western States, (6)	59.08 "
States East of the Alleghanies, (16)	23.86 "
States West of " (14, excluding California)	53.47 "
White population,	38.28 "
Free Colored,	10.09 "
Slaves,	28.58 "

If one third of the population of Pennsylvania and Virginia be considered as belonging to the Great Western Valley, the comparative population and political power of the two sections of the country will be as follows:

	POPULATION.		REPRESENTATIVES.	
	1840.	1860.	1840.	1860.
States East of the Mountains,	9,654,139	12,049,846	134	128
States West of the Mountains,	7,364,715	11,207,877	80	105
Difference,	2,289,424	841,969	45	23

From this statement it appears, that in ten years, the East has lost six and the West has gained sixteen Representatives, and that the majority of Eastern Representatives in the next Congress will be only thirteen. Four Territories send each one delegate, who is not entitled to vote. The present ratio of representation, is 1 to 93,716.

In ten years 1,630,899 foreign passengers have arrived in the ports of the United States; and it is estimated that the total number of immigrants into the United States since 1790, and their descendants, amounted in 1850, to 4,350,934.

The total number of deaths in the United States, for the year ending June 1st, 1860, was 320,194.

\* The original thirteen States.

*America seen from Abroad.*

*Extract of a Letter from Genoa, of March 12, 1852.*

Every thoughtful American traveler will go home with a deep impression of the importance of the Home Missionary enterprise. The thorough evangelization of our own country, is infinitely the most important work on earth, not only in relation to our own interests, but the interests of the world. While the foreign field should not be neglected, no post in our own country should be left unoccupied. If the light that is in America become darkness, how great and lasting shall be the darkness that will enshroud the earth!

*Fifty Years ago.*

Fifty years ago, within the present limits of the States of Ohio, Indiana, Illinois, Michigan and Wisconsin, there were only 50,000 inhabitants; and the log cabins of the enterprising pioneers and frontier settlers of this North-western Territory were few and far between. Then, there were only about 5,000 acres of improved land in the Territory—the prairies and forests, the rivers and lakes of this “extensive tract of country” were mostly in the undisturbed and undisputed possession of untamed savage men and wild beasts. Then, the Indian trails, the bridle-paths and bark canoes, were the only signs of “internal improvements,” and the only guides and means of internal communication. Indeed “this part of the American Empire” was then an almost uninhabited and unimproved “tract of country,” and school-houses, churches, canals, railways, steamboats and telegraphic wires—*there were none.*

And now, in 1852, this North-western Territory comprises four States, containing about 4,500,000 people, entitled to 48 Representatives; has 23,000,000 of acres of improved land; raised in 1850, 40,000,000 bushels of wheat, 177,000,000

bushels of corn, 24,500,000 pounds of cheese, and 67,000,000 pounds of butter. It has McAdamized roads, canals and railroads made and being made throughout each State, with hundreds of elegant steamers plying upon its rivers and lakes, telegraphic communications between all its chief cities and towns and those of all other portions of the Union, with churches, colleges and school-houses, sufficient and convenient for the education of the millions. Yes, these “great (State) communities” were founded by, and their present prosperity and happiness are based upon, the early labors and influences of those energetic pioneer settlers—those few “well ordered families.”

*Thirty Years' Struggle with Debt.*

I hardly know in what terms to express my gratitude for the relief afforded me by the last draft of eighty dollars, which came to hand a few days since. My memory goes back at least 45 years, and for more than 30 of them I have been burdened with debts. From the moment I purchased a Latin grammar or commenced my course of study for the ministry, until a few days after you sent me that draft, I have been in debt, and nearly all that long (or short) period, I have been paying interest. Surely, if the Apostle was right in saying that we should “owe no man anything,” it is truly desirable that a minister should be able to reach such a scriptural standard as early in life as 50. “The desire accomplished is sweet to the soul.” Since I have broken this subject, I feel like illustrating my habits of economy, by a fact or two. The only watch I ever owned I still have for a companion in all my labors. It cost me \$10 in 1827. The horse that has performed the offices of cars and steamboats for a much greater distance than the circumference of the earth, still claims me for as good a friend as 16 years ago.

*Appointments by the Executive-Committee of the American Home Missionary Society during the month of April, 1852.*

*Not in Commission last year.*

Rev. N. George Clark, to go to California.  
Rev. Christian Zipp, Ger. Ch., Sharon and vicinity, Wis.  
Rev. A. Klebweges, Germans in Jefferson and Golden Lake, Wis.  
Rev. J. C. Sherwin, Prairie La Crosse, Wis.  
Rev. Benjamin W. Reynolds, Waubesa and vicinity, Wis.

Rev. Daniel T. Noyes, Mineral Point, Wis.  
Rev. John Henry Spengler, Swiss Ch., Prairie du Sac, Wis.  
Rev. Maurice Carey, Elk Creek Township, Iowa.  
Rev. John McMillan, New Hope and vicinity, Ark.  
Rev. Philander Anderson, to go to Northern Indiana.  
Rev. George M. Boardman, Wing Lake, Mich.  
Rev. W. B. Stow, Ridgville Corners, O.  
Rev. E. Kuhns, Jefferson, Albany, and Hibernia, O.



*Re-appointed.*

Rev. Bennet Roberts, Brighton, Clay, and Richland, Iowa.	Rev. Amos W. Freeman, Covington, Coal Creek, and Perrysville, Ind.
Rev. David Knowles, Columbus and Welsh Ch., Long Creek, Iowa.	Rev. John Hawks, Newport and Montezuma, Ind.
Rev. A. B. Dilley, Bentonport, Iowa.	Rev. W. H. Rogers, Noblesville and Stoney Creek, Ind.
Rev. John W. Allen, Marquette, Kingston, and Albany, Wis.	Rev. Jacob Patch, Orland, Indiana, and Gilead, Mich.
Rev. S. E. Miner, Elkhorn and vicinity, Wis.	Rev. C. M. Moorehouse, Allegan, Mich.
Rev. John Muhlhauer, Germans in Milwaukee, Wis.	Rev. Stephen N. Manning, Otisco and Greenville, Mich.
Rev. O. W. Matthews, Sun Prairie and Windsor, Wis.	Rev. J. B. Jewel, Long Lake, Linden, and Gainea, Mich.
Rev. J. G. Kanouse, Cottage Grove, Wis.	Rev. George Winter, Atlas, Mich., half the time.
Rev. J. D. Stevens, Monroe and vicinity, Wis.	Rev. Reuben Reynolds, Talmadge and Mlakegan, Mich.
Rev. C. L. Adams, Neenah, Wis.	Rev. E. F. Waldo, Yankee Springs and Martin, Mich.
Rev. David Pinkerton, Somers, Wis., three quarters of the time.	Rev. Paul Shepherd, Dover and Rome, Mich.
Rev. J. G. Rankin, Carrollton, Ill.	Rev. George G. Poage, Pleasant Hill, Richland, and vicinity, O.
Rev. Josiah Porter, Spring Creek, Ill., half the time.	Rev. James Davies, Welsh Ch., Cambria, O.
Rev. A. H. Fletcher, Rockport and Atlas, Ill.	Rev. F. W. Weiskotten, Germans in Mansfield, O.
Rev. John Ballard, Perry and Maysville, Ill.	Rev. Henry Shedd, Ashley and vicinity, O.
Rev. John N. Powell, Winslow, Wadman's Grove, and vicinity, Ill.	Rev. Hugh C. McBride, Unity and Roseville, O.
Rev. Russell Whiting, Richmond and West Hebron, Ill.	Rev. William H. Bay, Graham's Station and vicinity, O.
Rev. O. A. Williams, South Ottawa and vicinity, Ill.	Rev. Charles H. Force, Unadilla, N. Y., half the time.
Rev. L. C. Gilbert, Beebe's Grove and Thorn Grove, Ill.	Rev. A. D. French, Center Lisle, N. Y.
Rev. George D. Miller, Monticello and vicinity, Ind.	Rev. Nathaniel Hurd, Ohio, N. Y., half the time.
Rev. Andrew Loose, Winchester and Pleasant Ridge, Ind.	Rev. A. Wetzel, Ger. Ch., Utica, N. Y.
Rev. John A. Tiffany, Livonia and Lawrenceport, Ind.	Rev. Pindar Field, Lincklaen, N. Y.
	Rev. T. N. Benedict, Massena, N. Y.
	Rev. Andrew Phillips, Head of Delaware, N. Y.
	Rev. F. H. Ayres, Long Ridge, Ct.

*The Treasurer of the American Home Missionary Society, acknowledges the receipt of the following sums during the month of April, 1852.*

<b>MAINE—</b>		
Bradford, Individuals,	5 00	
South Paris, Seth Morse,	15 00	
<b>NEW HAMPSHIRE—</b>		
Oxford, in part of legacy of the late Rev. Daniel Campbell, by Rev. G. W. Campbell, executor,	500 00	
<b>VERMONT—</b>		
Grafton, L. M. Aikin,	10 00	
Middlebury, a member of the Cong. Ch. to const. Miss Harriet E. Wilcox, of Troy, N. Y., a L. M.,	30 00	
Norwich, Cong. Ch. and Soc. in full to const. Rev. Edward B. Emerson a L. M., by J. Steele,	14 00	
Wells River, Cong. Ch. and Soc. to const. Rev. Salem M. Plimpton a L. M.,	38 00	
<b>MASSACHUSETTS—</b>		
Home Missionary Society, by B. Perkins, Treasurer,	3,000 00	
Amherst, Second Cong. Ch., by C. L. Woodworth,	50 00	
Hadley, in part of legacy of Oliver Warner, by W. F. Warner, ex'r.,	25 00	
Northbridge, Legacy of Josiah Spring, by P. W. Dudley, ex'r.,	100 00	
<b>CONNECTICUT—</b>		
Bridgeport, Second Cong. Ch. and Soc., by H. Higley,	140 25	
Greens Farms, Cong. Ch. and Soc., by Miss C. Burr,	50 68	
Griswold, Lucy Avery,	5 00	
Middlebury, Ladies' Benev. Soc., \$31;		
Mrs. E. M. Crane, \$5; by R. Crane,	26 00	
Middletown, Ladies' H. M. S., by Miss Julia A. Russell,	3 00	
New Hartford Center, Cong. Ch. of which \$6 is in full to const. George E. Adams a L. M., and \$24 is in part to const. Selah Woodruff, a L. M., by Rev. J. C. Houghton,	30 00	
New London, First Cong. Ch. and Soc., Ladies' Sew. Soc., in full to const. Miss Ellen L. Chesebrough a L. M., by F. A. Colt,		5 00
North Cornwall, Ladies' Sew. Soc., by Miss M. E. Scoville,		3 00
Northford, Mrs. Lydia Cooke Hull, to const. A. Cooke Hull, of Brooklyn, N. Y., a L. M.,		30 00
Norwich, First Cong. Ch., Ladies' H. M. S., by Miss L. M. Huntington,		83 63
N. O. Reynolds, to const. Rev. Wm. Tracy a L. M.,		30 00
Salisbury, J. Lee,		1 00
South Woodstock, Ladies' Benev. Assoc., to const. Mrs. Benjamin Stillman, of New Haven, a L. M., by Miss F. M. Lyman,		30 00
Torrington, Con. Ch. and Soc., to const. Hermon Curtis a L. M., by Rev. W. H. Moore,		45 00
Waterbury, First and Second Cong. Ch., Coll., \$294 23; Mon. Con. Coll., bal., \$3, by P. W. Carter,		296 00
P. Brown, to const. Wm. H. Brown a L. M.,		30 00
<b>NEW YORK—</b>		
Barre Center, S. Wells,		50
Brooklyn:		
First Presb. Ch., John T. Terry, to const. Miss Harriette Terry, of Hartford, Ct., a L. M., \$50; R. E. Graves, \$25; C. B. Conant, \$50; L. E. Taylor, \$25; D. Leavitt, \$30; A. Fisher, \$20; H. Ford, \$10; N. W. Burts, \$10; G. W. B. Conkling, \$10; D. Pomeroy, \$5; J. F. Trow, \$5; others, \$15; Mon. Con. Coll., \$12 50,		271 50
South Presb. Ch., Mon. Con. Coll., by H. R. Dwight, \$59 04; M. M. Lawrence, \$12,		71 04
Catskill, Presb. Ch., a friend,		45 00
Franklin, First Cong. Ch. and Soc., by Rev. J. F. Ingersoll,		22 54
Islip, L. I., First Sab. Sch., by J. H. Dorse,		3 00
Jewett, Presb. Ch. and Cong.,		4 00



A. B. Parmelee,  
B. F. Stuart,

1 50  
2 00

\$1,884.51

*The Presbytery of Ottawa, Ill., acknowledges the receipt of the following sums.*

Little Rock,	49
Malugin Grove,	21 00
Northville,	18 05
Paw Paw,	1 58
Prairie Home,	9 00
Serena,	2 50
South Ottawa,	13 00
Utica, Ladies, \$1.50; Mr. Clark, \$4.50,	8 00
J. H. Baldwin, \$17; Rev. Ira Smith, \$25,	42 00
	<hr/> \$109 55

*Rev. CALVIN CLARK acknowledges the receipt of the following sums in Michigan.*

Battle Creek, Presb. Ch.,	18 25
Homer, Presb. Ch.,	9 81
Litchfield, Cong. Ch. to const. A. K. Bush-	
nell a L. M., \$80; Wm. Savage for H. M.,	
50 cts.,	80 50
	<hr/> \$56 06

*The Massachusetts Home Missionary Society acknowledges the receipt of the following sums during the month of March, 1852. BENJAMIN PERKINS, Treasurer.*

Amherst, First Parish, Gent., \$179 87; La-	
diea, \$58 78 to const. Hon. E. Dickinson	
and Howard Sweetzer Life Members;	
Center Ladies Sew. Soc., \$59; Mill Val-	
ley Young Ladies' Sew. Circle, \$11 57;	299 72
Mrs. Sarah Dickinson, \$5,	33 18
Attleboro, Second Cong. Ch. and Soc.,	20 00
Boston, German Evan. Ch. and Soc.,	5 00
A Friend,	
Braintree, Rev. Dr. Storr's Soc. Quarterly	19 00
Coll.,	
Brookfield Asso., S. M. Lane, Treas	
Holland Ladies' Cent Soc., 25 00	
Southbridge Cong. Ch. and Soc., 121 68	
Ware, First Parish, \$40; Ladies'	
Benev. Soc., \$10, 50 00	196 63
Douglas, Rev. D. Holmes, \$2; Young Lady,	
\$1, 8 00	
Dudley, Rev. Dr. Bates' Soc. Sub., \$58 09;	
Sewing Circle, \$21 81, 74 90	
Essex North, Aux. Soc., James Caldwell,	
Treas.,	
West Amesbury, Rev. Mr. Paine's	
Soc. Coll., \$68 74; Mon. Con.	
Coll., \$45 14 to const. Dea. Moses	
Hoyt, Richard W. Sergeant, and	
Joseph B. Kelley Life Members, 118 88	
Limebrook, Gent. and Ladies, 14 84	
West Newbury, First Parish, a	
friend, 1 00	129 22
Franklin Co. H. M. S., S. S. Eastman, Treas.,	
Coleraine, Cong. Soc., 7 12	
Leverett, Cong. Soc., 17 51	
Montague, Gent. Asso., \$22 10; La-	
diea, \$19 42; Mon. Con. Coll.,	
\$13 12 to const. Dea. Richard	
Clapp a L. M., 54 64	
Northfield, Trin. Soc., 4 80	
Shelburne, Gent. Asso., \$41 85;	
Ladies, \$40 40, 52 25	
Less \$22 59 for printing Report,	143 73
Hampden Co. H. M. S., H. Brewer, Treas.,	
Agawam, Cong. Soc. to const. Rev.	
Ralph Terry a L. M., 30 00	
Chickopee, Rev. Mr. Oviatt's Soc.,	
to const. Mrs. Isabella Oviatt and	
Silas Mossman L. M.'s, 62 00	
Other sources, 338 98	425 98
Haverhill, East Parish,	16 00
Leicester, Rev. Dr. Nelson's Soc., to const.	
Deac. Lewis Bottsford, of Wisconsin, and	
Andrew C. Dennison L. M.'s, 100 00	
Manchester, Cong. Ch. and Soc., 60 00	

Middlesex North and vicinity Soc., C. Law-

rence, Treas.,	
Littleton, Cong. Ch. and Soc., 18 28	
Pepperell, Cong. Ch. and Soc., 81 50	99 78
Provincetown, Cong. Soc.,	14 (n)
Salem, Rev. Dr. Emerson's Soc., 267 15	
Savannah, Ga., Ralph Dunning,	8 50
Scituate, First Trin. Ch. and Soc., 27 59	
South Dennis, Cong. Soc., 66 (n)	
Ware Village, Cong. Ch. and Soc., Gent.,	
\$246 97; Ladies, \$119 60; Sew Soc., \$28,	
to const. Rev. George Colton, Rev. Theron	
G. Colton, Mrs. Theron G. Colton, Jairus	
Skinner, Sylvester Hitchcock, and Daniel	
Church, Life Members, 394 37	
Warren, Cong. Ch. and Soc., to const. Wm.	
H. Sessions, Alvah Blair, Rufus F. Bacon,	
Lucius J. Knowles, and Mrs. Martha Pom-	
eroey, Life Members, 159 00	
Weatherfield, Vt., Isaac Brown,	5 (n)
Westborough, Evan. Ch. and Soc., 46 97	
West Roxbury, Spring St. Ch. and Soc., to	
const. Dea. Wm. Wiswall, and Dea. M.	
Whitmore, Jr., and Mrs. Ellen A. Laurie,	
Life Members, 90 00	
Worcester, Salem St. Ch. and Soc., 51 65	
A Friend, to const. Miss Nancy Emerson, of	
Virginia, a L. M., 30 00	
	<hr/> \$2,777 49

*Receipts at the office of the Philadelphia Home Missionary Society, from March 1 to April 17, 1852. REV. ROBERT ADAIR, Secretary.*

NEW JERSEY—

Angusta, by Rev. A. Ketcham,	20 00
Mendham, legacy of Mr. Beach, dec., by	
Rev. E. B. Fairchild, D. D., 100 00	
Rockaway, bal. of coll., by Rev. J. F. Tut-	
tle, 3 00	

PENNSYLVANIA—

Blossburg, Rev. E. B. Benedict,	10 00
Conneautville, Rev. J. A. Woodruff,	15 41
Dauphin, Rev. G. R. Moore,	12 50
East Whiteland, by John Todd,	12 50
Erie Board of Agency, by Rev. J. F. Read,	8 00
Mill Creek,	3 10
Mount Pleasant, Rev. Alexander Porter,	30 00
Mullengar, Rev. John McMaster,	7 25
Neshaminy, Ch., bal., by Rev. Mr. Turner,	10 00
New Milford, Rev. H. Osborn,	25 00
Philadelphia,	

First Presb. Ch., John A. Brown, \$100;	
Alexander Fullerton, \$100; A. R.	
Perkins, \$50; James Fassett, \$50; G.	
F. D., \$60; J. E., \$80; others, \$405;	
Ladies, by Miss Caroline Brown, \$378, 1,173 00	
Central Presb. Ch., N. L. Coll. in part,	89 04
Clinton St. Presb. Ch., Coll. in part,	
\$156; Mon. Con. Coll., \$60 75, 206 75	
Western Presb. Ch., Sab. Sch., \$30; W.	
B. Ledy, \$1, 21 00	
Second African Ch., by Rev. B. F. Tem-	
platon, 5 00	
Pottsville, by Rev. Joseph McCool,	20 00
Springville, Rev. A. Sloat,	25 00
Sunville and Pleasantville, Rev. L. Streit,	16 00
Washington and McKean, Rev. Wm. Ot-	
tinger, 7 17	
Wells, by Rev. Joseph L. Riggs,	7 50
Williamsport, Coll., by Rev. W. Sterling,	51 64

DELAWARE—

Indian River, by Rev. W. H. Mustard,	8 50
Milford, Dr. Tatam,	10 00
Misspillion, Ch., 2 00	

DISTRICT OF COLUMBIA—

Washington,	
First Presb. Ch., 64 00	
Second Presb. Ch., 25 00	
Colored Presb. Ch., 2 50	

MARYLAND—

Charles Co., Miss M. G. Baillie, by Rev.	
Dr. Converse, 3 75	
	<hr/> \$1,974 51

# THE HOME MISSIONARY.

Go, . . . . . PREACH the GOSPEL, . . . . . *Mark xvi. 15.*

How shall they preach except they be SENT? . . . *Rom. x. 15.*

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JULY, 1852.

No. 3.

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## Illustrations of the West.

So long as the exertions of the Church fall far behind the demands of our great missionary field, the capabilities and dangers of the West cannot be too urgently pressed on the public attention. This portion of our land requires increased missionary attention, not only on account of its own intrinsic importance and growth, but because it is in a great measure the nursery for the population which is migrating to regions further on. The "West" is already a starting point for tens of thousands seeking that *other* West, lying upon the Pacific coast; and on its missionary training is to depend, in no small degree, the manner in which the Gospel will be received, supported, and propagated by the dwellers in California and Oregon.

The following illustrations of the West and its dangers and influence were presented at the late Anniversary of the American Home Missionary Society, in the address of Rev. JOSEPH F. TUTTLE, of Rockaway, N. J.

### The West—What it is.

The question is often asked, what is the West? In general terms it may be answered, the West is a vast empire, three thousand miles long by one thousand broad, containing two and a quarter millions of square miles, and equal to Great Britain, Ireland, Belgium, Holland, Denmark, Sweden, Norway, Poland, and Russia in Europe. It embraces fifteen hundred millions of acres, which would allow forty acres each to nearly forty million families, or two hundred millions of individuals. Once its frontier was at Geneva; now it is at San Francisco; now it is the Pacific. The West is constructed on Nature's vastest scale. It has forests yet undisturbed, covering as much territory as some of the kingdoms of Europe, every foot of which is available for the plow. It has rich, glorious prairies, which stretch out like trackless oceans. Its rivers, fringed with fat alluvial plains, sink the Thames, the Rhine, the Seine, and the Hudson into mere rivulets. To know the majestic outlines of the West, you must sail down the Ohio a thousand miles; up the Mississippi to St. Paul; up the Missouri to the Rocky Mountains; up the Yellow Stone a thousand miles to the place where its head waters are only a stone's throw distant from the sources of the Columbia; up the numerous tributaries of the turbid Missouri, spreading their mighty network over five hundred thousand square miles of territory,

or up the almost countless streams pouring into the Mississippi, on the one side reaching the Alleghanias, and on the other the Rocky Mountains. You must have some definite conception of the fact that the West is coursed by rivers whose aggregate length is thirty thousand miles, and whose valleys are as rich as the valley of the Nile.

#### Rapid Growth of the West.

The political progress of the West is also on a vast scale. I can name to you the man—he yet lives—who was the first white child born in the State of Ohio. Scarcely sixty-four years have passed away, and now behold ten States, four Territories, and eleven millions of inhabitants. In January, 1799, the delegates to the first Legislature west of the Ohio river, traveled through almost unbroken forest from two to four hundred miles, swimming the rivers on horseback, and camping by night in the woods; but now the representatives of eleven millions assemble in their capital cities, in circumstances as pleasant as in Boston or Harrisburgh. In 1794 the mail communication between Ohio and the East was through Kentucky and North Carolina; but now Cincinnati by railroad is forty hours distant from New York; and by telegraph, distance is absolutely annihilated. Progress at the West is at railroad rates. Yesterday it was a wilderness, to-day an inhabited place. Yesterday the wolf, the bear, the deer, and the savage, were there; to-day the West resounds with the potential voice of millions of citizens. Yesterday the traveler on horseback was picking his difficult way through vast forests by the dim trail of the hunter, or the blazed trees of the pioneer or savage; to-day he is following the screaming locomotives along iron highways with the speed of the wind. Yesterday the West was a dependent nursing in the swaddling clothes of infancy; to-day its eldest State, the young giant of the Ohio, is crying out "*Excelsior*," and is reaching out for the boasted banner and motto of the Empire State. Yesterday the West was distinguished only by her insignificance, scarcely exciting the contempt of her peers; to-day she plants one foot on the Ohio, and the other on the Columbia, waving one giant hand over the Yellow Stone, and the other over the American, and in the calm sublimity of conscious power awaits the day as near when she shall concentrate in herself the civil and political power of the nation. Convert the West to Christ, and she will make her power felt in Russia and in the heart of China; but let Jesuitism and Infidelity attain the mastery of the West, and she will roll back the dark ages over the world, and reërect the despotism of Hildebrand; or she will rock the nations with another French Revolution on a vaster scale. Convert the West to Christ, and her sons will be the foremost warriors in the great battle which is now waging in the world, and when at last the victory shall be won, her myriad voices shall blend in majestic harmony with the redeemed in earth and heaven, as they shall unite in the thunder-voiced ascription, "Alleluia! for the Lord God Omnipotent reigneth!"

#### Dangers of the West.

As for the dangers which beset the West, their "name is Legion;" but among them all the most active and dangerous are two; the first being Universalism, with its syren song of universal and indiscriminate salvation, blending into one the polite Unitarian infidelity of New England and the refined transcendentalism of Germany; the second being the system which declares that there is no road to heaven except through Rome, and seeks to reduce this republic, founded on and shaped by the vernacular Bible, beneath the iron rule which is crushing the patriots of Italy and Hungary. I well remember the remark made by a Western archbishop, who in Cincinnati publicly eulogized the common schools of that city, but in Europe denounced the same schools as hungry wolves which met the poor defenseless children of emigrants as they landed on the wharves, and devoured them! Said he on one occasion, privately, but with unctuous complacency, "Nothing would give me greater pleasure than to plant the cross upon the steeple of Dr. Beecher's church!" For once the Jesuit spoke out his mind honestly. In justice to the man whose church was to be distinguished with such a peculiar honor, it ought to be stated, that the Doctor was once passing by the great cathedral erected in Cincinnati by the aforesaid Bishop, and after looking for some time at the building so poorly calculated for *preaching* the gospel, he exclaimed, in a tone half mirthful and half prophetic, "I don't know what use we can put *that thing* to, by and by, when the *alms* are converted to Christ."

*Progress of Religion at the West.*

The progress of religion at the West has been of itself a prodigy. The first sermon preached to the white people in the Northwestern Territory was by a Mr. Breck, on the 20th of July, 1788, in the Block House at Marietta. But now, in 1852, not less than six hundred Presbyterian and Congregational ministers hold forth the word of life in Ohio alone, to some seven hundred congregations. In 1820, two years before the State was admitted into the Union, there were probably not a half dozen ministers in Indiana; now there are more than 200 ministers, and 300 churches of these denominations, the most of which are the nurslings of Home Missions. In 1814, so far as I can ascertain, there was not a Presbyterian or Congregational church or minister in Illinois. In 1829, the first Presbytery was formed of seven members; and on the Mississippi, above St. Louis, there was not a single minister or church, nor one within 200 miles in any direction of Galena, where Kent, the veteran pioneer of the A. H. M. S. had just been stationed. But now there are more than 350 churches on the same field, and the gospel is preached to listening thousands. In 1829, Mr. Kent visited Wisconsin, and tells us that, losing his way, he was led to the cabin of a backsliding Englishman, who had been converted in Calcutta. There was not, to his knowledge, a man within twenty miles who could pray with him, nor an Evangelical Christian church within 200 miles. In 1835, the work of Home Missions began in earnest in Wisconsin; and now it has some 200 churches, and 150 ministers.

*The Home Missionary Society at the West.*

The instrumentality in these changes is Home Missions, and in this work no Society has been more signally blessed than the one whose anniversary we celebrate to-night. Look at its condensed history in figures. In Western New York it has nurtured 300 churches; in Ohio, 300; in Indiana, some 150; and over the whole field of its operations, over 3,000 churches. It has stationed men on Lake Michigan and at St. Paul—it has scattered holy influences over the mighty West, from the Ohio to the mouth of the Columbia. It has become identified with the march of civilization, and the rush of influences which are shaping the West. The American Home Missionary Society has sent the Gospel into thousands of school houses and waste places; nay, more, it has been the parent stock from which have sprung colleges, seminaries, and schools, which are now nobly striving to save the West by educating its sons in Home institutions. It has been the handmaid of every moral reformation in the Great Valley. Its sons have been foremost in the fight with intemperance in Ohio, Wisconsin, and Iowa; and in the Divine might it has poured such holy and powerful influences over the West, that even now, in spite of the thousand leagued errors which are at work to ruin it, I can see the enemy giving way, and I hope to see the day when this Society shall have aided the good in laying the foundations of this young empire so firmly on the everlasting rock, that the gates of hell shall not prevail against it.

I am acquainted with many of your missionaries, and I feel that I venture nothing in the assertion that the heroic and self-sacrificing spirit of the gospel has no better illustrations than are to be found in them. Many of them are men of strong and cultivated intellects, who would have excelled in any station or pursuit in life. They are men whose whole souls are swayed and controlled by one idea, and that not the ambition of the politician, or the narrow bigotry of the Jesuit, but the constraining love of Christ. I seem to see them looking over the sublime heritage of the West; and in unmoved confidence of faith in God, I seem to hear them exclaiming, in trumpet tones, to American Christians, "The land through which we passed to search it, is an exceeding good land. If the Lord delight in us, then he will bring us into this land and give it us; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us; their defense is departed from them, and the Lord is with us." They shrink at no self-denial, are appalled by no danger, are discouraged by no labors; but laying themselves a living sacrifice on the altar of Christ, they are bending their energies with an enthusiasm which might shock Festus, and a wisdom higher than human, and a love which is divine, to the mighty work of securing this glorious field for their Master.

We have seen that their labor is not in vain. The churches they have erected are numbered by the thousand, and the subjects of revivals under their preaching

by hundreds of thousands. In the labors of these noble men, I see one of the cheering evidences of hope that the Lord will not suffer false religion to take possession of the West.

## Reports from the Missionaries.

### IOWA.

#### Commencing a Mission.

A large proportion of the churches in the frontier states grow up somewhat after the manner of the offsets from bulbs in the vegetable kingdom. A missionary, in visiting his scattered flock, gathers the people in different neighborhoods, and supplies them with occasional preaching. Soon, some of these become so important as to warrant the formation of Sabbath schools. He procures libraries, lectures on Temperance, establishes prayer meetings for the neighborhood. Ere long, his appointments for preaching become stated, and the people begin to feel in some small degree the power and advantage of regular religious privileges, and to desire more. But these points are more numerous than one man can supply. The Missionary cries out for help. In due time, other laborers arrive; one, two, or more of these infant neighborhoods are combined and become the charge of a new Missionary, who in his turn has the same experience and performs the same service in extending church organizations as his predecessor. It is to this second stage in the religious progress of a new county that the following report refers.

*From Rev. John Summers, Benton Co.*

The first quarter of my missionary year for Benton Co., Iowa, has closed. I removed from my former place of residence in the State of Illinois in the month of December, just before the very severe cold weather commenced. We were detained for several weeks on the way, and near the Mississippi river, before we were able to cross it. On the first day of January we crossed to the Iowa side; and on the third day after, I preached in Benton Co. The weather continued very cold, and on the 20th of March, I sent my son and team to bring my books &c. from Illinois. A few days

after, the weather grew mild, and before my books reached the Mississippi, the ice became so rotten, that it was considered unsafe to cross. Knowing that I was without a horse, my son in attempting to cross with one of them, broke through the ice, but finally succeeded with the horse in reaching the Illinois side in safety. Thus I was prevented from obtaining my horse, and consequently from laboring much away from the settlement where my family resides, and where also most of the members of the church live.

This settlement has been nearly all made within the last three years, and is now one of the largest in the county. The school house, where our meetings are held, is a good, hewed log building, 20 feet square; and on the Sabbath, when the weather is favorable, it is crowded by persons who pay as much respect to the services of God's house as is usual in the older settlements of other States. I have established a weekly prayer meeting, which is usually well attended by professors of religion and others. Some of them come two miles and a half to attend it.

The cause of Temperance is also gaining ground. I deliver a Temperance lecture about once a month. There has been some opposition, and still is, to Temperance societies, on the part of some even of the members of the church; but as a general thing, I think, the members of the church abstain from the use of strong drink. Fremont, the county-seat of Benton Co., is a small village, containing some 10 or 12 families. Hereafter, I expect to preach there about one third of my time. I design also to labor a part of my time on the east side of Cedar river in Benton Co., as soon as the river can be crossed. At present, there is no ferry at the county seat, but will be one in a few weeks. I have also preached at other places in the county occasionally; but in consequence of not being able to obtain a house in which to hold meetings, I made no other appointments.

Most of the members of my church are poor, or in moderate circumstances.

They have as yet but little land under a state of cultivation, and can contribute but a small amount for benevolent objects. Last year the church subscribed \$30, to the support of a minister who labored for them part of the year; this year I am in hopes they will subscribe \$50.

#### The Habit of Emigration.

You will be surprised to learn, that the church in this place has been diminished one fifth, during the past year, by emigration; and that the business of the whole community has suffered in a similar proportion, from the same cause. This would not seem strange, if reported from one of the older States; but in a portion of country that has been settled only nine years, it may appear a little singular. Still, I suppose it is true, that a far greater proportion of the population of the new and recently settled section of the country removes to Oregon and California than from the older sections.

This is a natural result of the *habit* of emigration. The great body of the population of Iowa, as far as my knowledge extends, have come by regular stages of emigration from the more eastern States to their present residence. Many have come from the extreme East—the very waters of the Atlantic—rolling along with the wave of emigration, moving westward for the last fifty years. Many, probably by far the larger part, have been born and reared up along the route, while a few, a *very few*, have come the whole distance at a single trip. These last are known and recognized instantly as “genuine,” “Simon pure,” “live Yankees;” and although they may smack of salt water, they are looked upon as rather “fresh.”

A Western home is a place of sojourn, like the home of Abraham or Lot or the Patriarchs that we read of in the Bible. Very few, however, like Abraham, are willing to go either to the *East* or the *West*. The *whole* land is not before them, the East is occupied. But it is not merely vacant, unsettled country that is needed. A change of country, a better country, the *romance* of an *unknown* country, is desired. When the advantages and beauties of a country are fully known, it ceases to charm. A young man recently left for California, who for two years has been very anxious to go, but during his minority had been restrained by the influence and authority of his parents.

They offered, for the sake of diverting him from his purpose, to furnish him the means to travel and visit the Eastern cities. He derided the idea. He would not turn his hand over to see all that could be seen in the East, but he must go to the Utopia of the New World; and he has gone. This is but one instance of many in this community, who go against the wishes and entreaties of friends at home and in spite of the elaborately written *remonstrances* and *warnings* of friends already there.

It seems to have been settled both by the providence of God in his wisdom, and by the improvidence of men in their folly, that the western coast of the United States is to be settled by a heavy population, and that very speedily; and that the whole population from the Atlantic to the Pacific should be homogenous in its character. If then, our churches here send a part of their number across the mountains, shall we say that they are becoming weak and feeble? Shall we not rather say that their influence is extended over a wider field? They have not gone out from us because ‘they were not of us.’ We did not know how tenderly they were attached to us, and we to them, until the time drew near for us to be separated,—until we gathered, for the last time, around the table of our common Lord and Master, realizing that we should drink no more of the fruit of the vine with them, until we should drink it new with him in his kingdom. Is the church weaker then, because nine persons have been dismissed to labor in other portions of their Master’s vineyard, and one has been called into the presence of her Master to receive her final reward? No, no! It has a history in the past, as well as hopes in the future. Endearing memories will cluster with us in the concert room, and will mingle with our prayers as they go up to the great Head of the Church.

#### Protracted Prayer Meeting.

From Rev. F. Gaylord, Danville, Des Moines Co.

Last winter I proposed to the brethren to commence a protracted prayer meeting. They approved of the suggestion, and we commenced such a meeting early in February. We held prayer meetings every evening for one week. During this week there was one very decided case of conversion. Others became interested,



especially some of the children. At the close of this week, Rev. Asa Turner came and assisted me for ten days. The meetings were solemn and deeply interesting. The church was much revived. Two members of a sister church, formerly connected with us, and residing here for the winter, were refreshed, and left for Oregon a few weeks since, in a most delightful state of religious feeling.

The last Sabbath was a day of deep interest. The house was full, and the attention of every one seemed fixed. It was a precious meeting; though we did not see those results in the conversion of sinners that we wished and hoped for: there were three or four cases of conversion among the adults; and of quite a number of the children we have considerable hope. I have formed a class of 12 or 14, which I meet from week to week for religious instruction. I think the number will increase when the season becomes more favorable. The church have been very much quickened and advanced in spirituality. They seem truly to love one another like brethren.

#### **Nucleus of a Church for Oregon.**

We have dismissed three for Oregon. At first I felt sad to think that any should leave this feeble band. But I now feel that the hand of God is in it, and that our meeting may be the means of laying the foundation of a church in that new country. Of the five that go from here, four made a profession of religion in this church; and they go determined to plant the standard of the cross where they make a final settlement. Many prayers are offered up in their behalf. An immense tide of emigration is moving toward the Pacific shore.

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*From Rev. G. C. Beaman, Montrose, Lee Co.*

#### **Backsliders Reclaimed—Conversions.**

There has been a very good religious state of feeling here ever since last October. There have been during the winter more than sixty inquirers. Over thirty backsliding professors of different denominations have been hunted up, and some of them, we hope, permanently revived. I am happy to say that none of these backsliders had been Presbyterians or Congregationalists. Those reclaimed have joined us. There have been in all

over thirty hopeful conversions—four from my Bible class of young men, several from the Sabbath school. Twenty-one of the converts have united with our church; some few—I think five or six—with the Methodists. The whole work has been still and deep. For about three weeks, there were conversions every day, or nearly so. Some very full confessions were made by old professors of religion. Very great change has been produced on the community at large; swearing has become unpopular; temperance has advanced; the Sabbath school increased; and the house has generally been full all winter, when there was preaching.

#### **Interesting Departure of Christian Emigrants.**

Three whole families, and several parts, i. e., husbands and young men, left here three weeks ago for California. This was a new and sublime scene for this place. When the Mormons went off (when I first came here, six years ago), they started on Sabbath if they could, generally drinking, swearing, fighting, and stealing. Now, these persons, seven professors—five of them subjects of the revival—entered into covenant, or articles of agreement, to stop on the Sabbath while on their journey, and to have prayers every morning and evening. Although ready on Saturday to start, they stayed till Monday, and went to church three times on the Sabbath. On Monday two or three hundred of the citizens collected at the edge of the town, to bid them farewell. They sung a farewell hymn. By request, and to save feelings and tears, and to make a long work a short one, in behalf of the Californians I bade farewell to the citizens, and in behalf of the citizens I bade farewell to those leaving. Then we all, under the canopy of Heaven, united in prayer to God for his blessing on those going and on those remaining. They then moved on; many in hacks and on foot escorted them out of sight of the town. This was truly grand and touching—a scene of moral sublimity seldom witnessed in this western world.

In the contrast between this company, bound for California, and the Mormons, bound six years ago for Salt Lake, we see what God has done for this place. Let his great and holy name be praised for it; for he has done it, not we ourselves.

#### **Good Effect.**

If it had not been for the American Home Missionary Society, this great good

would not—*could* not—have been done, so far as we can see. No missionary could have lived and labored in Christ's cause here without its aid. Now, there are three churches organized within my field of labor—one here of 40 members; one at Croton of 21; and one at Pleasant Grove of 12 members. Through the same influences mostly, some 12 or 15 Sabbath schools have been formed, giving instruction to 6 or 700 children, and some 8 or 900 persons induced, by this and other co-operating agencies, to sign the Temperance pledge.

I would most devoutly and heartily praise God, and thank the friends and contributors of A. H. M. Society, that I have been permitted to see this good done, and bear some humble part, as an unworthy instrument, in doing it.

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From Rev. C. Burnham, Hamilton,  
Marion Co.

#### Healthful Condition of a Young Church.

It is with joy that I am permitted to say, the Lord has been with us indeed. "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men." The church here have been much interested during the winter, and our weekly prayer meetings have been well attended, and some of them deeply interesting; the eye has been moistened with tears, and utterance almost choked by deep feeling. Christians felt that they had wandered from God; they confessed their sins, and sought again the face of their Heavenly Father. He heard their cry, and delivered them. The church have very manifestly been growing in grace. They are higher in spiritual stature than they were six months ago. At our communion, the first Sabbath in April, three united with the church, on profession of their faith, and two by letters. We are in hourly expectation of the arrival among us of several families from Pennsylvania, who will cast in their lot with us.

#### Liberality.

This church is not yet one year old. At the time of its organization, the tone of piety was low; and most of them are poor in this world's goods, and none of them rich; and the country is new, where everything in the way of improvement has to be done. And yet, when I pre-

sented to them the claims of the A. H. M. S., they subscribed \$20—two dollars for each member of the church. Few churches, I imagine, have done so much as this, considering their number and ability. Beside this, they are now pledged to another benevolent object, \$15. They will also increase their subscription for my support. My heart has been greatly cheered to see their readiness to engage in every good work; and I think you may look to this, now little, church, to become a very efficient helper in the work of *Home Missions*. They will remember your Society, and according to their ability, they will sustain it. They feel very grateful for the aid you have afforded them, and their late contribution is but the first fruits of their liberality.

In connection with our weekly prayer meetings, I have recently introduced a NEW MEASURE, viz.: I proposed to the church, and others who were disposed to engage in the exercise, to take up some of the leading doctrines of the Bible, and have them commit to memory as many proof-texts as they could, and then, after calling upon them for the texts, I add others, or make such remarks as seem to me appropriate.

In justice to the church, I must say they remember their minister, and his family. We have on frequent occasions had a manifestation of their kindness and sympathy, which has caused us to thank God and take courage.

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#### A Standard Bearer Fallen.

Our good deacon was one of the oldest citizens in town, and one of the most influential in every religious and moral enterprise. He was, indeed, our *standard bearer*, and had stood by the little church, and fought courageously for it, almost single handed, in its severe struggles for an existence. He lived long enough to see, as we hope, a brighter day dawning on the little Bethel he loved so well, and for which he so ardently prayed, even in the last prayer-meeting, six days before he died, as well as on his sick bed. Need I add how such a Christian died? He died as he lived—in the faith; died, almost with the words of prayer trembling on his lips. All have lost in him a counselor, a friend, and a devoted Christian brother; and we can all feel the deep meaning of that Scripture which says, when Samuel died, "and all the Israelites lamented him."

### Emigration—Sacrifices.

Fourteen wagons, averaging from five to eight persons to each, stood on our square, on the Sabbath, as we came out of church. Nearly forty of these teams, with a great number of cattle, have passed through our town daily.

But, notwithstanding all this California excitement, and, what is worse, *spirit rappings*, and the great losses we have met with in crops and in members, I think we shall succeed with our new church. It is now nearly framed, and we hope to see it finished before New Year's. I never knew greater sacrifices, in proportion to the wealth, or greater perseverance to accomplish so great and so noble an object by so few, and that *without foreign aid*. We have a hard struggle yet to go through, if we succeed. May the Lord prosper us and bring strength out of weakness, is our prayer.

### Efforts at Edification.

I have endeavored to present the cardinal truths of religion, and to build up my people in the faith and order of the Gospel, rather than to produce any momentary excitement, and influence the feelings without reaching the judgment and conscience.

I think I see the good effects of my endeavors to establish them in the faith. If I have not misjudged, these cardinal truths have done more to arouse the impenitent than any sermons I have ever preached here.

I have not failed, however, to mingle *practical* truth with doctrinal, and have tried to urge the importance of *performed* as well as *known* duty.

I think there is progress in things pertaining to Christ's cause here. We have had no revival; but there has been a gradual increase of interest on the part of many of the impenitent, and the church appears to be growing stronger in the Lord. Our Sabbath school, for the first time, has been sustained through the winter, and with encouraging success.

A number of children and some grown persons have committed the "Westminster Assembly's Catechism" this winter, and received each a Bible therefor. Others are now learning it. We have opened the Sabbath school for the summer, and introduced a new Sunday school library, kindly furnished us by the Massachusetts Sunday School Society.

The prospect is, that we shall have a large and interesting school, although the Methodists have one but a few rods from ours.

### Work for Missionaries.

The country is filling up rapidly this spring. The families come in so fast, that I cannot keep up with the tide in calling upon them. They are principally from Pennsylvania and New York; and appear to be moral and enterprising people. Very few of them are pious. Settlements are opening rapidly on the north and west of me, and new demands for ministers are constantly arising. We need at this moment *four ministers* in this immediate vicinity, to go to places where churches could be organized at once. They are important points, and will soon be large places. Can you not send at least *three* this spring?

## MISSOURI.

### Impenitence and Delusion.

A few weeks ago, I attended the funeral of a young man who, while our meetings were in progress, was quite serious on the subject of religion; but, while others were submitting their hearts to God, he said he was skeptical, and could not seem to be able to rid himself of his unbelief. The meeting passed away, his convictions wore off, and he again became indifferent. Soon afterwards, he was thrown upon a bed of sickness. I called often to see him. At first, the subject of religion seemed not to be agreeable. After a time he listened with more and more interest, and said he would rejoice above all things to be a genuine child of God. He had no more doubts, he prayed often, but said he did not know how to believe. Day after day, he was hoping to get well; "then he would give himself entirely to the Saviour." But his disease was deceptive. He counted on life while on the very threshold of death.

His friend and partner in business sent for me early one morning, to go and inform the sick man that the physician had given him up, and he must die in a few hours. I hastened to his bedside to communicate the sad news. Said I to him, "Is your peace made with God?" "Oh! no," he said; "when I get well, I will be a Christian." "You may not live. Would you not like me to pray with you, that God may now have mercy on you?" He said he had no

objection, but wished I would. When I arose from my knees, I asked him the state of his feelings. He made no definite reply. I then communicated to him the fact that he must die. He raised his head, looked upon me with a vacant stare, said he knew his disease was a complicated one. He soon became dizzy-headed, and in two hours he was dead. He never got well to become a Christian. How deceitful are the ways of men! When in health, they will become religious when sick; when sick, after health returns.

#### A Church Wasted by Emigration.

The great majority of those who desired to go to Oregon are gone. If they should prosper on the way, and arrive in Oregon at the place where three families and six members of our church are now living, there will be ten families, with thirty-two members there from one church, in South Western Missouri. They ought to have a Presbyterian minister soon. Those who lived nearest our church are now gone. Three elders are now gone; the place of one elder is now owned by a widow, a Baptist. The farm of another elder is owned by an influential man, who, it is said, keeps whisky about him. The other elder's late residence is now occupied by a Baptist preacher. There are no Presbyterians at any of the places occupied formerly by the ten Presbyterian families who have left us; and I do not know that there are any with Presbyterian predilections. We have two ruling elders left; both of them are old and feeble, and not able to do a day's work. The other members are generally poor, and so dispersed that I never expect to meet them all at any one time on earth. One is nearly fifty miles east of our place of worship. Others are six, eight, or ten miles in different directions.

I must now begin, as it were, anew in a new place. I have been trying to perform missionary labor as formerly, though it has appeared to be against wind and tide. I have had doubts about being able to accomplish much good while the mental excitement has been so high and so general in regard to a paradise beyond the Rocky Mountains. I cannot predict how it will be hereafter.

#### WISCONSIN.

*From Rev. S. H. Ashmun, Waupun, Wis.*

#### First Efforts.

Upon my arrival in the State, I found my mission had been anticipated, and numerous fields of labor pointed out. After a few days spent in resting from the fatigues of a long, rough, lake voyage, and making arrangements for my family, I came directly to this place.

Waupun is a village lying in two counties (Dodge and Fond Du Lac), and also two towns. The dividing line passes through the center of the village. There are two school-houses at the extreme parts of the village. We occupy each on alternate Sabbaths. The small church in this place was left vacant about eighteen months ago; and they have been as sheep without a shepherd since, having very seldom any preaching or meetings of any kind.

My first efforts were directed to the importance of erecting a church edifice suitable to the wants of the congregation. We have purchased the lot, and paid for it; and also for nearly all the materials. We have on subscription nearly or quite enough to complete our church edifice. There is a very general interest awakened. A portion of my labors have been directed to show the people at large how greatly they need the improving and reforming influence of the Gospel faithfully preached, both for their temporal and spiritual interests.

I have visited all the settlements and school-districts for this purpose, and addressed them in public and private.

As the fruit of my labors, we shall probably have a good convenient house *finished and all paid for*, and be in it, enjoying its benefits, before my first half-year is finished. This is a work which, under all the circumstances, you would probably deem second to none.

We are not without some encouragement spiritually. We have just had a communion season, at which five joined the church; three on profession, and two by letter. This event has been seemingly blessed. Our meetings have been fully attended, and several very interesting cases of awakening; and our school-houses are more than filled. We have two weekly meetings well attended. I have organized a flourishing Sabbath school, and it gives me more promise for permanent good than anything on my field.

### Nucleus of a Congregation.

The following extract exemplifies the work which our Western missionaries are constantly doing around them, and shows a natural and effectual mode of church extension:—

I recently spent some time in visiting from house to house in ——. I found about twenty individuals who were hopefully pious, and desirous of being organized into a Presbyterian church. Included in this number are seven or eight men, heads of families with their wives. It is at a little village where are mills, a store, post-office, and tavern; and, when we hold our meetings, our place of assembling is a poor school-house, about 20 by 20. My pulpit is the back of a chair; and in this room I have an audience commonly of about one hundred. The house is literally packed full of bodies of men, women, and children; and my place to stand is, where I can find it, by turns in every corner of the house, and facing every point of the compass. I am happy to state further, in regard to this people, that they manifest great interest in coming to meeting on the Sabbath. Many females walk from one to three miles, and a number frequently carry babes half that distance.

From Rev. C. Zipp, Delavan, Walworth Co.

It gives me pleasure to report to you, that I have had, a few weeks past, a precious time in my field of labor at Sharon, Walworth Co. I had preached eight days in succession every evening, and though the roads were almost impracticable, the school-houses in which I had to preach, were filled with hearers. The seed of divine truth has been sown richly, and by God's quickening spirit five persons have been converted.

Calvin said, in some of his writings, that the first signum by which those who are born again are known is, "Respiration de Vie," (la Priere;) so it proved with these, as soon as they saw, and were quickened, they began to pray for themselves and for others.

On Sabbath, the second day of May, I had the pleasure to see an old man return to his Saviour, and I hope his son is also giving his heart to God. The old man was formerly a great opposer to experimental religion. The first time he

heard me preach, he said: "This, too, is one of those who go about to make fools, but never shall he make one of me." "I know," continued he, "my religion, and never shall I abandon it." God's ways are not ours, and very often they lead through deep waters, unseen to us. The son of this man was taken very sick; and on the last Sabbath, after the second service in the afternoon, I went to see him, and had a long conversation with him about what man is by nature, what he deserves, what God has done for men in Christ Jesus, and about his willingness to bestow his grace, the forgiveness of sins, and the bestowment of eternal life on those who return to him like the prodigal son. To my joy I saw, that his heart was longing after the Saviour.

In the evening we had a prayer-meeting in the house adjoining his. The old man came in. I always read a chapter, followed with some practical remarks, and then pray. He was touched; God was merciful to him; he went home, but could not rest through the night. In the morning I went again to see his son, and when I was ready to pray with his son, he said: "Pray for me also; I, too, am a sick man; I am a criminal, a bad man, in me is nothing good." At this evidence of the working of the Spirit of God, I felt comforted; and my soul in me rejoiced.

We have three prayer-meetings in the settlement; the people live some distance one from the other.

From Rev. O. S. Powell, Shopiere, Rock Co.

### Additions—Religious interest.

At our last communion we received ten by profession and five by letter; there are six or seven other adults, most of them heads of families, that I trust will publicly profess their faith in Christ ere long. We have a class of children, in an interesting state of mind; two of fifteen have made a profession of religion, and several others probably will do so during the summer and fall.

The next week after our meetings closed here, I went to assist Brother Curtis at Emerald Grove; and in consequence of his feeble health and the interesting state of the work, I labored there the greater part of the time, except Sabbaths, for five or six weeks. Here the Lord of the Harvest continued to increase harvest labors on our hands.

### "No-Soulism."

What is in this region called *Hall-ism*, in allusion to the name of the man who first propagated the doctrine, and *No-soul-ism*, in allusion to the doctrine itself, commenced at this place. Its advocates believe in the literal destruction of the wicked—their absolute annihilation. By the Universalist argument, they set aside the everlasting punishment of the wicked; and so they gain the sympathies of that class of people of all shades of opinion. The excitement produced by the discussion of a doctrine that professes to be a new discovery, has left a corrupting influence on the minds of many; and even where it did not produce conviction of its truth on the mind, it has tended to produce a disbelief of Gospel truth. The doctrine alluded to is only a sprig of Millerism, which God himself has long since exploded in all its original features. This phase of it is already passing away in this region, very much like our prairie fires which go out of themselves, after burning the combustibles that lie on the surface, and perhaps singeing and scorching and blackening the more permanent objects they come in contact with. The above described doctrine has made some ravages in this church. I have often thought no doctrine is too absurd to be received by some professedly good men; but in this case it is probably true that "they went out from us because they were not of us." Such doctrines constitute the sieve wherewith Satan desires to sift the people of God as wheat; but if through Christ's intercessions, their faith fail not, they remain firm; but if their faith fail, they indicate it by apostacy.

### Stumbling Blocks.

We have frequent occasion to report the lamentable hindrances to the cause of religion in the West, arising from the defection of professors who dishonor the Christian name. The reference in the following cases is not to persons connected with the Presbyterian or Congregational churches; but the disastrous effect is equally against these and all other denominations of the people of God.

There is unusual interest among the —, and even some reported conversions. The work, however, has not as yet spread among the inhabitants of the town. There is so much of glaring in-

consistency in the conduct of many in this communion, so much backsliding, that the mouths of the gainsaying are filled with opposing arguments, and even sinners under conviction are loth to admit any interest in the subject of their soul's well being. This is a most unhappy state of things, not peculiar, indeed, to this place; but Christians at the East cannot form an adequate conception of the injury done to the cause of religion by these, many of whom, when *Eastern* professors, were in "good and regular standing." If the course of thousands and tens of thousands of church members from the older States, who have helped to swell the tide of emigration Westward, could be traced out, it would be found in a multitude—I sometimes think in a majority—of cases, a most devious and crooked course. Some bring with them the form of godliness, but the power is lacking. Multitudes in a short time lose both form and substance, and become an open reproach to the cause which they have deserted, and the Master whom they once professed to love.

These examples of dereliction—these backsliders—are at present the most formidable of all the obstacles which the missionary meets with in these new settlements. To use a Western illustration, they are so much drift wood obstructing the navigation of the River of Salvation; they are bars and quicksands upon which the Gospel vessel grounds, to steer clear of which, and to lift the keel above which, needs a skillful and watchful helmsman, and the outpouring of divine grace, until the stream of life swell like Jordan in its overflowing.

### Look Upward.

Whenever I steadily contemplate the moral stupidity, the impiety, the vice and the unblushing infidelity, which prevail around me, the feeling arises, in spite of my firm conviction to the contrary, that here is a thing "too hard for the Lord." I have learned that it is necessary for me to look less *about* me, and more *above* me. Some in our church are beginning to understand this. I hope we shall come soon to be so habituated to the upward look—to the vision of faith, which keeps the power and the promise of God always clearly in view—that when we pray for the reviving of religion here, we shall not be afraid to expect the blessing we ask for.

## ILLINOIS.

## Testimony for the Society from Southern Illinois.

Although I have not been directly dependent on your Society for my support, during my present year in commission, yet words would fail to express the gratitude I feel, for the past favors, comforts and support, so cheerfully rendered to myself and family, through the agency of your Society. While it is a fact that I have not held as frequent intercourse with your Society by report as formerly, I feel like clinging to it with growing zeal. This feeling is not engendered because of the loaves and fishes, but because I believe the Home Missionary Society, in the hand of God, is now, and is to be, one of the great, if not the greatest instrumentality of saving the Great West. I think it is beginning to be felt generally, and in many places acknowledged, that wherever the missionaries of the A. H. M. S. are located, public opinion is being formed in the right direction. It is true, in many places the signs of the times are dark, and there is much rubbish, moral and intellectual, yet to be removed; however, the truth is beginning to shine into the dark places, and obstacles that were heretofore apparently insurmountable, are giving way.

With regard to this region, the facts respecting its past and present condition were more forcibly detailed in Presbytery last fall by an elder in one of our young missionary churches, than I could present them, were I to undertake it. He stated that previous to the Home Missionaries coming amongst them, they had no preaching that deserved the name. Every man was living and doing what seemed right in his own eyes. They were fishing, gunning, swearing, fighting, drinking, and horseracing on the Sabbath. The largest collections were always found around a whiskey barrel. But now, said he, this is all done away, or nearly so. The people in the community generally love to go to meeting. They behave themselves orderly; sit and hear the words of salvation, and are benefited. Men respect each other's rights, &c., &c.

The greatest opposition I have had to contend with in my operations in this place, has been from professed ministers and members of other denominations. They misrepresent the objects and motives of the A. H. M. S. and their missionaries.

## Keeping the Equilibrium.

I feel a deep interest in the spiritual welfare of this church; but to mortal ken her future prospects are not the most flattering. Few in number, and without a warm, glowing, Christlike sympathy with each other, I know not how they can stand in a world like this. All our hope is in the rebaptizing influences of the Holy Spirit. Nothing else can save us. The churches have looked for accessions to their numbers and strength from foreign immigration. But they have been disappointed in this, and mainly, I believe, in consequence of the apathetic and uninviting state of the churches.

With all the difficulties we meet with in this community, in consequence of its peculiarities to which I have referred in former reports, I am satisfied that nothing now prevents effectually the enlargement and prosperity of this church so much as a want of true love to God and love to one another. But, taking the whole bundle of our discouragements under one arm, and the blessed Book of Promise under the other, we have as yet maintained our equilibrium.

Brethren, pray for us, that salvation may yet come out of Zion.

## End of the First Year's Labor.

This is my first year of missionary and ministerial labor. I review it with mingled emotions of sadness and pleasure,—sadness, that I have been no more faithful and earnest in my efforts; and pleasure in the hope that my labors, feeble as they have been, have not been in vain in the Lord.

Although I have now and then had a touch of the "chills and fever," I have not failed to fill every appointment, either in person or by proxy. I have been happy in having a pleasant place to commence my labors as a minister. The churches are perfectly harmonious in feeling and action. There is enough of the New England element in the church to give direction and efficiency to every effort, and regularity and permanency to the institutions of the Gospel. The people have done largely, for their pecuniary ability, toward the support of preaching and in other benevolent works. I have sympathy and aid in my labor. The church is not working against me. We have now thirty-two members only, and of these there are five of the brethren, who are capable of conducting a

prayer meeting and talking to edification.

I have, as I think, enjoyed to an unusual degree the confidence and affection of the people; and this, not because I "propheesy smooth things" to them; for I have endeavored to preach the whole Gospel, kindly and yet pointedly.

We have had nothing which could be called a revival of religion, yet we rejoice that three young men, children of the church, have professed religion, and give good evidence of a change of heart. The congregation increases, and a growing interest is manifested in the truth. Many of the church members seem to have grown in piety decidedly.

Yet there are discouragements. The fact that the cars are running through the place has given an impetus to business and increased the value of property so much, that a spirit of worldliness has crept in, and shows itself plainly in some individuals. There is also an under current of error around us. There are atheists near us, who seek opportunities to spit out their venom against religion and its professors. They are so openly profane, that the mass of the community are not influenced by them, and the families of the church are not at all affected; yet their scoffs operate on a few; and those who are externally decent do influence in some degree other young men.

On the whole, I think there is reason to be encouraged. The people employ me again, and it is intended that I shall remain permanently.

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*From Rev. Joseph B. Wilson, Elbridge, Edgar Co.*

It is now nearly four years since I commenced my labors here in the ministry. Of course, the novelty in my methods of presenting divine truth has worn off. And whilst there have not been the last year such immediate results to my labors as have some times seemed to mark them, I still thank God and take courage.

Wishing to avail myself of every opening for the preaching of the Gospel, I am increasing the number of points, in this vicinity, where I shall endeavor to maintain regular or irregular preaching.

There is good attendance on the means of grace; seldom do I hold forth the word of life, at this center of my labors and my hopes, to a thin congregation. At other points, the attendance is

more variable, owing doubtless to the want of settled habits. Our Sabbath school, having been discontinued through the winter, is now in operation again. It has heretofore done great good among the children and youth of this neighborhood, and it still may, under the blessing of God, be a fountain of sweet influences to the minds and hearts of the young.

My church and people here are in harmony with each other, and with all evangelical denominations of Christians. There is a growing desire to possess more of a self-denying spirit; I think there is a greater readiness to give of their substance to the great objects of beneficence. I hope that by frequently laying the scriptural rule before them, in this matter, and presenting the work to be done, the grace of charity may have a much richer development in the hearts of the members of this church, than has been the case.

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*From the Rev. E. B. Olmsted, Caledonia, Pulaski Co.*

#### **An important field in Preparation.**

This and Alexander county lie on the point made by the confluence of the Ohio with the Mississippi river, and is a portion of the West abounding with a restless population, and has been the scene of much wickedness. But little evangelical labor has ever been bestowed on that region.

In looking back, I can see, if not what I would wish, at least enough to cheer my heart and strengthen my hands in the arduous though delightful work of the ministry. I have expended most labor at Caledonia, because I thought the prospects were better than at Cairo.

I have lectured all winter on the subject of temperance, most of the time once a week. No lecture had ever been delivered on the subject in the place before. It was wholly given up to drunkenness. Between thirty and forty have signed the pledge, and some who deal in liquor are, I am told, determined to quit the business.

On next Sabbath we expect to organize a Sabbath school at Caledonia. I hope also to organize one at Cairo; and have applied to the Mass. Sunday School Society for libraries. There is not a school in this county, nor in Alexander,



in which Cairo is situated. It is painful to see the Sabbath desecration, by both parents and children. For the former it is a day of social visitation, for the latter of sport. Of course, there are several who respect the day, but the proportion is painfully small.

A few Sabbaths ago, a man in a state of intoxication was thrown from his horse and was instantly killed; the man who "put the bottle to his neighbor's lips and made him drunken," refused to aid in carrying him to his house, that he might be prepared for his burial, but steadily refused to look at him. "Put him in a box and I will help bury him," said the wretched man. How true it is, "that conscience makes cowards of us all." While many in this region die as this poor man died; others dying more calmly scarcely give better evidence of acceptance with God. A few days ago an aged man, a member of a Protestant church, assured his friends he was ready to die, "for," said he, "I have taken the sacrament sixteen times." Another died a few weeks ago, assuring his physician, who warned him faithfully, that "he could see no reason why he ought to be afraid of death; that he was honest in all his dealings, and, save that he was in debt some, (which he *wished* was paid,) there was nothing for him to regret." These three cases represent three numerous classes in our community. Those who in spite of knowledge are victims of sensual appetites. Those whose religious training leads them to trust undoubtingly to the ordinances of the Church; and those who rarely see the inside of a church or hear a sermon, and trust for salvation to their native goodness. Alas! how few know any thing of the pure and undefiled religion of our Saviour! Dear brethren, this is a wide, a desolate, yet an exceedingly interesting field. The tide of emigration is setting in along the line of the central railroad.

#### Junction of the Ohio and Mississippi.

The termination is fixed at Cairo. The city company and the railroad company are acting in concert, in the extension of the present levee, and its elevation above all possible floods. The railroad company are to add 80 feet to the width of the levee, which will be a street, for which they are to have the privilege of laying down the rails into the point. Thus the cars laden with the produce of the rich prairies of the North will run into the point down the Ohio levee, discharge their freight, and hasten up the

Mississippi levee with the products of the South. It is said the Mobile Railroad will reach the Mississippi a few miles below Cairo. Can any one be extravagant in his estimate of the amount of business that must concentrate on that spot? There will be men there and these will have immortal interests. It is a wise foresight in us to get in a little ahead of the population. I preach in the dining-room of the Cairo Hotel every other Sabbath. As yet there is no prospect of organizing a church in Cairo.

*From Rev. D. Gore, Wethersfield, Henry Co.*

#### Helpers Departed.

• In the past quarter, two of the members of this church have been called to their rest. They have entered upon their reward, having left the church militant for the church triumphant. One had been for about fifteen years in this place, as a private member of the church, though formerly a minister of the Gospel, and a missionary of the A. B. C. F. M. to the Sandwich Islands. He was Rev. *Joseph Goodrich*; born in Wethersfield, Conn., in 1794; graduated at Yale College in 1821, and ordained at Kailua, in 1826, where he spent fourteen years in the missionary work. He lived an exemplary life, and without doubt was prepared for death. His disease being paralysis, he was unable to speak of his hopes in a dying hour. He was a pillar in this church, and a friend to every good work.

The other one, who has departed this life, was a sister of devoted piety, a wife and a mother, whose prominent traits were meekness, charity, faith and spirituality. She was ready and waiting the call of him whom she served.

Several have been added to this branch of Zion, both by profession and by letter, so that there has been on the whole an increase in our members. The external and local circumstances around us have been favorable for the past few years to the growth of this church. Those circumstances are still favorable; and future accessions may be expected to our ranks from immigration.

In the three months now closed, I have been able to labor without any interruption; and I think divine truth is having a good effect on this people. It is to be hoped that much good seed is being sown, which will yet bring forth fruit in an abundant harvest. The presence of the

Holy Spirit is at times felt to be among us. Its more sensible manifestations are what we need. For such special operations of its power we are looking and praying.

*From Rev. C. A. Williams, South  
Ottawa, LaSalle Co.*

#### A Seed Time.

My Sabbath labors are all expended at this place, but I have regular monthly appointments in three school-houses, distant from three to five miles; and last week held meetings, at the desire of some friends, in two other neighborhoods a little more remote. "There is that scattereth and yet increaseth," is a principle applicable to missionary labor in a country like this. The dispersed population will not come to us for the Gospel, and we must be willing to carry it to them. In this portion of the West it is now a seed time. The door of every cabin, farm house, and country school room is open to the bearer of the Gospel; and throughout this entire county of about a thousand square miles, there is not, to my knowledge, a single organization among Protestants to maintain "another Gospel," save perhaps a little body of Christians.

But our grief is that this is a sort of frigid zone, an ocean of icebergs. The "world" makes our climate, and the churches and scattered Christians are chilled by the contact. Here is mind and energy, but they are directed to earthly things. There are many more emigrants of necessity, of adventure, and of cupidity, than of religion, in this wide West. Few come, I fear, in the spirit of the Pilgrims, with religion as the leading object of their emigration; and hence one great source of weakness and spiritual degeneracy.

#### Prosperity and Hope.

But in my own field we are permitted to record some progress. The last quarter has added three to the number of our church, one of them from a neighboring church, and two from Pennsylvania. The Society paid, last year, half of their remaining debt; and the other hundred dollars, due in a few weeks, has been in part provided for, and will probably be met. Another year, I trust, the church will be able to do more towards the support of their minister. My home is among a scattered agricul-

tural people. Unless God should specially pour out his Spirit, the growth of the church may be more gradual than in some more densely populated districts. But emigrants are coming among us, and some of our youth have been converted to God. Looking back a year, and remembering that during that time sixteen have been added to our church—three fifths more than its original number—and going back two years further to the time when I came here and preached in a miserable school house, and sometimes to a mere handful of people, while my knees would at times almost smite together from the cold—I cannot but feel that, in view of the contrast which the present exhibits, we have occasion to thank God and be encouraged.

#### Good Devised and Begun.

You will be interested to know that our County Tract Society have now a Depository in Ottawa, that the colporteur and Bible agent have been abroad, and that our County Bible Society, after supplying its own wants, and making some appropriations for destitutions outside of the county, voted at its last meeting to pay over \$500 to the A. B. Society.

### INDIANA.

*From Rev. John M. Bishop, Missionary  
in Southern Indiana.*

#### Revival.

In Lawrence county we have had a precious quickening, at a neighborhood some seven miles from Bedford, where I have had a monthly appointment during the fall and winter. A few of the members reside there. On the 5th Sabbath of February we commenced a protracted meeting and continued it over four Sabbaths, meeting almost every night. As the result of the effort, fifteen united with us, the membership were revived, and a favorable opening made. A little village is springing up there, at the present terminus of the Albany and Michigan Railroad. It is emphatically a missionary work. I expect to organize a Sabbath school there, and probably shall succeed in building a house of worship, either as a church, or in connection with the school district.

Under the labors of Mr. B., measures are in progress to secure houses of worship also in Jackson and Dubois counties.

*From Rev. W. H. Rogers, Noblesville,  
Hamilton Co.*

**Grateful appreciation of Missionary aid.**

My family and the churches here would unite in thanks to your Society for the commission lately received by myself as your missionary. Were it not for that assistance, I could not remain in this field another month; unless the Lord should raise up help for us that we know not of. May he richly bless the donors of the A. H. M. Society, in their labors to sustain the feeble churches of our land! Thus encouraged, we hope to increase in faith and good works, and to be more prayerful and self-denying.

Our congregations this spring are already increasing. The Sabbath school has been much larger than usual through the whole winter, and more interest manifested in reading the books, and in studying the Scriptures. That the seed thus sown will soon bring forth fruit, is both our prayer and our expectation.

**Teachers prized.**

We have procured from the Society of National Education two female teachers. Their school opened in the county Seminary building (the first school taught in it) last fall. Their school consists of males and females. The first day they had seventy-one scholars. The number soon increased to over a hundred. Mrs. R., my wife, assisted them most of the first quarter, though her strength was scarcely sufficient for the labor.

Their second quarter was a full school for themselves without assistance. They have been remarkably successful in interesting both parents and children in the cause of education. I know of no objection offered against them whatever. They are well qualified, not only as to their knowledge of the branches of learning necessary, especially in a female education, but also as to their tact for governing; and above all, as to their *piety*. They well deserve the respect and gratitude of this whole community for their persevering efforts to educate and enlighten the young.

It is not inappropriate to say, that the procuring of these teachers, commencing and getting under way this school, has been the result of the efforts of the missionary, with the assistance of one or two others. In view of this, and some other enterprises in which this little church has taken the most active part, a wealthy and business man of the place, not a member of any church, re-

marked to a Christian, an intelligent business man, that "this small church was doing more for the place in the cause of education and other things than both the other churches, each of which is four times as large in numbers."

Our Sabbath school in the country church was commenced again during the month of March, under more favorable auspices than ever before. In some respects we feel encouraged in our labors in this field. The greatest want is a baptism of the Holy Ghost, to bring into activity all our energies for the salvation of men.

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**MICHIGAN.**

**Stumbling Blocks.**

There are here, as in all our western towns and villages, many not only of our own denomination but of others, who were previous to their coming professors of religion. Some have relapsed wholly and are identified with the world. They never frequent the sanctuary, and it is almost impossible to bring the truth to bear upon their consciences. Others, knowing that there was no church in successful operation in the place brought no letters, and still retain a nominal connection with the bodies to which they first attached themselves. A few possess certificates dated back one, two or three years.

**Gaining ground.**

The Tract distribution, which circumstances compelled us for a short season to suspend, has been *renewed*. The half dozen ladies, who have taken this work in hand, prosecute it with much regularity. Little do they know how their *punctuality* in this matter encourages their pastor. Already this distribution has enabled me to place the word of God in families where the Bible was unknown and unread.

The prayer meetings have been continued without interruption. The contributions at the monthly missionary concert which has been established since my last report, have been more liberal than I had reason to expect. Meeting the children every four weeks, together with the circulation among them of about forty copies of the "Child's Paper," has had a tendency to increase the number of scholars, as well as to infuse some degree of interest into their exercises.

Every day's observation forces upon my mind the immense importance of keeping the word of God constantly preached in this field. The place, for so many years utterly at a stand-still, has received an impulse that will not soon be expended. The quantity of goods imported during the last year was *treble* that of any previous year, and great preparations are making for a busy season. Old warehouses are being repaired, new docks are being built; plank road projects so long *talked* about, have been *undertaken*. New boats will probably be put on the line of travel. Accessions also are gradually being made to the German population—indeed a very large proportion of the inhabitants of our county are emigrants from Germany.

*From Rev. D. L. Eaton, Farmers' Creek and Campbell's Corners.*

#### Awakening.

The past year has been one of marked interest to the missionary on this field. While Farmers' Creek Church has suffered a parching spiritual drought, the other church has enjoyed a refreshing revival, and increased—and I trust, permanent—activity. To the former there has been the regular ministration of the Gospel. The truth has been dispensed, the attendance on Sabbath has been good, and the prospect of a harvest in the future is encouraging, though for the present we find occasion to lament. To the church at Campbell's Corners there has been the same regular ministration of the *same* truth; the congregation on the Sabbath has been unusually large, and the prayer meeting well attended; the result, a revival, an ingathering of souls, the church built up, the present prosperous, and the future hopeful. The cause of temperance is onward in my field. But little ardent spirit is sold, and less is drunk. Success seems certain.

The subject of Home Missions has a strong hold on the hearts of this people. If the child can love the parent that bare him, the man his kind benefactor to whom he owes the preservation of his life, then have these churches occasion for a strong and abiding affection for your Society. Without you, they would not attempt to support the Gospel; and without the Gospel they would go to ruin. This is true of many Western churches. Your Society, by the blessing of God, is the hope of the West. The

eyes of thousands are turned towards you. The principles of your Society endure investigation; the more you are known, the better you are loved.

#### Infidel Efforts Unsuccessful.

Last week was a week of continued infidel influence. The Saturday evening previous, and Monday and Tuesday evenings of last week, a lecturer on Spiritual Rappings tried his influence; his lectures being decidedly infidel. The three succeeding days, an agent for an infidel club in Boston, with their publications, was here, by day continually hawking his books about through the streets and in taverns, and lecturing at night. He says he was a Methodist preacher for seventeen years; now he is an atheist. A man of our county, formerly a resident of this place, and a county officer, and once our representative to the Legislature, was with him, and using all his influence (which, fortunately, is not much at present) to induce the people to attend; and I can truly say, I have been not a little encouraged by the result. But very few would even notice him enough to hear him. I have heard of but one man's receiving any of his books, and that as boot between horses. Last Sabbath, having a full audience, I contrasted the condition of nations without the Bible, with that of Christian nations, and asked my people to judge for themselves whether a religion exerting every where such an influence was an evil to our world—a delusion, or the Word of God a mere fable. In the evening, a Methodist missionary among the Indians preached here to a very full congregation. He ably described the wretchedness of these Indians, and contrasted their condition, mentally, physically, and morally, with that of the whites; and then assured the congregation that our Christianity was what had caused the difference. They were heathen; we blessed with the Bible. The infidel has now gone; and I believe he succeeded in doing us but little hurt. A most manifest and striking change in public sentiment has taken place during the time I have been here with regard to the value of the Christian religion; and this encourages me to hope the time will yet come when the spiritual seed here sown will be seen springing up and bearing fruit to the glory of God. Be not discouraged, brethren, in aiding us. In due time we shall reap.

**KENTUCKY.**

*From Rev. D. Smith, Missionary to the Germans in Louisville.*

I have now labored three months, among the teeming thousands of Germans here, who are either entirely destitute of religious training, or, which is still worse, fed upon the "husks," by rationalistic ministers. There is perhaps no city in the Union which presents a larger field for evangelical missionary operations, and which has stronger claims than this.

There are about nine thousand Protestant Germans, with an equal number of Catholics in this city. Many of the latter are accessible by the truth. I am operating among these Germans in view of collecting together and building up an Evangelical Lutheran Congregation if possible. My prospects are encouraging. Frequently after preaching, I am surrounded by these poor Germans, begging with tears, that I would only stay and continue to break the bread of life to their starving souls. They say they are disgusted with the character and conduct of their European preachers, and they want an American organization and an American minister in whom they can have confidence, and whose faithful instructions they will gladly receive. I have no doubt, from the present indications of Providence, that if a good, faithful, pious minister could be sustained here, for one year, or at most for two, that a permanent organization could be effected, which would in a great degree, if not entirely, be self-sustaining. In the midst of the difficulties and self-denials, incident to such an enterprise, I have still been encouraged by the tears and prayers of some, whose hearts the Lord has made tender by his holy truth and Spirit, whose cries still are, "stay among us and see what the Lord will do for us."

**VIRGINIA.**

*From Rev. L. C. Brown, Wytheville, Wythe Co.*

**Revival.**

Through the divine blessing I am enabled to forward my first quarterly report for the present year. It is a source of joy and gratitude to the great and beneficent Giver of every good and perfect gift, that he has preserved my life, and in a great measure restored my health.

With one exception, I have not been prevented by indisposition from attending to my regular appointments during the quarter that has just closed.

But that for which I have most reason to be joyful and thankful is, that God has so visibly, so graciously blessed my feeble efforts, in the hopeful conversion of precious immortal souls.

We held a meeting in Carrol Co., commencing on Saturday before the third Sabbath in November. On the first day of the meeting, but few persons attended. On Sabbath the church was crowded; after sermon, the sacrament of the Lord's Supper was administered to about a dozen members. Preaching was appointed at night; a large congregation assembled; there was much feeling manifested, and at the close of the sermon, the "anxious seat" was introduced. Five or six persons came forward, each one anxiously inquiring, "What must I do to be saved?" Preaching was again appointed on Monday morning. After preaching, the invitation was again given to all who were anxiously concerned, and desired an interest in our prayers, to come and occupy a designated seat, when the most solemn, impressive, and at the same time, delightful scene was exhibited, that I ever beheld. The whole congregation, (except two or three little boys and ten or twelve members of the church,) as if moved by one impulse, rose and moved forward, trembling, sobbing—some almost convulsed—from the old gray headed man of sixty, down to the youth of ten. It was evident God was with us; his Spirit was poured out in a most astonishing manner. The meeting continued till Tuesday night, and although it was late in the night, it was with considerable difficulty we could get the people to leave. Sixteen were added to the church, and about twenty five conversions—some were waiting for their wives, and others for their husbands, to unite with them. I expect to be there on next Sabbath, when it is thought six or eight others will attach themselves to the church.

The people there are very desirous that I should go and live among them.

*From Rev. H. R. Smith, Leesburg, Loudoun Co.*

The first quarter of my third year's labor, as a missionary of your Society, has passed rapidly away—though not, I trust, without leaving impressions for

good upon portions of my field. We have been permitted to see God's glory displayed in the awakening and conversion of sinners. We have enjoyed no Pentecostal shower, but the Lord has been pleased to grant us a few mercy drops. During the month of December, I commenced a series of meetings at one of my preaching points in the country. Desiring to follow up the good impressions made by the occurrence of the sudden death of a favorite youth, and believing the Lord had by this afflictive dispensation prepared the way for successful effort, with the assistance of brothers P. and H., I hoped to be able to continue my meetings for at least six days. But owing to the extreme severity of the weather, we were compelled to close our meetings in the country on Friday morning, after continuing them *four days*. From Friday until Monday Bro. H. remained with me, and we had an interesting meeting in town. As the result of these meetings we are permitted to rejoice over souls converted; as we trust, and made heirs of eternal life. At our last communion, *eight* united with us—seven of them by profession of faith in Christ. It was truly an interesting sight to us, to see no less than six young converts standing to receive the ordinance of baptism. This to us was a very great accession of strength. One of the young ladies (of whom there were three) had but a few weeks before assumed her position as a teacher in our Sabbath school, where she had previously been a scholar. In another case, the parents of a family were both baptized, and await a more favorable opportunity to present the youngest three of seven children for baptism. This family is a valuable accession to our little flock. One who joined us was almost the last one whom we would have expected to come into the fold of Christ. The Lord humbled his proud heart, and the once thoughtless youth is now an active, devoted Christian.

We feel that we have abundant cause for gratitude for what God has done for us; and our prayer and desire is for still greater blessings. There are others under deep conviction, and we hope some will yet find peace. Thus, the Lord is adding to our number, from time to time, of such (we hope) as shall finally be saved.

"Not unto us, O Lord! not unto us, but unto thy name, give glory for thy mercy and for thy truth's sake."

## NEW YORK.

*From Rev. H. Herrick, Ticonderoga, Essex Co.*

### Revival.

We have enjoyed a season of refreshing from on high. Meetings were held from the last week in November at the Lower Falls for about one month; and were kept up nearly every evening. Nearly all the preaching was done by the Boatman's preacher, stationed at Whitehall by the Am. Bethel Union, where he has been very useful. Our meetings were union meetings: yet they became more decidedly so when, on the 30th of December, the sermons were transferred to "the Street," and the three evangelical ministers, and those of their members residing at the Street agreed to cooperate and meet together for as long a time as the Spirit and providence of God seemed to open the way for us so to do. We continued our meetings, with scarcely any interruption, every evening of the month of January. The subject of religion was brought up before the community with greater distinctness and power than for several years past.

The people had a mind to work. We have had very little open or violent opposition from any quarter or at any time this winter. Sixteen are reckoned as the subjects of the Revival at "the Street"—making in all this winter 28 hopeful converts, including some backsliders who had given up hope, and were generally looked upon as giving no evidence of piety. The Methodist minister reckoned about 20 hopeful converts at the Street. Christians there have been greatly aroused and interested. The union of feeling among them has been remarkable. They have presented an unbroken front to the common enemy, and I hope will continue to do so.

Instead of the Sabbath school, we have held at the meeting house an Adult Bible Class.

### Union Efforts to do Good—Revival.

For a few months past, I have been laying plans for multiplying my efforts in a portion of my field, as soon as circumstances would permit. Some seven or eight weeks since I added \$20 worth of the bound volumes of the American Tract Society to some six or eight dollars' worth which I had previously on hand, and gave notice on the Sabbath that I purposed to visit through the community

to supply the families with religious books at the Tract Society's prices, and to hold meetings at the church in the evenings. I sent word to the Methodist minister, informing him of my intention, and inviting his cooperation; to which he responded. I invited the Dutch Reformed minister, some of whose families were in the community, to visit with me and assist in the meetings; which invitation was also accepted. We all labored together with a very gratifying degree of harmony, for about three weeks, holding meetings every evening, except on Saturday evenings, with very gratifying results. Over sixty persons were led to a public manifestation of unusual interest, on the subject of religion, and about 50 were hopefully converted. Quite a number of families now meet daily at the family altar, in which, previously, prayer was rarely or never heard, except at the burial of some deceased member. Some serious minded persons came seven miles to attend the meeting. One man who came that distance with his wife, was hopefully converted.

Family visitation was manifestly blessed in this season of refreshing; and I disposed of some \$20 worth of the Tract Society's publications in the time. At every house where I offered the books for sale, more or less were purchased.

The interest from this Union meeting extended into the congregation of the Dutch church, where I am assisting the pastor in evening meetings with pleasing indications. Quite a number are already rejoicing in hope.

Hopeful indications are also manifest at another point where I have been preaching for some time past, once in two weeks, on Sabbath afternoon. A prayer meeting has been recently commenced there, under the care of one of our elders.

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#### *From Rev. C. Young, Baiting Hollow, L.I.*

##### **Results of a Revival.**

I think we may safely hope that your liberality has not been entirely lost or altogether unappreciated. If our progress has not equaled the amount of means employed, they have at least surpassed our expectations. Since the date of my last report, we have received two more additions to the church, making in all *twenty two* by profession of faith, and one by letter, with the expectation of some more at our next meeting.

Our Sabbath school has commenced with very flattering prospects. The

teachers now are all pious. They have appointed me superintendent. I meet a Bible class on Sabbath afternoon. Our scholars are all supplied with the Westminster Shorter Catechism, Testament, and Hymn-Book. We shall number about 50. We have now two weekly prayer meetings. The converts thus far promise fair. I think that the revival has brought into the church some young men and heads of families that will be a great additional strength to the church. We have, however, to mourn over the return of some to the world, of whom we once cherished the hope that they were "not far from the kingdom."

The present state of religious interest and the accessions to the church, were brought about with only the stated means of grace. No extra efforts, no foreign influence, were introduced, but persevering, personal efforts. To God be all the glory!

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#### *From a Report.*

##### **Baptism of a Corpse.**

By a note from a person unknown to me, I was summoned to the bed side of a dying woman. She was young, had evidently been beautiful; but now, leaning on the bosom of her agonized husband, she was insensible to all around her, and fast sinking in the arms of death. Her mother, sister and other friends were loud in their lamentations; at the same time accusing themselves and each other of unkindness to their dying friend. She had professed to be converted, and in her last sickness had repeatedly requested that a minister or some christian friend might be sent for to pray and converse with her. But this her gay and thoughtless friends had neglected until it was too late. With her, however, the scene was now closed. Her spirit had just departed, and the body was now laid in the attitude of its last repose, when a Roman priest, attracted by the lamentations of the family, entered the apartments. Walking hastily up to the bed on which the lifeless body was lying, he demanded, "Has she been baptized? has she been baptized?" To this the mother of the deceased gave a negative answer, when the priest again said, "Give me a bowl of water." At this the friends with one consent exclaimed "It is too late, she is dead! baptism now can do no good." Regardless, however, of their remonstrances, "the priest obtained his bowl of water, and in an unknown tongue, in the midst also of loud conversation, ac-

accompanied by cries and many tears, he hurried through the ceremony of baptizing a corpse. Astonished and disgusted, I did not think it best to interfere, fully believing that such a baptism was just as valuable for the dead as for the living. I could not, however, but be struck with the singular consistency of baptizing a corpse in an unknown tongue.

### *From a City Missionary.*

#### **Laborers Among the Germans.**

I have been anxious to employ no small part of my time in visiting families, as the best means of bringing people to church, and I have visited, this quarter, 475 families, besides revisiting some. I made it my duty to visit generally every German family in a house or in a square, without regard to their denomination, partly because I find sometimes a better reception among Catholics, Jews, and Rationalists, than I expected; but chiefly to touch their souls with christian hints, and to form a true and comprehensive opinion of the spiritual condition of the German population. I have met in general a

friendly reception in all families, and received from many the request to visit them again; and this is more than I expected, before I commenced. I can say that my experience on the ground has increased my courage; and I praise the Lord who has directed me to this field. There are many immortal souls here, who by our feeble instrumentality may be reclaimed from the ways of immorality and error, awakened from spiritual slumber, and so brought to the Lamb of God. In my visits I have found scenes of great poverty, which is the more distressing among German emigrants, who cannot speak the language of this land. The European revolutions have brought down many in Germany from easy to straightened circumstances. For their own and their children's welfare, they emigrate, but come here with empty hands. They are ready to work, but labor has been scarce, wages low, and rent and provisions high. If sickness visits such people, their condition is pitiful, indeed.

I generally make short visits (about 15 minutes long), but it often happens, and particularly with the Rationalists, that a longer conversation ensues.

### *Appointments by the Executive Committee of the American Home Missionary Society during the month of April, 1852.*

#### *Re-appointed.*

Rev. Horace Lyman, Portland, Oregon.  
Rev. Simeon Waters, Mount Pleasant, Iowa.  
Rev. O. Littlefield, Garrettsville, Iowa.  
Rev. Wm. H. Smith, Salem Ch., Henry co., Mo.  
Rev. A. G. Taylor, Harmon Ch., Polk co., Mo.  
Rev. Isaac B. Eicketta, Upper Gasconade, &c., Mo.  
Rev. C. Bradshaw, Little Osage and Marmetan, Mo.  
Rev. Wm. T. Dickson, West Ely, Mo.  
Rev. George S. Woodward, Parkville, Mo.  
Rev. J. W. Wolcott, Menasha, Wis.  
Rev. A. S. McKinnell, Fort Atkinson and Koshkanong, Wis.  
Rev. G. W. Elliott, Washington co., Wis.  
Rev. Theresa Loomis, Raymond, Wis.  
Rev. David Jones, Ridgeway, Wis.  
Rev. S. W. Eaton, Lancaster, Wis.  
Rev. Robert Stewart, Destinations in S. Ill.  
Rev. Joseph Gordon, do.  
Rev. C. E. Clarke, Magnolia, Ill.  
Rev. Wells Andrews, Tremont, Ill.  
Rev. G. S. Johnson, Twelve Mile Grove, Ill.  
Rev. A. M. Dixon, Carlinville, Ill.  
Rev. Calvin Butler, Marine, Ill.  
Rev. Samuel Ordway, Northampton, &c., Ill.  
Rev. O. W. Cooley, Granville, Ill.  
Rev. James B. Wilson, Popple Grove, &c., Ill.  
Rev. John V. Downs, Virginia Ch., McHenry co., Ill.  
Rev. George Langdon, Crystal Lake, Ill.  
Rev. Wm. B. Christopher, to go to Ill.  
Rev. Samuel Sawyer, 3d Ch., Rogersville, Tenn.  
Rev. H. F. Taylor, Madisonville, Tenn.  
Rev. Daniel Jones, Brockville, Ind., and California, Mich.  
Rev. D. S. Altman, Germans, Richmond, Ind.  
Rev. J. E. Conrad, Warsaw, Ind.

Rev. I. N. Taylor, Portland, Camden and Pisgah, Ind.  
Rev. Wm. Fuller, Van Buren, Ind.  
Rev. John Peck, Greenville and Martinsburg, Ind.  
Rev. S. Carey, Kensington, Mich.  
Rev. Wm. Platt, Lapeer, Mich.  
Rev. Seth Hardy, Vermontville, Mich.  
Rev. S. Hemenway, Boston and Border Ch., Mich.  
Rev. Hart E. Waring, Lyons, Mich.  
Rev. Samuel Fleming, Manchester, Mich.  
Rev. Evan Evans, Welch, Radnor, O.  
Rev. Samuel D. Smith, Addison, O.  
Rev. E. R. Johnson, Yellow Springs, Brandt, &c., O.  
Rev. Franklin Putnam, Putnam, Greenville, &c., O.  
Rev. Asel Downs, Mount Hope, N. Y.  
Rev. Charles Chapman, Moredith, N. Y.  
Rev. S. A. Rawson, Burns, N. Y.  
Rev. C. A. Keeler, Ellington, N. Y.  
Rev. R. Twitchell, E. Otto, N. Y.  
Rev. Benjamin Wells, Arkport, N. Y.

#### *Not in Commission last year.*

Rev. William C. Pond, to go to California.  
Rev. Adrian Van Vleet, Germans, Dubuque, Iowa.  
Rev. Ole Andrewsen, Scandinavian Ch., Kadna, Wis.  
Rev. Ira Smith, Indian Creek, &c., Ill.  
Rev. John T. Marsh, Rock Island, Ill.  
Rev. John Krack, Germans, Jonesboro, Ill.  
Rev. Thomas H. Johnson, La Harpe, Ill.  
Rev. Henry D. Platt, Brighton, &c., Ill.  
Rev. Benjamin Franklin, Salem, Ind.  
Rev. Hiram Wason, Vevay, Ind.  
Rev. O. W. Goodale, London, Mich.  
Rev. A. N. Freeman, Cold Cha., Brooklyn and St. loam, L. I.  
Rev. E. Benedict, Bath, N. Y.  
Rev. M. Thacher, Genoa, N. Y.  
Rev. Miles Doolittle, Rushford, N. Y.



*The Treasurer of the American Home Missionary Society, acknowledges the receipt of the following sums during the month of May, 1852.*

<b>MAINE—</b>		
Portland, High St. Ch., a member, by D. Evans,	\$5 00	
<b>NEW HAMPSHIRE—</b>		
Received by Rev. R. P. Stone,		
Gilmanton, Rev. Rufus Child,	00 25	
Littleton, Sylvanus Balch, L. M., in full,	10 00	
New Ipswich, legacy of Mrs. Lucy E. Barrett, to const. Mrs. Lucinda D. Stearns, Miss Lucy E. Stearns and John W. Stearns Life Members,	100 00	
Winchester, Ladies' H. M. S., of which \$8 is in full to const. Wm. B. Hale, of St. Johnsbury, Vt., a L. M., and \$20 is to const. Noah A. Chapin, of New York, a L. M.,	157 25	
Nashua, Pearl St. Cong. Ch., by J. A. Wheat, Rev. L. Swain, to const. Miss Julia Maria Swain a L. M., \$30; Col. L. W. Noyes, to const. Mrs. L. W. Noyes a L. M., \$30; R. W. Lane, in full to const. Mrs. R. W. Lane a L. M., \$15; others, \$125,	200 00	
BrIDGE, Ladies' Sew. Circle, by Miss E. A. Wilder,	5 00	
<b>VERMONT—</b>		
Barnet, Legacy of Wm. E. Dutton, by C. Dutton,	25 00	
Bridport, Legacy of Mrs. Azuba Pratt, by A. Wilcox,	31 00	
Woodstock, Charles Thomas, by J. Steele,	5 00	
<b>MASSACHUSETTS—</b>		
*Home Missionary Society, by B. Perkins, Treas.,	5,000 00	
Attleboro, Mrs. N. W. Sanford, to const. Miss Cordelia H. Dunham a L. M.,	80 00	
Bolton, Luke Whitcomb,	5 00	
Hadley, First Parish Sew. Circle, to const. Miss Judith Cook and Mrs. John A. Morton L. M., and in part to const. Mrs. Daniel Stockwell a L. M., by Mrs. Edwin Smith, \$75; E. Smith, \$5,	80 00	
Hartsville, Mrs. Octavia Fairbank, to const. Rev. Chester Fitch, Mrs. Armenia F. Pratt and Mrs. Delia F. Gibson Life Members,	100 00	
North Brookfield, Ladies' Sew. Soc., in full to const. Mrs. Lucy Nye a L. M., by Miss Abbie T. Snell,	15 00	
South Egremont, Ladies' Miss and Benev. Soc., in full to const. Mrs. Sarah Dalszell a L. M., by Sophia Goodell,	20 00	
South Weymouth, Union Ch. and Soc., by W. H. Harding,	20 00	
Stockbridge, Edward Bradley,	00 50	
Worcester, in part of legacy of Miss Sarah Waldo, by J. W. Lincoln,	3,000 00	
<b>RHODE ISLAND—</b>		
Providence:		
Elmwood Ch., by Rev. W. H. Wilcox,	6 25	
Fifth Cong. Ch., by H. Kingsbury,	10 00	
<b>CONNECTICUT—</b>		
Black Rock, Cong. Ch. and Soc., of which \$30 is to const. Miss Sarah Brewster a L. M., by Rev. R. W. Jennings,	40 00	
Brantford, Cong. Ch., by Deac. Harvey Page,	68 00	
Bridgeport:		
First Cong. Ch. and Soc., by H. S. Wordin,	50 00	
Ladies' H. M. S., by Mrs. S. W. Baldwin,	3 00	
Brookfield, Cong. Ch. and Soc., by Rev. D. C. Curtis,	18 27	
Danbury, E. T. Hoyt,	50 00	
East Haddam, Cong. Ch. and Soc., by Rev. I. Parsons, to const. Deac. Jeremiah Hutchins a L. M., \$36; Fem. Cent Soc., by Mrs. Sarah B. Parsons, \$17,	58 00	
Hartford, legacy of Rev. John A. Hempsted, by Seth H. Terry,	50 00	
Kent, Individuals in part to const. L. C. Fuller a L. M.,	25 00	
Madison, David Crittenden, to const. Gilbert S. Richmond a L. M., \$30; a friend, \$1,	31 00	
Middlebury, Cong. Ch. Benev. Soc., by Dr. P. Crane,	36 00	
Middletown, Fem. H. M. S., to const. Miss Julia A. Russell a L. M.,	30 00	
Millford, Second Cong. Ch., by Rev. J. M. Sherwood,	36 69	
New Fairfield, Cong. Ch. and Soc., by Rev. L. Pennell,	10 31	
New Haven, West Consecration, by A. Townsend, Junr., Treas.,	25 73	
Derby Cong. Ch. and Soc.,	212 00	
Millford, First Cong. Ch. and Soc., 174 26		
New Haven:		
Legacy of Mrs. Henry Trowbridge, by F. Trowbridge, Exr.,	1,000 00	
Officers of Yale College, of which \$30 is to const. Wm. H. Goodrich, of Bristol, a L. M., by Rev. C. A. Goodrich, D. D.,	205 00	
Center Ch., E. R., to const. Miss Sophia R. Bomeyn a L. M.,	30 00	
New London:		
First Cong. Ch., by C. Crump,	150 00	
Second Cong. Ch., Dorcas Soc., by Miss F. M. Caulkins,	6 00	
Northford, in part of legacy of Mrs. Mary Noyes, by J. F. Noyes and C. C. Griswold, Exrs.,	2,000 00	
Norwich:		
First Cong. Ch. and Soc., by Rev. H. P. Arms,	62 73	
Fourth Cong. Ch. and Soc., by Rev. C. P. Bush,	35 00	
Redding, Rev. J. Bartlett,	8 00	
Saybrook, First Cong. Ch. and Soc., Ladies, by Mrs. M. C. Dowd, of which \$30 is to const. Mrs. James Beattie a L. M.,	55 00	
Sharon, Cong. Ch. and Soc., by Dr. John Stearns, \$31 75; David Gould, in full to const. Rev. T. P. Carver a L. M., \$20,	101 73	
Sherman, Philomela Giddings,	4 00	
South Woodstock, Ladies' Benev. Assoc., by Miss F. M. Lyman, to const. Mrs. Nathan Fisher a L. M.,	30 00	
Torrington, legacy of Deac. Ebenezer Rood, in full to const. Mrs. Ann A. Pratt of North Cornwall, a L. M., and with bal. of Coll. to const. Harvey L. Rood of Burrville a L. M.,	50 00	
Watertown, Cong. Ch., by D. Mattoon,	79 43	
West Killingly, Cong. Ch., by Rev. Samuel Backus,	26 09	
Wilton, Rev. J. G. Rowland,	5 00	
Worthington, Cong. Ch. and Soc., by T. Boardman,	54 00	
H. H.,	10 00	
<b>NEW YORK—</b>		
Albany, Wm. H. Ross, to const. Rev. Henry Mandeville, D. D., Levi Ross, and James C. Crocker, Life Members,	100 00	
Amity, Presb. Ch., by Rev. Wm. Timlow,	17 00	
Auburn, First Presb. Ch., by J. T. Terrill, F. L. Griswold, \$20; I. S. Seymour, \$15; S. Willard, \$15; Erastus Case, 20; others, \$37,	157 00	

Balding Hollow, L. I. Cong. Ch., by Rev. C. Young,	8 50	NEW JERSEY—	
Binghamton, Rev. Peter Lockwood and wife, in part to const. Miss Anna Matilda Lockwood a L. M.,	10 00	Bloomfield, Ladies, by Mrs. Peters, \$3; J. C. Baldwin, \$10,	13 00
Brooklyn:		Flanders, Presb. Ch., to const. Miss Elizabeth Nichols a L. M.,	30 00
First Presb. Ch., C. P. Smith,	25 00	Madison, Ladies' Soc., by Mrs. Arms,	30 00
Second Presb. Ch., of which \$100 is from E. L. Corning, to const. C. F. Maurice, of Sing Sing, a L. M., by B. W. Delamater,	423 48	Orange, Rev. Dr. Fisher,	2 00
South Presb. Ch., Mon. Con. Coll., by W. E. Dwight,	98 55	Paterson, Second Presb. Ch., a Member to const. Rev. Stephen D. Ward a L. M.,	30 00
Buffalo, L. B. Parsons, to const. George Parsons of Keokuk, Iowa, Miss Helen Parsons of Buffalo, and Miss Frances E. Cannon of Geneva, Life Members,	100 00	Rahway, Mrs. Mary Lathrop,	2 00
Chaplain, Cong. Ch. and Soc., by J. A. Savage, to const. George V. Hoyle a L. M.,	41 00	PENNSYLVANIA—	
Chazy, Mrs. Anna Hubbell,	5 00	Cherry Ridge, Pa., Miss Maria Darling,	2 00
Denton, Presb. Ch., by Rev. O. M. Johnson,	20 62	New Milford, F. Summers,	1 50
Elbridge, First Cong. Ch., of which \$10, is in full to const. Miss Sarah Merriman a L. M., by Rev. G. D. Folson,	32 00	DISTRICT COLUMBIA—	
Flushing, L. I. First Cong. Ch.,	32 24	Washington, a friend,	50 00
Galway, Rev. A. L. Chapin and wife, for the West, and in part to const. Mrs. Harriet Hanks a L. M.,	10 00	NORTH CAROLINA—	
Harlem, N. Y., Presb. Ch., by E. Ketchum, Coll., \$80; Mon. Con. Coll., \$20 92,	90 92	Stricklands, W. M. Sherwood,	10 90
Harrisville, legacy of Miss Chloe White, by G. W. Stone, Exr.,	50 00	TENNESSEE—	
Haverstraw, First Presb. Ch. Mon. Con. Coll., by Rev. J. H. Trowbridge,	8 50	Madisonville, Presb. Ch., by Rev. H. F. Taylor,	9 00
Ithaca, Rev. Wm. Winer, D. D.,	10 00	OHIO—	
Jefferson, S. W. Stevens,	5 00	Addison and Nashville, by Rev. S. D. Smith,	15 00
Mabe, Cong. Ch., by Rev. P. Lockwood,	6 30	Coshocton, Second Presb. Ch., by Rev. H. Calhoun,	15 00
Moran, Cong. Ch., by Rev. W. F. Doe,	19 00	Warren, Trumbull Co., First Presb. Ch., to const. Martha B. Dickey, Samuel Hutchins, Sands Benton, and Edward Spear, Life Members, and in full to const. Miss Naomi De Witt a L. M.,	180 00
Mount Sinai, L. I. Cong. Ch., to const. Rev. Thomas Harris a L. M.,	52 21	INDIANA—	
New York City:		Bedford, Rev. J. M. Bishop,	10 00
J. C., \$100; Rev. Isaac Lewis, D. D., L. M., \$30; John McComb to const. Miss Susan W. Simpson of Lambertville, N. Y., a L. M., \$30; I. C. Whitmore, \$35; Sarah Colt, \$25; Misses M. and L. Green, in part of Life Membership, by L. Jackson, \$15; John Schermerhorn, \$5; E. E. W., \$3; friend, \$1,	238 00	Mount Zion, Presb. Ch.,	8 70
Allen St. Ch., Ladies' Sew. Soc.,	5 00	Winchester, Presb. Ch., by Rev. A. Luce,	5 00
Central Presb. Ch., A. E. Wetmore, \$150; G. O. Wetmore, Eli Goodwin, \$50; Rev. Wm. Belden, jun., \$30; others, \$4,	289 00	ILLINOIS—	
Mercer St. Ch., John L. Mason,	25 00	Campton, Cong. Ch., by Rev. E. Raymond,	2 80
Pearl St. Ch., by E. Shepard, in full to const. Rev. A. A. Wood, a L. D.,	70 00	Carlinville, Presb. Ch., by Rev. A. M. Dixon,	24 00
Church of the Puritans, Mon. Con. Coll., by J. J. McGraw,	94 38	Galena, Rev. Aratus Kent,	100 00
Spring St. Ch., Mrs. A. M. I. Scott,	1 25	Geneva, by Rev. J. Towne,	8 71
Tenafelt St. Ch., by Daniel Crane,	25 00	Moline, First Cong. Ch. Mon. Con. Coll., by Rev. A. B. Hitchcock,	18 00
West Presb. Ch., Sab. Sch., H. M. Assoc., by A. Boynton,	119 82	New Providence, by Rev. J. Wilson,	8 00
Orient, L. I. Cong. Ch. Mon. Con. Coll., \$43; Miss Jeannine Hobart, by Rev. Henry Clark, \$50,	98 00	Udina, Cong. Ch., by Rev. C. E. French,	4 00
Perry Center, legacy of Mrs. Aurilla Ward, by Rev. T. M. Hodgeman, \$15; a friend of Missions, \$3,	18 00	Wethersfield, Cong. Ch., by Rev. D. Gore,	10 00
Pleasin, Presb. Ch., by Rev. C. W. Treadwell,	11 81	MICHIGAN—	
Port Leyden, Rev. C. Holcomb,	50	Adrian, Cong. Ch., \$30; E. Linnell, \$5; First Cong. Ch., by L. G. Berry, \$30,	55 00
Recon, Presb. Ch. and Soc., to const. Joseph Hawley and Benjamin Cleveland, Life Members, by J. W. Freeman,	60 00	Byron, First Presb. Ch., by Rev. A. Govan,	5 00
Sand Lake, Presb. Ch., by R. J. Knowlson,	20 00	De Witt and Victor, Mich., Cong. Ch., by Rev. John Scottford,	6 00
Somhold, L. I., by Rev. E. Whittaker,	20 00	Farmington, Cong. Ch., by Rev. John Williams,	6 00
Theresa, Presb. Ch., by Rev. C. W. Treadwell,	15 23	Palmyra, Presb. Ch., by Rev. J. Cooper,	11 52
Tornamnock, J. L. Rice, by Rev. J. H. Noble,	20 00	St. Clair, Cong. Ch., in part to const. Wm. Hall a L. M.,	15 00
Troy, Second Presb. Ch., by H. E. Weed,	32 00	MISSOURI—	
Willabore, Ladies' Miss. Sew. Circle, by Rev. E. Newhall, to const. Dr. Lyman Burton a L. M.,	33 40	Bowdick, R. S. Reid, by Rev. G. A. M. Renshaw,	25
Yorktown, Cong. Ch., by Rev. J. H. Thomas,	6 50	Hooper Co., Rev. C. Hoffmeister,	25
		Rock Hill, Presb. Ch., by Rev. J. A. Darrah,	10 00
		Upper Gasconade, Presb. Ch., by Rev. I. R. Ricketta,	3 45
		WISCONSIN—	
		Appleton, Presb. Ch. Mon. Con. Coll., by Rev. C. W. Munroe,	2 25
		Fort Atkinson, Cong. Ch., by Rev. S. S. Bicknell,	3 00
		La Crosse, F. M. Rubler,	2 00
		Madison, Infant Sab. Sch., by O. M. Conover,	6 00
		Magnolia, Cong. Ch., by Rev. J. Jameson,	1 00
		IOWA—	
		Columbus City and Long Creek, Cong. Ch., by Rev. D. Knowles,	3 00
		Danville, Cong. Ch., by Rev. R. Gaylord,	2 00
		Marysville, Cong. Ch., by Rev. C. Burnham,	20 00
		Ottumwa, Cong. Ch., by Rev. B. A. Spaulding,	4 00
		Warren, a friend, by Rev. D. B. Nichols,	1 00

## CALIFORNIA—

Mrs. Mary Thompson,

52 50

## OREGON—

Oregon City, First Cong. Ch. Mon. Con.

18 00

Coll. by Rev. G. H. Atkinson,

95 65

## HOME MISSIONARY,

\$16,678 67

JASPER CORNING, Treasurer.

## Donations of Clothing, &amp;c.

Bloomfield, N. J., Ladies, by Mrs. Peters, a barrel.

Bridgeport, Ladies' H. M. S., by Mrs. S. W.

58 48

Baldwin, a barrel.

Center Harbor, N. H., Ladies' Char. Soc., by

Mrs. C. S. Coe, a bundle.

Chatham, Presb. Ch., Mrs. Phebe Parsons,

a quilt.

Farmington, Ct., for Ministers' Libraries,

80 00

cash,

Greenacres, Mrs. Bentley, a bundle.

Montgomery, N. Y., Presb. Ch. Ladies, by

90 74

Mrs. E. O. Conger,

New London, Ct.:

First Cong. Ch. and Soc., Lad. Sew. Soc.,

by Miss F. A. Colt, a box.

Second Cong. Ch., Dorcas Soc., by Miss

185 00

F. M. Caulkins, a box,

New York, Allen St. Ch., Ladies' Sew. Cir-

181 00

cle, a box.

Mrs. S. P. Williams, a bundle.

Peekskill, N. Y., Second Presb. Ch., Mater-

5 00

nal Assoc. for Sab. School Books for the

West, cash.

Rindge, N. H., Sew. Circle, by Miss E. A.

80 46

Wilder, box,

Sheldon, Vt., by Miss Melinda Taylor, box.

Receipts of the Western Reserve Agency at Hud-

son, O., from Jan. 1, to May 10, 1852. Rev. M.

Tracy, Secretary.

Ashtabula, First Presb. Ch. and Soc., O. H.

Fitch, Treas., \$45 91; Mrs. H. E. Parsons,

\$10; Master J. H. Parsons, 50 cents; Mrs.

B. F. Wade, \$8; Masters J. and H. Wade,

60 41

each 50 cents,

Aurora, Coll., in part,

9 87

Austinburg, J. B. Cowles,

5 00

Berlinville, Cong. Ch. Coll.,

10 00

Birmingham, Cong. Ch., \$9; J. Swift, \$10,

19 00

Braceville,

1 50

Burton, Coll., in part,

16 00

Centerville,

10 04

Chagrin Falls,

6 75

Chester, Sab. Sch., \$5; Coll. in part, \$8 83,

13 88

Claridon,

8 64

Cleveland, in part of legacy of P. M. Wed-

1,400 00

dell,

Eaton,

5 25

Fitchville,

4 00

Grafton,

14 50

Greenfield,

5 00

Hartford, Sew. Soc., by Mrs. B. Fenn, Treas.,

50

Hinckley, Mrs. T. Eason,

2 00

Hudson, Wm. Beaton,

60

Huntsburgh,

9 70

Kingsville,

7 06

Kinaman,

88 00

Lyme, First Presb. Ch.,

20 00

Mesopotamia,

24 75

Milan,

14 00

Nelson, D. Everest,

1 25

Newburg, bal. of Coll.,

26 00

Newton Falls,

Painesville, First Presb. Ch. Coll., \$19 07;

44 07

R. Hitchcock, \$25,

Peru,

7 45

Plymouth, First Presb. Ch.,

10 50

Ruggles, Deac. B. Sturtevant,

5 00

Richfield, Cong. Ch., \$14 18; M. and N.

19 18

Hammond, \$5,

8 00

Rome, Coll. in part,

5 00

Solon, Rev. J. Seward,

5 00

Strongsville, Hon. B. Northrop, avails in part

of donation in cloth,

44 06

Thompson, Mrs. E. Scott,

50

Troy,

7 43

Unionville, Deac. C. Cunningham,

2 00

Vermillion,

5 75

Vienna,

16 00

Wayne,

2 07

Wellington, bal. of Coll., \$5; Rev. A. R.

Clark, \$10,

13 00

Windham, Rev. Luther Humphrey,

5 00

Home Missionary,

8 00

\$1,940 51

Rev. CALVIN CLARK acknowledges the receipt of the following sums in Michigan.

Cassopolis, Presb. Ch.,

6 29

Edwardsburgh, Cong. Ch., in part to const.

25 00

Rev. L. C. Rouse, a L. M.,

Lima, Ind., Presb. Ch., in full to const. Rev.

21 03

A. S. Wella, a L. M.,

6 51

Ontario, Cong. Ch.,

15 00

Three Rivers, Presb. Ch.,

\$74 19

Rev. DEXTER CLARY acknowledges the receipt of the following sums in Wisconsin.

Allens Grove, Individuals,

2 50

Emerald Grove, Cong. Ch.,

10 00

\$12 50

The Massachusetts Home Missionary Society acknowledges the receipt of the following sums during the month of April, 1853. BENJAMIN PERKINS, Treasurer.

Abington, in part of legacy of Edward Cobb,

200 00

Acton, Legacy of Nancy Keyes,

100 00

Anburndale, Cong. Ch. and Soc.,

123 91

Bedford, Fem. Char. Assoc., 1850, \$7 50;

14 50

1852, \$7,

Belchertown, Benev. Assoc., to const. Rev.

115 00

Samuel and Mrs. Walcott, Life Members,

25 00

Billerica, Rev. Mr. Stearns's Soc.,

125 00

Boston, legacy of James K. Whipple, by S.

36 00

K. Whipple,

10 00

Charles Briggs, L. M., \$30; T. S., \$4,

Cambridge, Hon. S. Greenleaf,

60 00

Danvers, legacy of Miss Mary Poor, by

73 15

Joseph Poor, Ex'r,

350 00

Dorchester Village, Ladies' H. M. S.,

185 76

Enfield, Benev. Soc.,

Fall River, Central Ch. and Soc.,

Franklin Co., H. M. S., S. S. Eastman, Treas.

Buckland, Cong. Soc., to const. Em-

mons Pratt, a L. M.,

45 46

Conway, Cong. Soc.,

115 52

East Hawley, Rev. Mr. Seymour's

8 70

Soc.,

Montague Agricultural Assoc., to

const. Sylvester W. Bangs a L. M., \$4 00

208 68

Hadley, Russell Benev. Soc.,

50 00

Hardwick, First Calvinistic Ch.,

42 00

Holden, Cong. Ch. and Soc.,

51 68

Kingston, Second Cong. Ch.,

23 30

Milford Cong. Ch. and Soc., \$30 20; a de-

ceased friend, \$10; Fem. Char. Soc., \$5,

25 20

Newton, West Parish, Ladies' Benev. Soc.,

26 46

Oxford, Cong. Ch. and Soc.,

96 01

Phillipstown, Ladies' Circle of Industry,

86 00

Reading, Miss P. Wakefield,

5 00

Southampton, Mrs. Julia A. Lyman's Sab.

Sch. Class,

10 00

Southboro, Pilgrim, Evan. Soc.,

6 59

West Cambridge, Cong. Ch. and Soc.,

\$181 50; Miss Eliza Tufts, \$5,

196 50

West Yarmouth, Cong. Soc.,

5 00

Woburn, First Cong. Ch., in full to const.

Abner Rice, Mrs. Francis S. Edwards,

Mrs. Mary Cutter, and Mrs. Diantha John-

son and A. W. Manning, Life Members,

30 00

A friend,

20 00

\$3,407 58

# THE HOME MISSIONARY.

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GO, . . . . . PREACH the GOSPEL, . . . . . *Mark xvi. 15.*

How shall they preach except they be SENT? . . . *Rom. x. 15.*

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Vol. XXV.

AUGUST, 1852.

No. 4.

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## Power of American Example

To promote the Cause of Civil and Religious Liberty.

[The duty of bringing the American people under the full influence of christian principle, was eloquently enforced, at the last Anniversary, by Rev. JOHN P. GULLIVER, in an argument drawn from the bearings of our national example on the people of other lands. We have the pleasure of presenting our readers with the following abridged exhibition of his remarks on that occasion.]

No questions have sunk deeper into the heart of our people than these—How ARE THE NATIONS TO BE MADE FREE? WHO IS TO FREE THEM? and especially, WHAT PART ARE WE TO TAKE IN THE STRUGGLE?

A few moments' discussion will perhaps convince us that these questions may receive a satisfactory answer, and that such an answer will in substance be this—Christianity alone can make the nations free. Christianity will effect this change mainly through the agency of this country. The power of this country in contributing to this result, will depend upon the purity of its christian character and principles.

*Christianity alone can make the nations free.* That is a great mistake, and a very foolish one, which many make who suppose that political institutions can be transferred from one people to another, as one might borrow and wear his neighbor's garment. Forms of government are the product of the opinions, habits, character and history of a nation. One people must have a despotism, and no other government will have any permanency or strength among them. Another must have an aristocracy. Another a republic. And you might transplant an orange grove from the tropics to the polar regions with as fair a prospect of succeeding in your experiment, as you would have in the attempt to make an elector of a Russian, or a serf of a New Englander. Such changes require deeper work than political revolutions can perform. This truth France has demonstrated to the satisfaction of the world, if not to her own, by a hundred visionary experiments. Especially should we notice that the government of a people must be molded by

its religion. The religion makes the government, not the government the religion. No government can stand, which in its general spirit and principles does violence to the religious sentiment of a nation. On the other hand, the religion of a people, although it be superficial and superstitious, will impart permanence and strength to any government which fully coincides with it. China furnishes a wonderful illustration of this truth. From a period scarcely more than one hundred years after the flood, down to the present hour, its political system has stood almost without a change. Revolutions have occurred, dynasties have risen and fallen, but the government is the same thing to-day, in all its essential characteristics, that it was three thousand years ago. What is the explanation of this extraordinary fact? Simply this—that the government is the precise *fac simile* of the religion. So Russia, which, although it undoubtedly contains within itself the seeds of its own destruction, may now be regarded as the most stable and the most thoroughly compacted power of Europe, owes nearly all its strength to the complete identification of its government with the religion of the people. These illustrations might be easily multiplied, and they would all concentrate upon one conclusion, viz., that governments must derive their stability from an intimate alliance with the religion of the people.

What, then, may not *Christianity* effect? What strength may it not bring to any government which coincides with it, which sympathizes with it, which grows out of it? I need not attempt to describe to you its power in the soul. I need not speak of the affections it awakens, of the purposes it forms, of the hopes it excites, of the control it exercises over the whole man. Remember what *Christianity* is. Universal love is its pervading characteristic. In love all its precepts are summed up; love is its badge of discipleship; love breathed and lived in the life of its founder, and when faith hath ceased and hope hath disappeared, love shall flourish in unfading beauty in the heaven it reveals of eternal and unmingled joy. *Christianity* knows no distinction among men except in knowledge and virtue. *Christianity* visits the cottage of the peasant and the palace of the king alike. Against all alike it brings the charge of deep guilt in the sight of God. To all alike it sends its messages of consolation. To all alike it offers an atoning Saviour and the renewing Spirit. In the presence of the Infinite Jehovah, in the prospect of a boundless eternity, it sinks into insignificance the petty distinctions of earth, and ranges upon a common level the heirs of a common immortality.

*Christianity*, then, will naturally develop a free and equal form of government. Nay, I hesitate not to go still farther, and to assert that it will *necessarily* produce a free government.

Who is this Christian man? The Christian is a *soldier*. He serves under the command of Immanuel. In all that affects that service, he knows no other leader, he recognizes no other authority, he obeys no other orders. It is not for him to inquire what difficulties or dangers are involved in the execution of his high commission. It is enough for him to know that he is commanded to succor the perishing, to relieve the distressed, to defend the honor of his Master and the laws of his kingdom. If toil and conflict or even death be involved in the issue, that is only what he has long anticipated and is fully prepared to meet. He is a formidable antagonist who asks no favor, fears no opposition, dreads no danger, to whom toil is a pastime, conflict a chosen employment, and death but the portal of triumph and honor! The Christian is *the friend of God*. He dwells fast by the throne of the Eternal! Who is to trample such a man in the dust? Who is to say to the favorite of Heaven, "*Stoop, thou slave!*" Ah! the men who pray are dangerous men to the ungodly kings of the earth! They may issue their decrees; they may

utter their threats; they may ply promise and bribe; they may uncover the lion's den; they may open the jaws of the burning, fiery furnace, but there is a power within and above the men of prayer which bids defiance to royal rage, and brings them off conquerors, and more than conquerors, through Him who loves them!

Christianity—I repeat it—Christianity alone can make the nations free. “*Where the Spirit of the Lord is, THERE IS LIBERTY!*”

But, *How is Christianity to effect this result?* Through what agency, by what power, will its influence be brought to bear upon the oppressed nations? My answer is, AMERICA IS TO BE THE AGENT, and the purity of its christian character the power by which Christianity is to make the nations free. In advancing this proposition you will not understand me as presumptuously hazarding a prophecy in regard to that future which no human eye can penetrate. I speak only of the strong probabilities in the case; and yet they are probabilities so strong as to amount almost to a certainty.

Nor would I in a vainglorious spirit exclude the agency of other nations in working out this great result. Germany will do much. France, in her wild, impulsive, erratic way has done much and will do more. Hungary and Italy have borne themselves most wisely and heroically, and inspire the highest hopes for the future. England—God bless her!—has for long been the bulwark of freedom, and as she disentangles herself more and more from the remnants of her ancient feudal institutions, her voice and arm will become more and more mighty in the struggle.

Yet it is not without reason that the chief hopes of the friends of freedom are centered upon this country.

But I wish to present, prominently, another view of the subject.

What is now the great want of the world? What does the cause of civil and religious liberty chiefly demand? Mr. President, the world needs *an example*. The world, more than all things else, needs the example of a government which shall be the true product of Christianity, which shall be permeated by its spirit, controlled by its principles; which shall present to the nations the practical fulfillment of the law—“Thou shalt love thy neighbor as thyself.” Such an example, no matter how obscure or feeble the people who should give it, would develop a power against which despotism could not stand a day. I care not how many millions of the subservient, courageous, hardy sons of the North the Czar may summon at his bidding—I care not how many more millions Austria may array under the banners of despotism—I care not for the national armies of Prussia—nor for the mad antics of France—nor for the fulminations of His Holiness; let us only have the light and power of one such example, continued long enough to prove the experiment successful—and the battle is fought, the victory is won!

See what our own example has already done. Imperfect as it is—inconsistent as it is in many respects, it contributed more than any—more than all other causes, to produce the recent upheaving in Europe. It is doing, at this moment, more to change the political condition of man, than all the armies and navies, than all the diplomacy and king-craft of the world.

They talk, sir, of intervention—of remonstrating with the absolutists, of endeavoring to terrify them by the utterance of our opinion. What care they for our opinion or remonstrances so long as we do not deprive them of the power to do as they please?

They talk of armed intervention. Ah! well would it please the despots to see the energies now so successfully employed in creating knowledge and wealth, in subduing the forest and conquering the sea, in evolving all the elements of national

greatness, to see those energies drawn from their legitimate channels into an exhausting war, carried on at a distance of three or four thousand miles. Well would it please them to counteract the mighty influence of this nation among the masses of their subjects, by exciting patriotism and national pride to resist America, by arraying their people in maddening contest with republicans, by teaching them to regard as enemies those whom they are beginning to consider their only friends. No! It is not the opinion or the arms of America which causes trembling at Petersburg, and Berlin, and Vienna. It is our example they fear. It is a moral contagion they strive to avert by their vexatious quarantines. It is the opinion of their own subjects, which is spreading itself like the extending of internal fires, and which ere long will burst with volcanic might beneath their thrones. This is the work which America is now doing in Europe; this is the sublime part she is now playing on the theater of affairs; this is her noble contribution to the cause of human freedom.

I repeat it, then, in no vain or boastful spirit, but in the deep conviction that I am giving utterance to the great truth of the times—the truth which should prominently occupy our thoughts and guide our actions—the *battle of the world's freedom is to be fought on our own soil*. The thorough conformation of our institutions and customs and laws to the spirit and principles of Christianity is the grand problem, the successful solution of which is to emancipate the nations.

Upon us their warm hopes shall be centered; for us their earnest prayers shall ascend; to us they will point every perplexed and storm-tossed navigator upon the rough ocean of public affairs. A pure and steady light shall blaze out from our rock-bound shore and our lofty mountains. "*America!*" shall be the watchword of liberty! It shall be spoken in the secret assembly of thoughtful and determined men who consult for their country's deliverance, and the sound shall rekindle light in their eye and courage in their heart! It shall be whispered from cottage to cottage amid the vales of Italy, over the plains of Austria, and along the steppes of benighted Russia; and the story of our freedom and our happiness shall open many a blinded eye, shall soften many a seared heart, shall liberate many an enslaved arm! It shall be spoken in the cabinet of the tyrant, and the word shall send paleness to his lips and faintness to his soul! It shall be spoken in the hour of desperate and bloody encounter; and the rising shout shall drown the din of conflict, while the rallying hosts of freedom shall roll back the tide of battle, and strike again and victoriously for liberty, for humanity, and for God! Never had a nation offered to it a destiny so sublime! Never had the friends of humanity such room and verge for the prosecution of their philanthropic enterprises. Never had the followers of Jesus such an opportunity to establish his kingdom. It is no distant, difficult enterprise, in which we are called to engage. The work is at our own door. We have not to fear the hostile principalities and powers of earth. Far beyond their reach, beneath the protection of freedom's flag, we can prosecute our enterprise in peace. We have not to expend our sympathy for struggling humanity in vain regrets that we can do nothing for its relief. We have the power to sap the foundations of every despotic throne, to break in pieces every foul ecclesiastical combination for the temporal and spiritual subjugation of men. We need not enter upon the hazardous experiment of war. Ours may be a peaceful and bloodless victory—the victory of a pure example, of a christian life, of an unsullied exemplification of a government permeated and controlled by the great christian law, "*Thou shalt love thy neighbor as thyself.*"

This is the high position now occupied by our Home Missionary enterprise. It is no longer merely a *Home Missionary Society*; it has been made by the grand events of the few past years a *World's Missionary Society*. The work which it is doing is, under God, a work for ALL RACES and for ALL TIME.

## Experience on the Missionary Field.

### IOWA.

According to the Census of 1850, the population of Iowa was 192,214. The emigration during 1851, according to a statement made on the floor of Congress, was 60,000; and there is a probability that it will continue as great for some years to come. The soil is superior to that of the best river lands in New England; the ratio of mortality is but little more than half of what it is in Massachusetts; and, according to the late census, Wisconsin and Vermont are the only States that exceed it in healthfulness. Lead abounds in some parts of the State, and coal is found throughout half its extent. Its eastern and western borders are washed by two of the largest rivers in the Union, and the Des Moines, which intersects it, will soon afford slack-water navigation to the heart of the State. In the present state of public feeling in favor of facilities of transit, it is reasonable to expect that these three rivers will before many years be connected by railroads. The attention of emigrants is turned towards these circumstances, and by the year 1860 the population will undoubtedly be between half and three fourths of a million. *Who shall preach to them the Great Salvation?*

### Tells and Consolations of a Pioneer.

Although the central point of my labors is in this village, still I preach out at nine other different places in the county. Here, I preach every two weeks two sermons; then go out to a third service in the country from five to eight miles. The alternate Sabbath is employed farther out east and west each way once a month, giving three sermons in each direction, and all in different places. One Sabbath I ride six miles and preach at

11 o'clock, then ride five miles and preach at 3 P. M., then ride three miles still beyond and preach at night. When I go in the other direction, my labors are harder still; as I go farther and the roads are worse. I went on last Saturday P. M. fifteen miles on horseback, facing a hard easterly storm. I passed through sloughs most intolerable—no bridges—and no getting around them. Once I was lost ere I got to my appointment at night, and had to pass through a slough some thirty rods wide—my horse sometimes sinking nearly half under—after which I found a cabin and was by the inmates conducted to my preaching place, in a little old log house, which looked dark and doleful. But I was cheered by a good sized congregation, and tried to present the truth faithfully. Then I was conducted a mile and a half, to the place where I rested for the night—what there was of it yet unspent. Sunday morning came, and after breakfast I rode some five miles and preached; then six miles and preached again; all to good and attentive congregations. Then, after riding several miles more, I was entertained for the night. On Monday morning I started for home with my horse well crippled and some shoes pulled off in the sloughs. I, too, had been lamed in one foot, but the horse was worse off than I; and so I walked, and we both limped our way home.

Thus I go the rounds week after week. Although my labors are great, still, I have the pleasure of feeling that *good is being done*. My meetings are all very well attended. The more I become acquainted in the county the more I see the need of much ministerial labor, and the more am I urged to go different ways to labor.

Our little church here is in a growing state. Every communion season since I came here has witnessed some additions. Our prayer meetings are well attended and interesting. Our Sabbath school is flourishing. The subject of temperance is receiving attention among us. Our people are engaged in building a meeting house. Although it is a great work, for us in our poverty, still we feel that the



cause of Christ here demands it at our hands, and we are going forward with the work.

In view of all the circumstances, in view of all the former difficulties in this field, and what we now see, we thank God and take courage. We are still in our infancy, but united, and hope for better and better times.

#### Planting the Out-lets.

During the past three months, my labors have been about the same as during the preceding quarter—namely, one fourth of my time at this place, and dividing the other three fourths between five other places—one seven and one fourteen miles west; one three miles east, and one four and one twelve miles south. The attendance and the attention have been encouraging. One of these places is infested with deism: at this place I have always preached or held my meetings in the house of the leading deist of the region. My last meeting there, was somewhat peculiar in its character. Owing to rainy weather, there were only some four or five persons present besides the family. With these I should have held a regular meeting, had not Providence seemed to dictate otherwise. About the time for commencing the meeting, the man of the house and myself, while engaged in general conversation, struck a vein which led to a conversation on deism. The clash of views, the presentation of arguments and rebutting arguments, became interesting. The persons who came in becoming deeply interested, I did not think it best to break off the conversation. We continued it nearly an hour, or till it was time for me to leave for my other appointment. The effect of this conversation—I have reason to believe from what I have heard since—has been salutary. One or two of the persons present were from other places. Thus the account of it has spread through all the region.

#### Flea of the Hungry.

In the places west of me I have, though small yet, as large audiences as I can reasonably expect—the settlements are new and the people scattered. They are very solicitous to have meetings held among them. Mentioning to them during one of my visits that I did not know how long I could continue to labor with them, I was almost pained with their expressions of solicitude on the subject. They plead for

the preaching of the Gospel as some of our eastern friends have not heard hungry souls plead, else there would not be the lack there is of men for this field.

Within the last few weeks I have been repeatedly urged to visit the county seat, seventeen miles distant. About two weeks ago I visited them during the week without having sent them notice. After my arrival I was requested to preach in the evening; I consented, and a few hours' notice brought together quite a respectable audience, which listened with eagerness to the truth. I left an appointment for last Sabbath, when I preached to them again. We occupied the court house, which was filled to overflowing. I should think near one hundred persons were present, although there was a Free Will Baptist meeting about three miles from ours. On my first visit I preached, they said, the first Congregational sermon ever preached in the place. The people urge me to spend half of my time with them, proposing to raise a liberal subscription if I will do so. There is no church organized in the place, and of the preaching they have had they express themselves as tired. From what I have seen I think they ought to have a good, thoroughgoing, judicious man stationed there. I gave them no encouragement further than to leave an appointment for four weeks from last Sabbath.

Thus, gentlemen and brethren, you see the calls for labor in this field are at least twice as great as I can supply. It pains me to see the destitution. Should it be thought best that I supply the county seat, I must leave at least four other places entirely destitute of Sabbath labors, and I can accomplish but little in the week during the busy season (summer) when we can get about most easily. About the time I entered your service you furnished me a fellow laborer, who took half my field off my hands. But during the six months that have elapsed since, the remaining part of my field has *grown* so that another helper is needed almost as much as he was.

*From Rev. James H. Shields, Centerville,  
Appomattox Co.*

#### Discouraging effect of Removals.

We are experiencing some of the evils of the unsettled state of society in portions of the West. My church at U. has been almost broken up by removals, about one half having left our bounds and gone

to other states. These removals are not so much felt in the older states, where the churches are larger and well established. But in a new place like this, where the church is small and in an infantile state, we feel them most painfully.

This whole county is excited with the California emigration. Never have I seen such a rush. It is almost literally true that every grain of corn in our section is consumed by them; and what hundreds of families are to do for bread this summer, I know not.

I preach at various points through the county where there are no churches of our order, but where I have large, attentive and sometimes serious crowds to hear me. These appointments are usually during week days and evenings. Our Sunday school, at this place, is doing well; we have also recently organized two others, some miles from town, which are promising. Two years ago, when I came to this place, drinking, fighting, card playing and horse racing were frequent occurrences; but now, we have a valuable temperance organization, our groceries are almost starved out, and gambling has died away.

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*From Rev. D. B. Nichols, Warren, Lee Co.*

#### Changes for the better.

In reviewing the past three years, I can hardly credit my own eyes. Great and important have been the changes that have been occurring here in this short interval of time. The West is proverbial for change. As many as three distinct classes of society occupy a new country before it is furnished with permanent settlers—except, perchance, a German buys a claim and occupies it. In that case, he becomes identified with the soil, and like the serf of Russia, he adheres to his soil for life. It is a rare thing to see a German sell out. But apart from this class, we generally see that the original claimant of western land yields to two subsequent classes of settlers, each exceeding the preceding class in intelligence, wealth and permanence. Such are the constant changes to which western society is exposed; such have been the changes that this mission field has been passing through for the last three years. Whole neighborhoods have given place to a German population. But these changes, however, have not been, I hope, altogether unfavor-

able to the progress of the Gospel in these parts.

When I first came, we had no church; the people had no regular preaching; the Sabbath was spent as a day of visiting; there were no Sabbath schools, and only occasionally a quarter's day school in the district school house.

But how great and glorious has been the change, by the blessed influences of the Holy Spirit! The people, by the help afforded them from your Benevolent Institution, are able to sustain the ordinances of God's house. Where there was no church, we now have one which numbers seventeen souls, with a prospect of speedy enlargement. We now have a Sabbath school which bids fair for prosperity. The Sabbath is honored; men are more inclined to visit the sanctuary to listen to the truth. We have a sanctuary for the worship of the living God; and, for the encouragement of the contributors to the cause of Home Missions, we would say, that for the last quarter we have a very encouraging increase in our attendance upon the public ministration of the word. I think that our congregation has doubled, if not trebled in number. We have a manifest indication, too, of the presence of the Spirit.

Oh that God would look upon us with mercy! We have had three accessions to our number this quarter; but what is this among the scores of impenitent who are hastening to ruin!

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*From a Frontier Missionary.*

#### The Great Procession.

Much interest has been excited in gazing at the *nine hundred wagons* which have passed through here on their way to the land of gold and—I fear—to ruin. As we have looked on and beheld the old man and the matron, the husband and the wife, and little children, and some at the breast, not many days old—walking and driving through mud and water, rain and sunshine, cold and heat,—we could view them only as one vast funeral procession, following many of their friends to the silent mansions of the dead. And the thought which makes the christian heart more sad and mournful than any other is, that the greater part of this great company give little or no evidence of a preparedness to die. For they tarried not at the command of the Lord to keep his

Sabbath; and they went forward without his orders.

And what can such a vast and almost unbroken army of rebels against the law and government of God expect, but fearful disaster, even before they come to the land which they so earnestly seek? If the dealings of God with the children of Israel in their wanderings and rebellion, be any rule by which to anticipate his dealings now, surely such rebellion on the part of gold hunters will not escape his severe chastisements, for "the way of transgressors is hard."

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*From Rev. J. V. A. Woods, Red Rock, Marion Co.*

#### **Rejoicing in the house of God.**

I have just returned home from a communion in the Pleasantville church, on which occasion I was assisted by Rev. Charles Burnham. This meeting was one of great interest. Christians were stirred up to prayer and heart searching in an unusual manner; and we could say, "Behold how they love one another." Many of the unconverted were made to weep, in view of approaching eternity; while some errorists were brought to renounce their false systems.

But, dear brethren, what do you suppose were the feelings of my heart, when just beyond the little log hut in which I have preached for eighteen months, and in which the deacon lives, I saw our church edifice rearing its top high in the air? This house, that had been so long the subject of our prayers, and for which we had labored under such long protracted discouragements, here it is at last! Our prayers have been heard! God will give us a house in which we can worship; where it shall be said, "Lo, this man and that man was born there," within her sacred walls! Here the Gospel is to prepare man for heaven, yea, our own sons and daughters! These anticipations of good brought me to God in thanksgiving, and I seemed to feel myself on holy ground, because the temple of the Lord was there.

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#### **WISCONSIN.**

*From Rev. C. W. Camp, Genesee, Waukesha Co.*

#### **A Visit of the Spirit.**

At the date of my last report we were in the midst of a deeply interesting series

of meetings. For four weeks, we held meetings on four week days in each week. In the morning, a company of inquirers and young Christians met at my house, for personal conversation. In the afternoon, I met with the church at the meeting house, and in the evening I preached to full assemblies. Rev. L. Clapp, of Wauwatosa, was present for one week, and though unable to preach, rendered much service by his counsels and prayers. Rev. E. J. Montague, of Summit, spent one day with us and preached. We had no other help from abroad, and I gratefully acknowledge the goodness of God in preserving my health during this time of unusual labor and care.

In reviewing the history of the revival which was enjoyed in connection with these meetings, I clearly see the Lord's hand in preparing the way for them. Our new meeting house was completed during the previous summer. Some friends at the East provided us with communion service and with lamps. When one of our deacons saw these he said, "the Lord has sent these for a protracted meeting." A Methodist quarterly meeting held in our house of worship, drew toward us more fully perhaps the sympathies of our Methodist brethren, who shared in this blessing, and were actively engaged in promoting the work, though the meetings were entirely under our direction. Moreover, I had just concluded a course of sermons on the last judgment, which I think prepared the way among unconverted persons.

The first obvious indications of unusual interest were at a prayer meeting. I had not been well that day, and when the evening came chilly and threatening a storm, I regretted the appointment. We were surprised to find a room full; and from that time the interest increased. Soon after this I find the following record in my journal—"Feb. 19. Largest prayer meeting ever yet held in this place. For the first time since I have been in this place was it carried on without dependence upon me, and the time not long enough for those who wished to take part." We had many such prayer meetings afterwards, and as one after another who had never been heard to pray took part in them, they were seasons of deep and joyful interest.

There was very little apparent excitement. Tears were not frequent, and sighs and other manifestations of feeling were hardly once heard. The depth of feeling was manifest only in the fixed gaze and almost painful stillness of the

assemblies. Careless and hardened men who came would soon assume the same look of amazement and solemnity which seemed to testify—"Surely God is in this place, and we knew it not." The appearance of the congregation was most frequently that of men by whom the powers of the world to come were felt, and whose emotions were restrained by a sense of the presence of God.

Very little opposition was exhibited. Some unconverted men expressed their fears that Christians would become discouraged and the meetings cease before they would be converted—a sort of dismayed anticipation of the harvest past. There are many around us who hate vital religion; but God shut the mouths of these lions. There was nothing in the conduct of the meetings which they could call fanatical; they saw no ungoverned excitement, heard no inflammatory appeals, witnessed no uproar and confusion; only the solemnity of men calm and earnest; and this stopped their cavils and repressed their sneers.

We cannot report a great number of cases of conversion—about ten give evidence thus far of a permanent change, besides some in various stages of declension who have hopefully been restored, and some who have not as yet thrown off their seriousness, though they have not, I fear, submitted to Christ.

Those whom this revival will add to the church are mostly in the morning of life; but one man in middle life, the father of a family, is numbered among the converts. This revival is the first that has been enjoyed during my residence here, and I believe the first of any extent that has ever been enjoyed in this place. Some stout opposers seemed to think such a thing could not be in our quiet community, and I fear that Christians had been wont to qualify their desires by the thought—"If the Lord should make windows in heaven, might these things be." But God has rebuked all such unbelief.

Our prayer meetings are still interesting, and the worship of the Sabbath attended by large audiences. I see in these most clearly the results of this refreshing. Christians value prayer more highly, and the men of the world have a deeper sense of the reality of religion: and though, compared with the precious harvest of an eastern church, this seems a day of small things, yet it is to be regarded as a very important step towards the triumph of the Gospel.

### *From a Missionary Report.*

#### **Labouring without fruit but not without hope.**

If God has truly called me to the work of the ministry, he sees fit to try my faith still further, by withholding from me the visible fruits of my labors. I do not suppose that I should complain of the dispensations of his grace. I have been encouraged by reading the 29th chapter of Jer. to labor with patience to build up the people of God in the faith, feed their souls with the truth, encourage them to prayer and doing good; that God's thoughts are thoughts of peace and not of evil, that when the set time to favor Zion shall come, if the tithes are all in the storehouse, they will have a blessing poured out till they shall not find room enough to receive it. It requires faith to walk through darkness, and more now, as the idea has so extensively prevailed that revivals depend upon the minister; and that the church is actually receding if not in a revival; and there is but little if any use of prayer, or the like, unless a protracted meeting is in view. Although I have encountered this idea in its different shades and forms, with some, I trust we have many who feel that our help cometh not from the hills—that in the Lord alone is salvation—and are diligently attending to the enthroning of God in their hearts. I wish I were assured that this was deeply felt in the hearts of all this church.

We are attended with some degree of outward prosperity. We have enlarged our house by putting in a gallery, which is filled with an interested and good choir. This is a great relief to me, for I have been obliged, for more than half of the time for two years past, to lead the singing on the Sabbath myself. Our house is usually as full as it can be with comfort. Parents have come to feel an increased interest in the Abrahamic covenant. Almost all our members are now believers and lovers of infant baptism. Good attention is paid to the word.

### *From a Missionary in Western Wisconsin.*

#### **Collateral Benefits of an Active Ministry.**

My labors have been as usual—preaching, visiting, and aiding in the cause of education and general improvement. We have nine school districts in the town, containing 850 children, who draw the public money. The clerks of these districts all

expect me to furnish teachers for their schools; and I have had the privilege of employing eleven teachers for these schools the present season, most of whom are pious, pray in their schools, and, as to qualifications, are quite in advance of those employed in former years. Six of these teachers I obtained from Platteville Academy, two from Beloit Seminary, and two from Massachusetts, sent out by Gov. Slade. A good share of the children in these schools are marshaled under the banner of the cold water army, have monthly meetings for addresses on the subject of temperance, and singing under the direction of their teachers. They expect me to preside. They are exerting a happy influence in society, and especially at their respective homes.

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*From Rev. S. H. Ashmun, Waupun.*

#### **Hopes Brightening.**

I have to report pleasing indications of prosperity, a steadily increasing interest in religious services, public and private. Four additional members united on confession of their faith at the last communion, all heads of as many families. More than as many more stand propounded.

Though the great burden of our labor has been, and is now, to secure a church edifice, yet the church has been greatly refreshed, and I trust souls converted. God has greatly blessed us in our efforts to honor Him, and our success surpasses our most ardent hopes. Our building is up and inclosed, very beautifully proportioned and substantially made. Before another quarterly report, we shall probably have dedicated and completed the building entire. And we are in strong hope of doing this without incurring debt. This will give us greatly the advantage over many in Wisconsin who are in these peculiar "hard times" struggling with a heavy debt.

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### **ILLINOIS.**

*From Rev. J. R. Dunn, Chesterfield and String Prairie, Macoupin Co.*

#### **Four Years Reviewed.**

At our last communion at String Prairie we received nine into the church, making fourteen in the last year. Chesterfield is also growing in importance and popula-

tion, and the neighboring settlements need stated preaching, which as I have been heretofore situated, they could but seldom have.

When I review my past labors, I have great occasion for thankfulness to the Great Head of the Church for his merciful dealings with us. But one member from each church has been removed from this earthly sphere of labor, in the last four years. Strength has been given me to fill nearly all of my regular appointments. The Spirit of the Lord has gently moved amongst us several times, calling, as we trust, some precious souls from death unto life. Perfect harmony and brotherly love reign in both these churches; and I know not that any root of bitterness or unfriendliness have at any time intercepted the kindest feelings between myself and any of the members of either of these churches. String Prairie church has more than doubled in numbers in four years; and this church has nearly doubled in two years. Such facts cause my heart to rejoice. But when I think of the precious souls that have attended my ministry, that are still unconverted, it makes my heart sad, and leads me to feel sensible of my own weakness and unfaithfulness. I think I can say, feelingly, that "It is not of him that will eth nor of him that runneth, but of God that sheweth mercy." As I have been sorely pressed by accumulating duties, I have earnestly desired that the Lord of the harvest would send another laborer into this field, who might share the toil with me. We trust the Lord has sent us just the man we needed. Now the way seems clear for me to extend my labors in this vicinity. I can spend half my time near home to good advantage, where it will not be necessary for me to be absent from my family so much as has been necessary the last few years. Language is too tame to tell the anxious emotions that have made every heart string vibrate, as duty to my people has demanded my departure from home, while duty to my family, sick and careworn, and those tender sympathies so often felt by western missionaries, yet unexpressed, forbade such departure. But the struggle in such cases is brief, for invariably the less is overcome by the greater duty, and especially when the influence of the sick ones is thrown on the side of duty to the church, and they say "Go." But to labor for Christ is pleasant even in the midst of such trials. To feel that with the divine blessing we may lay the foundations for virtue and piety, intelligence and christian patriotism, is reward enough to

lead every consecrated follower of Christ to count all but loss that this one glorious end may be secured.

*From Rev. J. A. Hawley, Augusta, Hancock Co.*

#### Religious Interest.

The last meeting of Association was a very pleasant meeting. Several of the churches had been visited during the past year, and about 300 hopeful conversions, in connection with the ministry of our churches, were reported; and a much greater number in places where revivals were enjoyed, in which our churches shared.

The past year has been one of great trial to me and to the people. Opposition has done its worst, and temporal misfortunes, in the failure of crops, has laid a heavy burden on the people. Still we hope that another year will bring material aid to strengthen the church and render it more independent.

*From Rev. James Walker, Union Grove, Whiteside Co.*

During the past three months, the Lord has not only spared me, but he has given me health and strength to publish the glad tidings of salvation in this destitute region. The field of which I have the oversight, has labor enough in it for two more men. But how can more be expected here, while other fields are white for the harvest, and not a single laborer to thrust in the sickle and gather it? No, I must toil here single handed, as God gives me ability, however great the care, the anxiety and the responsibility, and leave the result with him.

In reviewing my labors of the quarter just closed, what has been done can hardly be seen or told. The chief thing, and most of all to be desired, the quickening and converting influence of the Holy Spirit, has not been felt among us. Though we have to mourn this, yet there seems to have been progress made.

Since the return of warm weather there has been a better attendance on the services of the sanctuary, and a more diligent attention to the preaching of the word.

Three Sabbath schools have been opened at the different points where I preach regu-

larly. They are all well conducted, well attended, and much interest seems to be taken in them. The Massachusetts Sabbath School Society has sent on forty copies of the "Well Spring," for gratuitous distribution among these schools. There has also been a donation of books sent on by the same Society. There is a Bible class connected with each school. In this place the Bible class is composed of ten or twelve young men, who seem much interested in the study of divine truth. Thus many of the children and youth of this region are brought under the direct influence of the Gospel.

We now hold our regular weekly prayer meeting and monthly concert, which were suspended during the inclemency of the winter. They are not numerously attended, but all who do attend feel that it is good to be there. They are precious little meetings; and I trust they will increase in numbers as well as in interest.

#### Strong current for Temperance.

Little is said on the subject of temperance at the present time, but there is a strong temperance current here, which will not soon subside. Alcohol can be obtained by going twenty miles for it. Some will get it and drink and give to their companions. But public sentiment here is right on this subject. These hidden works of darkness are viewed in their proper light, and are held in just abhorrence by the community in general.

The preparations for building a house of worship for the Congregational church in this place are progressing, but the progress is, and from the circumstances must be, slow. The reason is obvious. The community here is composed principally of farmers. Some are paying for their lands and are behind in their payments. Others must make improvements in order to receive a greater income. These are points to be attained in every new country. Also, for three years past the principal crop has failed, and the expectations of the people have been disappointed. With these difficulties to contend with, the work is still progressing, though but slowly.

Since my last report I have visited forty different families for the purpose of familiar conversation on the subject of religion. Some of these were habitual neglecters of the sanctuary, and live regardless of all the claims of religion. Thus far I have been received with kindness by such families, permitted to pray with them, and invited to call a second

time. By this means some have been induced to attend public worship on the Sabbath, and many of their children are now in the Sabbath school.

I have also been called to preach the funeral sermon of a departed husband and father, some ten or twelve miles from here, and administer the consolations of the Gospel to the afflicted family. It was in a community where Universalism and irreligion prevail—where the people seldom have a Gospel sermon preached among them, except on such occasions, and seldom go where they can hear such. There was a good congregation at the funeral, who listened attentively while I explained the nature and urged the necessity of Gospel repentance. Such places in this western country are not a few. They must perish without the Gospel. It must be *brought to* them, even to their very doors. This can be done only by the occasional visit of the Home missionary, the colporteur, and in such like ways. This seems the only hope for communities thus situated. They will not sustain the Gospel nor will they put themselves to any trouble to go where it is preached.

I am not doing here half as much as I see ought to be done, and what is attempted to be done seems but half done. This I have always lamented and prayed over, and probably always shall till "that which is perfect is come, and that which is in part shall be done away."

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#### *From a Missionary in an interior field.*

##### **Division the parent of defeat.**

Our people have been taking steps preparatory to the building of a meeting house; but an unhappy disagreement exists with regard to its location. It would require all their united exertions to build a small, temporary house, and make it comfortable for meetings. And their united prayers and corresponding efforts are indispensable to their prosperity, both temporal and spiritual. But alas! I fear both will be wanting, and this promising little church will languish under the withering influence of discord.

##### **Links of the great Chain.**

Dark and difficult as this field is, its prospective importance is great beyond estimation. The Railroad from Chicago to Mobile, one of the most important in

the United States, is now definitely located to pass through Cumberland and Effingham counties, about three miles from this place. About three hundred miles are already under contract. And the Mississippi and Atlantic Railroad, designed to pass from Terre Haute, Ind., through Cumberland and Effingham counties, to St. Louis, is now considered almost equally certain. This will form the last link in a continuous chain of railroad from the eastern cities to St. Louis, whence a railroad is now in progress across the State of Missouri, towards California. With these improvements in progress and in prospect, (and very near at hand,) these counties, as well as all the others on these routes, will doubtless populate with greater rapidity than ever. And much is now needed to be done to "prepare the way of the Lord and make his paths straight" for the effectual raising of his standard against the enemy when he comes in more than ever like a flood.

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*From Rev. J. E. McMurray, Mulberry Grove, Bond Co.*

At Vanburensburg the congregation is increasing in numbers, and wait upon the ministry of the word with more attention than was manifested during the winter. The old "Ironside" Baptists, as they are called, exert considerable influence in this neighborhood. These folks, you are doubtless aware, come out openly against missionary movements, colporteurs, tract and Sunday school Societies, and temperance organizations. Their influence is very deleterious. Still I am not altogether without hope. The members of the little church planted here are walking orderly, and appear to be men of zeal, of faith and of prayer.

My labors at Mt. Vernon have been pleasant. The house cannot hold the congregation, and the attention paid to preaching has been highly gratifying. The "few names" we have here, are doing well. Family religion is more attended to, and the Sabbath is much better observed than it was when your former missionary commenced his labors at this point. There is some little intemperance in the community, but for sobriety and good order, this community will compare very favorably with any country neighborhood in the bounds of our Presbytery.

At Mulberry Grove we are getting on slowly with our new church. This is oc-

casioned by the fact that the greater portion of the community in which I live is made up of farmers. The spring has been backward, and farmers are very much behind with their planting operations. This will account for our slowness, for we have undertaken to build this house with *our own hands*. In due time, our Sabbath school was reopened, and is doing well. We procured a new library from the A. S. S. Union, together with a regular supply of the "Youth's Penny Gazette." The school is increasing in interest, and is now placed upon a permanent basis. Providence permitting, we shall be able to continue it in future during both summer and winter. The Methodists have opened one in their house, and I am happy to say that both schools are well attended. There are children enough to make up two schools, and I hope all of the youth in our vicinity will be induced to attend one or the other schools.

#### The Temperance Law.

There is quite a commotion in our village at this time on the subject of temperance. Since the new law went into operation, a great many expedients have been resorted to to evade its penalties. For a time there was a prospect that these expedients would succeed. At our last circuit court, held last week, however, true bills were found by the grand jury against those persons who had been guilty of violating the law. This measure will stop the traffic, for I am sure that all who have violated the law will have to suffer its penalties to the utmost extent.

When I recur to the state of things here when I first came, and compare them with the present, I feel that I have abundant cause to rejoice. We now have six or seven male members that go forward in prayer meetings, &c. And more than this, we feel that the Lord is among us.

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### INDIANA.

From Rev. John Stuart, Connersville.

"Showers upon the mown grain."

When I approach the close of my quarter's labor, I feel sad if there be but little prospect of any thing encouraging to report. This was the case at the close of the last quarter; but I am glad now to say that I can inform you of a more encouraging state of things. We have

experienced a season of refreshing from the presence of our God, in which Christians have been quickened and comforted, and sinners converted. Some two months ago, I commenced a series of meetings from house to house, unassisted by any but a few praying Christians, and the good promises of our God. We had two services during the day, preaching generally at night, and a prayer meeting in the morning. I found that by having our meetings in private houses, in different parts of the town, the attendance was much larger, as many persons would willingly attend a religious meeting in a neighbor's house, who would not go a short distance to attend a similar meeting in a public place, unless there were something very attractive about it. At the close of the second week, the attendance having increased to such a degree that it was thought advisable to have our meetings assume more of a public character, the exercises were removed to our place of worship on the Sabbath. By the assistance of a good brother near me, we were enabled to continue our meetings for two weeks longer, during which time the Lord hath blessed us abundantly, and both the church and myself have been taught not to despise the day of small things.

The result of this effort, under the divine blessing, has been the conversion, we hope, of seventeen persons; fifteen of these have united with my church at our late communion. But this is not all; it has greatly encouraged this little flock, which had been for some time previous desponding—thinking that the Lord had forgotten to be gracious. It has made them, I trust, more useful in the service of their Redeemer. My own heart has also been encouraged by receiving an amount of christian experience which cannot be misunderstood, and which tells me that it is believing labor only that God will bless.

This little church, by the recent accession to their numbers, have been greatly strengthened in a spiritual point of view. In pecuniary matters there has been but little added, as all, without a single exception, may be classed among the poor; thus verifying the Saviour's declaration, "To the poor is the Gospel preached." But still if they prove rich in faith and good works, God will be honored by their conversion, and his kingdom built up.

Our meetings were characterized with nothing worthy of our notice, except a deep solemnity, which seemed to pervade



every soul present; and the affecting, melting words, which fell from the lips of the young converts, as they spoke of the love of Christ.

Our Sabbath school, and the Bible class which I teach, have been well attended, the school numbering, on an average, one hundred, including the teachers. Our prayer meeting has been very well attended. I might mention also our female prayer meeting, which meets every week, and which, I trust, will prove a blessing.

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### KENTUCKY.

*From a German Missionary.*

*Progress against obstacles.*

At the close of another quarter, I give you a short epitome of my efforts in the vineyard. We have our own difficulties and trials to contend with; trials which are common to all missionaries; and also such as are peculiar to certain locations and circumstances. But hitherto the Lord has prospered us. Our congregations are increasing every Sabbath, and a deeper interest and solemnity seems to pervade our audiences now than before. We trust the day is not far distant when we shall reap a precious harvest of souls for the Lord. We have preaching regularly twice each Sabbath, have meetings for prayer, and family visitations, accompanied by tract distribution; and while there is evidently a spiritual work commenced, which is as yet working as the leaven, we are also doing something by way of building up the walls of Zion externally. Our church will be 28 by 50 feet, of brick, one story high, and is to be completed in another month, if the Lord permits.

We have an irreverent and presumptuous ministry to contend with, whose public and private efforts are to forestall and hinder the work of the Lord. But blessed be God, their blind zeal and infatuation will ultimately result favorably to the cause of truth, if we faint not. My earnest prayer is, that the Lord may lead them to see their real condition, and to unfeigned repentance and faith. This opposition and hostility to the simple and practical preaching of the word, and the fact that we had no regular place of preaching, have operated against us and greatly retarded our prosperity.

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### MICHIGAN.

*General Prosperity.*

I have to report missionary labor under commission from your Society for six months.

During this period, the church to which I minister has enjoyed in some good measure the favor of God, in the general harmony of its members, and their increase, as I humbly trust, in grace and knowledge. A good deal of attention has been necessarily given of late to "the outward business of the house of God;" and for this reason, in part, we have been led to defer those special efforts for the ingathering of souls, which certain favorable circumstances and indications would otherwise, perhaps, have induced us to attempt. There has been, and still continues to be, a good deal of seriousness in the minds of some of the impenitent, and a few have been brought, as we hope, to Christ.

#### *A Rum Shop Closed by the Ladies.*

Certain efforts put forth by our ladies in furtherance of the temperance cause deserve mention:

In a section of the village, there has always been a strong public sentiment in favor of temperance, by the force of which, appropriately applied, an end has been speedily put to sundry enterprises in the way of liquor selling. But some time ago, a grocery was opened by a German, who persisted in retailing strong drink in spite of various attempts to dislodge him. Unfortunately the law was on his side. He had complied with the provisions of the statute, which allows any one to sell on giving bonds to a certain amount, on the principle of the Wisconsin law.

A few weeks ago, the ladies determined to take the matter in hand. Thirty or more of them organized themselves into companies of six each, and commenced a course of systematic visitation, one company going together each day. At first, though the man was somewhat disconcerted at the unexpected honor of a visit from six ladies, he was disposed to treat the matter as a very good joke, and facetiously recommended his liquors to the visitors. The next day, when another company called, he became angry, and scolded and threatened. The day after, the visiting committee found the front door of the store closed against them, but speedily made their way in

through the back door. By the middle of the week, the man became thoroughly alarmed; and about the hour he expected a visit, he locked his store, and went away. The ladies called as usual, but, of course, without gaining admittance. About sundown, however, the man returned, and had hardly got the shop opened, and every thing ready to supply his waiting customers, when in filed the platoon of visitors, with their tongues unloosed, and their zeal raised to a higher pressure from having been the longer repressed. On Friday, the man was gone, and his store closed, the most of the day. He returned towards evening, and not daring quite yet to open his store, had stopped in at the blacksmith's shop, and was there condoling with one or two friends, in fancied security, when his unwelcome visitors were again upon him with their faithful reproofs. On Saturday, not a single detachment, but the whole regiment of ladies waited upon him in a body, and labored with him sufficiently, as they thought, to last over the Sabbath. Meanwhile they circulated a paper, to which they procured the signatures of most of the families in that part of the town, pledging themselves to purchase nothing at that store so long as liquor was sold there. The next week, one of the man's bondsmen left the place, and being unable to get new bail, in consequence of the movement of these ladies, he discontinued the open sale of liquor. More recently they have suspected him of selling illegally, and have appointed a committee to prosecute him.

The next week we appointed meetings for inquiry; they were rather thinly attended at first, but soon became interesting. The meeting lasted about two weeks, and closed with much interest. At that time I was taken sick, and was confined to my house about three weeks; but the people had prayer meetings every other night, for some weeks. The entire result of the meeting was the hopeful conversion of some twenty souls. To God be all the praise.

#### Another Revival.

As soon as I was able to return to my labors, I commenced a series of meetings in a town some four miles from Long Lake. In the progress of this meeting I visited thirty families. Some of them had lived in this State from six to eight years, and had never been visited by a minister before. This circumstance is truly appalling; nevertheless the result of these visits has been very favorable; the attention of the people is called up to the subject of religion, and there have been some hopeful conversions; and many have been awakened to a sense of their lost condition. Professors are in the work; a prayer meeting is sustained, and a Sabbath school organized; and other means of grace are attended to, that before were neglected. Pray for us, that the great head of the Church may abundantly bless his truth, in this part of the country.

*From Rev. J. B. Jewell, Long Lake,  
Genesee Co.*

#### Protracted Meeting.

In regard to my field of labor, there is at present a good prospect. The Lord has visited this people in great mercy. I commenced visiting the people from house to house, conversing with them freely on the subject of religion, praying with them, that God would give them repentance unto life. I found some skeptics, some infidels, some backsliders, and, "here and there a traveler." At the same time, I preached every evening in a school house at Long Lake, and the second evening there was a goodly number in attendance. The truth began to settle down into the hearts of the congregation; professors began to weep and confess their sins to God and to each other.

#### NEW YORK.

##### A City Missionary among Foreigners.

Entering a grocery one day I told the clerk the design of my visit. He had not the courage to express his epicurean sentiments, but his disdainful look was awful to me. Then a rough voice from a nook behind some hogsheads rushed upon me. "Tell me, is there also a barrel of brandy on draught, where you want people to meet?" I stepped nearer and saw a company around a drinking table. "Sir, said I, you know the object of the meeting, to which I invite all who are inclined to come; why do you ask thus?" "Ah, well! said a giant in figure, all churches should be pulled down and the priests hanged; they enslave the people." Said I: "Is it reasonable, my friends, to confound things so different and blame what is good?"

You know very well that the church in Europe, in regard to the state and politics, is very different from the church in this country. Here is liberty!" "A fair liberty here, said one, where drinking is to be prohibited!" Then the giant cried, striking the table with his fists: "The priests have already the power in this land, as they have in Europe. We must seek liberty elsewhere!" That sentence was dearer to me than the value of all things in the grocery, and I left the place as one who had found a treasure.

I knocked at a door. "What do you want, sir?" said a young man. "As a minister of the Gospel I am visiting my countrymen, and would pay you a visit." The man seemed to be perplexed, as he had long ago bid adieu to the church. Still he wore mustaches, a sign of courage. Said he: "We have no religion here and want none, and so we have nothing to do with you. Our maxim is: Be just and fear none!" Said I, "If you adhere to that, sir, you cannot be against a good church." Staring at me through his spectacles, he said: "Well, sir, if you like to discourse with us about religion, take a seat!" and I conversed a good while with them.

In a large house, inhabited by Germans, I visited all, and the last were Jews. The man said, with perfect indifference, that he had no creed. The study of the Talmud and his acquaintance with a Rationalist professor had made him almost an Atheist. I argued with him and enforced the arguments by examples of men who, after doubting, believed. He said, with emotion, "O, that I could believe so!" He seemed to feel the truth, and said, "O, could I believe as you!" "There was a time when I could not believe, said I, but God turned my heart to him, and now I believe and am happy. And so it must happen with you, sir!" "Perhaps, sir, said he, with a lovely smile, perhaps I may see that happy day, when I can say the same!" He thanked me for my visit, and promised to visit the church. May the Lord give him faith!

I found a lady mourning over her dear child, which the Lord had taken from her a few days since. She was reared in the Roman church; but she told me that she had no sympathy with it, although her mother is a bigoted Catholic. But, alas, she had fallen from superstition to skepticism. As she had no Bible, I advised her to buy one, but she feared her husband would not permit it. She received my advice with apparent assent, and I can say, I preached Christ to a weeping sin-

ner. Her husband, also, who came in a little after, seemed to take interest in the discourse.

It is at the feet of the Saviour that I lay my imperfect work. O, smile upon it, Lord!

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## NEW ENGLAND.

*From Rev. L. Hyde, Bolton, Ct.*

### Revival.

During the past year we have not been without some tokens of the special presence of the Holy Spirit. In the summer, a deep solemnity was manifest at times in our little congregation on the Sabbath, and two interesting cases of conversion came to the knowledge of the pastor. These individuals, and one other whose hope was of less recent date, united with the church in September. As the autumn advanced, the attendance on the weekly appointments was much increased, and a few appeared to be awakened to some sense of their guilt and danger, and brought to receive Christ as their Saviour. The first Sabbath of the year, one beloved youth presented himself, and entered into covenant with God and his people. The Friday previous to that day was observed as a season of special prayer by the church. About this time a rich blessing descended, resting especially upon the Sabbath school. Five of the teachers have been permitted to hear a new language from nearly all the members of their respective classes, and some of the hours which these teachers have passed with them, have left a deep trace on memory. The interest of our youth in each other, has been truly delightful. Those who had found Jesus could not rest, till they had brought their companions to him. They were abundant in prayer and affectionate exhortation, and their labors were not in vain.

### Scenes of Interest.

In one of the week-day schools, a company of little girls commenced a prayer meeting, kneeling out of door, under a wintry sky, to look up to heaven for mercy for themselves and their associates. This becoming known, they were invited to a neighboring house, and the meeting continued with great interest till the close of the school term.

The prayer meetings of another circle of youth, composed of members of a select and a district school, will be long remembered by those who took part in

them. Looking back to those hours, they will say, "happy seasons we have seen."

The flower of a community dedicated to God, is a beautiful sight. We may not hope that all these fair blossoms will remain to breathe fragrance and mature into fruit, or even a considerable number of them, in this little garden on the hills; for already the scattering process has begun. But we will pray that those who go away from us may beautify and enrich some other portion of the Lord's heritage.

Not far from forty express the hope of having passed from death unto life. There are those praying that this may be only the beginning of a glorious work.

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*From Rev. James Tisdale, Shutesbury, Mass.*

#### Revival.

Through the loving kindness of the great Head of the Church, there has been an interesting revival of religion in Shutesbury, which commenced about the first of last October, and though at no time have there been many and sudden conversions, yet the interest remains unabated at the present time, two having indulged a hope this present week. The revival first became visible among the Baptists, whose Society is more than twice as large as the Congregational, and with them is the largest number of converts. The whole number who have indulged a hope from time to time since the revival commenced, is about 50. Of these there are not more than 15 who have heretofore been reckoned as belonging to the Congregational Society; and it is not sure that all these, if they profess religion, will unite with us; and perhaps the same may be said of a few others not included in this number. And further we may add, there has been an interest among the Methodists in the

north part of the town, and some have experienced religion with them, making the whole number that think they have been born again, in this place, since October, about sixty.

There are some things connected with this work that rather add to its interest. No special means were used to wake up the people, or with a view to promote a revival. Its visible effects were first seen among the members of the Baptist church; and for some little time after it commenced, the Baptists had no minister to be with them during the week. I have attended their meetings on week days when I could, and have conducted them when they had no minister present. And since the Baptists have had a minister to be with them all the time, no foreign aid has been called in by either Society. My own health failed at one time, having been taken with a bilious fever, and was unable to go to the house of God, on the last two Sabbaths in December, and the first in January; and after I commenced preaching on the Sabbath, was unable to attend extra meetings, and am now only just beginning to visit from house to house. It has also been a remarkably cold winter, and at the center of the town, where the Baptist and Congregational meeting houses are, the land is quite elevated, and subject to hard winds, and there have been an unusual number of stormy Sabbaths. There have, however, been no lyceum or lectures, as usual, and though there are many opposers in the town, yet every thing has seemed to give way for religious meetings.

And thus you may form some idea by what means, and under what circumstances, God has carried on his work in this place. The hand of God may be clearly seen, by every attentive observer, in this work. It is by his grace that his people have been in any degree waked up to prayer, and other religious duties, and we know that to his name all the praise is due.

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#### Miscellaneous.

##### Funerals of the distant dead.

It is painful to take a last look of departed friends, and bury them out of our sight for ever; and yet there may be an additional pang, when we are not even per-

mitted to behold the cold remains whose obsequies we celebrate. Not a few pastors are called to preach funeral discourses for the flower of their flocks, who, in the fullness of health and hope, have gone away to seek gold in California, and have died

there. Rev. J. F. Tuttle, of Rockaway, N. J., in his address at the Home Missionary Meeting in May last, thus alluded to the bereavements which have fallen upon families of his own flock:

"Will you pardon me for one word in behalf of that nation born in a day, to which your Society is beginning to throw most anxious and longing looks? In the congregation where I minister, there is scarcely a family who has not some tender tie binding them to California; and if those who have gone from us are a fair representation of that unparalleled community, then it is a community for which I beseech you to employ your wisdom, and exercise your utmost care. The most vigorous, enterprising, and hopeful young men of my parish are there, not to beg, but to dig; not to pine away with heartaching homesickness, but to hope on for the day when their toil shall give them independence. They are a noble body of men. Some of them are no doubt citizens of California for life, but the most of them expect to return; but alas, as some bleeding hearts among us testify, some, who went out in all the joyousness of hope, have gone from thence to that undiscovered country whence none return. Is this young prodigy of the Pacific, all throbbing with the irrepressible energies of young, ardent, powerful men—is it like an ocean stirred with conflicting tempests? Oh, then, let us take care to meet the responsibility, in order that when the California of the future shall emerge from the chaos of the present, it may be such a commonwealth as God himself may pronounce 'very good.'"

#### Position of the American Home Missionary Society.

The American Home Missionary Society is a voluntary association. The common principle which unites its members, is, that they are *agreed in promoting Home Missions* in the way proposed in its constitution and rules. They combine, not because they are of the same denomination, but because in this work they are of the same *mind*. In such a Society, the coöperation of different denominations is necessarily implied; and therefore it cannot become the propagandist of any one of them, to the disadvantage of others. It can work for each

and for all of them; but it cannot be the tool of any of them for any purpose which is injurious to the interests of the rest.

As a voluntary Society, the A. H. M. S. is not subject to ecclesiastical control or direction. No church, or representation of churches, as such, has a voice in making the rules or choosing the officers. The responsibility of its executive officers is directly to their constituents, the members of the Society.

The founders and patrons of this Institution have preferred this voluntary principle in benevolence above the ecclesiastical, from a conviction of its superior efficiency and responsibility. The difference in the working of the two principles is readily acknowledged in secular affairs. Shrewd practical men well know how much better, quicker and cheaper, ships are built by private enterprise than by government; how individuals, or companies of individuals, can make railroads and canals at less cost, and manage them to better advantage than state commissioners. Colleges, too, when founded and controlled by the state, are more cumbersome and less efficient than those dependent only on the voluntary support of their friends.

The same principle of *voluntariness*, in distinction from *ex officio* management, has advantages also in the working of boards of benevolence. There is greater flexibility in accommodating the action to the circumstances; greater freedom to obey the convictions gained by experience. An ecclesiastical board is the creature of the ecclesiastical bodies by whom and for whom it is established; it is liable to have its action affected by church politics. Presbyteries have a right, to some extent, to dictate its operation within their respective bounds; while the board itself, with a far wider experience and a better knowledge of its own responsibility and means, is hampered and overruled by the church authority brought to bear upon its decisions. The voluntary society, on the other hand, has usually all the light, in a given case, which the recommendation of the ecclesiastical body can furnish; but then it is at liberty to modify the course recommended, if its own experience suggests such modification. It can also seek original information through independent channels; and

thus have the best attainable means for a mature judgment, and be less liable than any other organization can be, to mistakes and the misappropriation of funds. Moreover, the executive officers of a voluntary society are under the most powerful motive to fidelity, because they use their own funds or the funds of those to whom they are directly responsible; and they feel every moment the pressure of the public opinion of those for whom they act—a public opinion, sleepless, and ever ready to detect and on the instant to expose any dereliction. The tribunal that calls them to account is not an impersonality; but *every individual donor* can arraign them at his own bar, and can punish them for a mistake as well as for a fault, simply by withholding his patronage; so that any considerable dissatisfaction must wind up their influence, by depriving them of resources. They are thus thrown continually on their best endeavors to act wisely and rightly.

The conductors of the American Home Missionary Society have stood in this relation more than twenty six years; and though they have had many trials, they have great occasion to be thankful for the success that has attended their labors. Especially, have they reason to rejoice, in the sanction which experience has given to the *principles* on which the Society was founded. Whatever those persons might prefer who have personal or party objects to promote in connection with benevolent boards, no one *practically* associated with this Society in the missionary work, if it were now blotted out of existence, and a new organization were to be originated, would think of any thing else but a board clothed with discretionary powers to act freely, without ecclesiastical shelter or control, amenable directly to the public, and having no claim for patronage or support but such as might grow out of their good behavior—their wisdom, energy and success. What title this Society may have to such influence and support, it is not for us to say; its constituents express *their* opinion from year to year, through the contribution box; and the history of a quarter of a century shows the result.

It was stated above, that a voluntary

Society has superior advantages for judicious and efficient action, by reason of its fuller and more exact information. This is owing, in no small degree, to its employing agents on definite fields, whose duty it is to know as intimately as possible the history, condition and claims of all parts of their respective districts, and to make specific examination of particular cases, when required. Least in any case their want of correct information, or their partialities, might operate to the prejudice of any church whose case is referred to them, they are clothed with no authority to make decisions; their recommendation is not an *official sanction* on the one hand, nor a *veto* on the other; but is simply a report of facts, with their opinion thereon. This opinion has no other authority with the Executive Committee than what it derives from the known candor and fidelity of the agent. The Committee do not rely upon the opinion of the agent *alone*, but lay it beside the facts communicated by the *applicant*, and the judgment expressed by the *ecclesiastical body* to which those applicants belong, and from all these testimonies they make up a judgment of their own.

Such is the work and influence of an agent of this Institution. It is evident that if he is wise and faithful, he is immensely useful. He is the eye and the ear of the Committee, to see for them and hear for them many things which an ecclesiastical committee may not know and never would communicate. Such a committee have experience derived only from the few cases within their own bounds; the agent of the Society has a wider range of cases than they—has the advantage of more precedents. An ecclesiastical committee are under a strong bias from sympathy with their associates in the same body; the agent is less so, from his not having any such special relation, and therefore is more likely to give an impartial view. The ecclesiastical committee are often scattered widely asunder, and cases sent through them seldom have the advantage of their united examination. Usually, one of the number writes a line or two of general and cautious commendation, and then it is forwarded to another. Thus, no consultation is had, and it afterwards turns out, in many

cases, that some one—perhaps every one—of the committee had his misgivings as to the propriety or the amount of the grant proposed; but from not knowing how the others felt, he hesitated to express it. The agent either has information pertinent to the case, or his duty requires him to obtain it, and send it along with the application and the endorsement of the ecclesiastical committee; and thus the executive board of the Society has the best preparation for deciding the case. The ecclesiastical committees are supposed, in *theory*, to be acquainted with all matters of this kind within their respective bounds; but in *fact* they frequently are not. Sometimes they reside 20, 50, or 100 miles from the applicants whom they recommend. Sometimes they make egregious mistakes, certifying the propriety of appointing men who are not in good standing, or who are in circumstances not to be proper subjects of charitable aid. Unless the Society had the means of protecting itself against influences arising from bias or from defective information, it would be continually exposed to have on its roll churches which ought to support their own ministers, and missionaries without character and qualifications for the work intrusted to them.

The employment of agents for the purposes above indicated is, therefore, an *essential feature of this Society*; it is an integral part of its system, and cannot be dispensed with. Any church or body of churches which coöperates with the Society, coöperates with *this feature* as well as with others. To ignore the agent—to refuse him access and information—to decline communicating through him, is to ignore the Executive Committee, and refuse them the access and the information which they need for the proper fulfillment of their trust.

But, it is said, the agent may abuse his power. We reply, as already intimated, he *has* but little power to abuse. Then, again, he is under the strongest motives to do his duty impartially. He is subject to constant scrutiny, not only by the Society, whose *interest* it is to watch him, but also by the ecclesiastical bodies among whom he moves. Any presbytery or association—any individual even—can report to the Society the misconduct of an agent,

with the assurance that it will receive prompt investigation. Agents may fail in always doing just right. All men, however good and gifted, are liable to error; all power is liable to abuse; but it is not, therefore, wise, if it were possible, to intrust influence to no man. We do not claim for our agents, any more than for the Executive Committee, exemption from the common frailties and errors of humanity. But we *do* claim for them, that what power they have is exercised under such guards and limitations, and is subject to such accountability, as to furnish the strongest possible safeguards against abuse.

As the integrity and impartiality of the agents of the Society have of late been specially called in question, where circumstances did not allow of their vindication, it is proper, in this place, to bear testimony in their behalf. We, therefore, say of them, as a class, that they are men of training, selected for their general intelligence and experience. They have all of them been pastors of churches, and are familiar with the exigencies of church-founding in new and feeble communities, and with the trials of missionary life. They are men who, in their respective communities, held a blameless reputation; men of holy influence, such as were sought as laborers in seasons of revival, or as peace makers; well balanced and judicious men, not given to riding hobbies; men who, after years of service in difficult circumstances, have won, and have held to this hour, the respect and the approbation of an immense majority of those with whom they are conversant, and who know them best. In short, the Society, whose character and usefulness is so involved in employing the best men that can be had for such a work in their respective regions, believes *these* to be such; it knows of none whose fidelity and qualifications for such positions, better entitle them to confidence and respect.

Fault has indeed been found with some of the Society's agents, chiefly in the way of *a priori* suggestions, that in such a position men of necessity *must* be partial. There have also been insinuations of improper interference, on the part of agents, with denominational rights. The Society has always been ready to investigate every grievance





*The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums during the month of June, 1852.*

<b>MAINE—</b>		
Baco, a friend,	\$2 00	
A friend,	10 00	
<b>NEW HAMPSHIRE—</b>		
Received by Rev. B. P. Stone,		
Derry, Presb. Ch. and Soc.,	67 00	
East Jaffrey, Cong. Ch. and Soc.,	8 00	
Gilesum, Mrs. L. Downing,	5 00	
Harrisville, Cong. Ch. and Soc.,		
\$24 50; L. Harris, \$5,	29 50	
Swansey, Rev. E. Rockwood, in		
part to const. Mrs. Hannah		
Brigham & L. M.,	10 00	114 50
Claremont, Ladies' Benev. Soc., \$1; Ju-		
venile Society, \$2,	8 00	
Dunbarton, Cong. Ch. and Soc., by Jona-		
than Ireland, J. M. Putnam, \$5; S.		
Kimball, \$5; J. Bunton, \$5; D. H. Par-		
ker, \$5; J. Ireland, \$5; O. Ireland, in		
full to const. Mary Eliza Ireland, of Man-		
chester, a L. M., \$5; others, \$22,	56 00	
<b>VERMONT—</b>		
Clarendon Springs, Mrs. Polly Ewing,	1 00	
Middlebury, Miss Adeline McDonald, to		
const. George W. Rowe, of Spottsylvania,		
Va., a L. M.,	30 00	
New Haven, Mrs. Jonathan Hoyt, \$2;		
Mrs. Lewis Meacham, \$1,	3 00	
St. Albans, Mrs. E. Wait,	1 00	
Swanton, Benev. Soc.,	5 00	
Woodstock, Cong. Ch. and Soc., to const.		
Nathan Clushing and Mrs. Phebe Y.		
Clement Life Members, by Jason Steele,	75 60	
<b>MASSACHUSETTS—</b>		
Attleboro, Ladies' Sew. Circle, by A. H. S.		
Crane,	4 00	
Hampshire Miss. Soc., by E. Williams,		
Treas.,		
Hatfield,	135 00	
Northampton, Edwards Ch.,	53 91	
First Parish Gen. Benev. Soc.,	226 00	
L. McIntire,	5 00	
West Hampton, Ladies,	15 00	
Worthington,	55 10	489 01
Westboro', legacy of Benjamin Fay, by		
S. T. Fay and J. A. Fayerweather, Ex'rs,	1,000 00	
West Newbury, in part of legacy of Mrs.		
Sarah Hills, by J. Moody, Ex'r,	750 00	
<b>CONNECTICUT—</b>		
Clinton, Married Ladies' Benev. Soc.,	7 62	
Durham, Rev. Dr. Smith,	2 00	
Easton, Rev. C. T. Prentice,	1 00	
Goshen, Cong. Ch. and Soc., by Rev. L.		
Perrine,	105 60	
Greenwich, a friend,	50 00	
Farmington, Ladies' Mountain Benev.		
Soc., by Lydia M. Hawley,	8 00	
Hartford, in part of legacy of Mrs. Martha		
Bulkley, by Seth Terry,	1,250 00	
South Cong. Ch., Ladies, by A. W. But-		
ler,	5 00	
Marlboro', Cong. Ch. and Soc., by N. Gil-		
lett, to const. P. P. Skinner a L. M.,	44 84	
Meriden, First Cong. Ch., by Rev. G. W.		
Perkins,	40 75	
Middlebury, Cong. Ch. and Soc., bal. by		
R. Crane,	19 00	
Middletown, North Cong. Ch., by E. Da-		
via,	58 00	
Fam. H. M. S., by Miss Julia A. Russell,		
to const. Mrs. James North a L. M.,	80 00	
New Haven, Mrs. Abby Salisbury,	150 00	
North Branford, First Cong. Ch. and Soc.,		
\$41 50; West Dist. Ladies' Benev. Soc.,		
\$16 50; to const. Mrs. Samuel A. Rog-		
ers a L. M., by T. R. Palmer,	58 00	
Norwich, legacy of Mrs. Lucy Smith, by		
W. A. Buckingham, Ex'r,	100 00	
Maine St. Ch., Gent. Caleb B. Rogers,		
\$100, to const. Mrs. C. H. Rogers, Mrs.		
Frances Gulliver, and Mrs. S. A. Bond		
Life Members; W. A. Buckingham,		
\$100, to const. Miss Maria Howard,		
Miss Mary Colebrook, and Miss Abby		
W. Avery Life Members; others,		
\$26 50,	296 50	
Ladies' H. M. S., by Mrs. H. G. Rip-		
ley,	285 50	
Ridgefield, Mrs. Matilda Wallace,	10 00	
South Britain, Cong. Ch. and Soc., by Rev.		
A. E. Lawrence,	51 35	
Stamford, Mrs. Clara Fox,	10 00	
Stratford, Cong. Ch., by D. P. Judson,		
Coll., \$102 75; Mon. Con. Coll., \$22 25;		
to const. Mrs. Henry Ufford, Mrs. Robert		
Burrill, and Mrs. Frederick Brooks Life		
Members,	125 00	
Stonington, Fem. Aux. Soc., to const. Miss		
Lucy Ann Stanton a L. M., by Miss L.		
A. Sheffield,	80 00	
Terryville, Cong. Ch. and Soc., by M.		
Blakeslee,	53 60	
Thompson, Ladies, by J. B. Gray,	8 00	
Worthington, Cong. Ch. and Soc., by T.		
Boardman, Treas.,	35 50	
H. H.,	10 00	
<b>NEW YORK—</b>		
Bangor, First Cong. Ch. and Soc., Coll.,		
\$6 61; Rev. S. H. Williams, \$5,	11 61	
Brooklyn, a friend,	10 00	
Bridge St. Cong. Ch., Mon. Con. Coll.,	4 54	
Clinton Avenue Cong. Ch., by H. H.		
Dow,	54 00	
Third Presb. Ch., by W. W. Hurlbut,		
to const. Rev. Daniel P. Noyes a L. D.,	104 00	
South Presb. Ch., Mon. Con. Coll., by		
H. E. Dwight,	64 79	
South Cong. Ch.,	15 10	
Calro, Eliza Prout,	5 00	
Camden, Isaac T. Miner, to const. De Witt		
P. Miner a L. M.,	80 00	
Catskill, Ladies' H. M. S., by Jane G.		
Bayre,	4 00	
Chazy, Cong. Ch., by Rev. A. D. Brinck-		
erhoff,	30 00	
Durham, a friend, by Rev. Zenas Fellows,	5 00	
Leyden, legacy of Reuel Kimball,	4 00	
Middletown, Miss Elizabeth Boak, by		
Rev. W. L. Coleman,	5 00	
Moriah, Cong. Ch., by Rev. J. N. Whipple,	14 50	
Moriah, by Rev. C. Rawson,	7 00	
Mount Vernon, Presb. Ch. and Soc., by		
T. Williams,	40 00	
New York City:		
Manning Eliza, \$4; a Friend, \$4; Two		
Little Boys, \$2 37; a Friend, 50		
cents; do. 25 cents.	11 12	
Allen St. Presb. Ch. Mon. Con. Coll.,		
by Rev. G. Thatcher,	12 75	
Central Ch., Frederick Bull, 84 Reams		
of Paper,		
Fourteenth Presb. Ch., Henry N. Beem,		
L. D.,	100 00	
Mercer St. Presb. Ch., Anson G. Phelps,	500 00	
Church of the Puritans, by James A.		
Dwight, Benjamin M. Whitlock, a L.		
D., \$100; Homer Morgan, \$100, to		
const. Rev. A. E. Everest, Peru, N.		
Y., and Rev. A. C. Childs, Barnsta-		
ble, Mass., Life Members; others,		
\$246 90,	404 96	
Spring St. Ch., Youth's Miss. Assoc., by		
J. Carlinia, \$150; M. J. Merchant, \$5,	155 00	
Thirtieth St. Presb. Ch., by E. H. Se-		
nior,	46 29	
Niagara Falls, Albert H. Porter, \$100;		
Miss Lavinia E. Porter, \$100,	200 00	

North Pittstown, by Rev. P. Barbour,	25 00	Claremont, Ladies' Benev. and Juvenile Soc., by Mary S. Lawrence, a barrel,	
Pateraville, a Friend,	6 00	Darien, Ct., G. G. Waterbury, Serrins Sermons, 2 vols.	
Ripley, Presb. Ch., by S. H. Hungerford,	48 00	Farmington, Ct., Ladies' Mountaineer Benev. Soc., by Lydia M. Hawley, a barrel,	35 00
Sarason Lake, James Mitchell,	8 00	Hartford, Ct., South Cong. Ch., Ladies, by A. W. Butler, a box,	
Sheney Plains, Presb. Ch., by Rev. J. B. Fish,	2 80	Holla N. H., Ladies' Read. and Char. Soc., by Mary Hardy, a box,	80 48
Sinderville, First Cong. Ch., by Rev. N. R. Barnes,	5 00	Lowell, Mass., Children's Assoc., Kirk St. Ch., by Rev. A. Blanchard, a box,	80 00
Troy, First Presb. Ch. bal., \$85; Miss Martha Stevens, \$3 42; by R. Hatch,	87 42	Newark, N. J., Mrs. David Hayee, a box,	
Wrenaw, E. Maynard, Friend,	5 00	New York:	
<b>NEW JERSEY—</b>		Tenth Presb. Ch., Communion Furniture.	
Oranestville, First Presb. Ch. Mon. Con. Coll., by Rev. A. H. Lilly,	4 04	Norwich, Ct., Ladies' H. M. S., by Abby C. Williams, a box,	119 14
Rockaway, a Friend, by Rev. J. F. Tuttle,	90 00	Poughkeepsie, Charles Bartlett, Rev. T. S. Wickes, and Rev. J. K. Davies, 40 Copies Substance Davies' Sermons.	
West Bloomfield, legacy of Charlotte Hartley, by Elizabeth Martin,	90 00	Sullivan, N. H., Ladies' Circle of Industry, by Mrs. Nancy A. Ellis, a box,	80 00
Whippany, Presb. Ch., by Rev. P. S. Coesette,	10 00	Swanton, Vt., Benev. Soc., by C. F. Safford, a box,	69 87
<b>TENNESSEE—</b>		Thompson, Ct., Ladies, by J. B. Gray, a barrel.	
Farmington, Rev. T. J. Hall,	5 00		
<b>OHIO—</b>			
Danace, First Presb. Ch., by Rev. E. R. Tucker,	25		
Edinburgh, Cong. Ch. and Soc., by E. Pearson,	10 00		
<b>INDIANA—</b>			
Evansville, Ger. Ch., by Rev. G. H. Zump,	1 50	Binghamton, Cong. Ch.,	20 00
Little Elkhart, Presb. Ch., by Rev. J. N. Williams,	2 50	Camden,	27 68
Livonia and Lawrenceport, by Rev. J. A. Tiffany,	7 20	Center Lisle,	20 00
Ohio Township, Presb. Cha., by Rev. W. Mitchell,	2 85	Columbus,	16 75
Spencerville, James Fletcher,	50	Cortlandville,	27 80
Tenstegan, Evan. Ch., by Rev. L. Anstman,	8 50	Coventry, Second Cong. Ch., \$30, to const. Deac. Russell M. Smith a L. M.; \$15, in part to const. Clark Smith, a L. M.; and \$15 in full to const. Maria Louisa Phillips a L. M.,	60 00
<b>ILLINOIS—</b>		Fairfield,	25 00
Galesco, Cong. Ch., by Rev. A. J. Cope-	25 00	Gulford Center, bal. of Coll.,	9 00
land,		Kingsboro, S. S. Mills, \$80; Charles Mills, \$20; L. V. Place, \$20; D. C. Mills, \$10; Mrs. A. Potter, \$10; Ed Leavenworth, \$3 50; H. C. Parsons, \$4; E. Yale, \$5; J. Smith, \$5; S. G. Hildreth, \$5; E. L. Burton, \$5; M. C. Belden, \$5; others,	180 12
Magadia, Presb. Ch., by Rev. C. R. Clarke,	8 00	Madrid, Mrs. Barnum,	25
Naperville, First Cong. Ch., by Rev. Hope Brown,	17 50	Malchoe,	45 42
Springfield, H. A. Thayer,	1 50	Marathon,	10 00
<b>MICHIGAN—</b>		Massena, Ladies' Miss Soc., \$10; First Cong. Ch., \$4; Second Cong. Ch., \$3,	25 00
Medina, Cong. Ch., by Rev. George Barnum,	15 05	Middle Granville, bal. of Coll.,	8 00
Saginaw City, Cong. Ch., by Rev. D. M. Cooper,	1 00	Milton, Presb. Soc., avails of Parsonage,	80 00
Troy, F. Parker,	15 00	New Berlin,	25 00
<b>WISCONSIN—</b>		New Lisbon,	7 00
Mantouwee, Presb. Ch., by Rev. W. Her-	4 50	Redfield, A. Johnson, for Minnesota,	15 00
rit,		Senquoit, Mrs. Margaret Howard, to const. Miss Ruth Carson a L. M.,	50 00
Noemah, Cong. Ch., by Rev. C. L. Adams,	4 50	Scott, Cong. Ch., \$25; Rev. J. S. Lord, \$1,	26 00
Palmira, First Cong. Ch., by Rev. H. T. Lockrop,	10 00	Sherburne, Rev. I. F. Adams,	1 00
Two Rivers, Cong. Ch., by Rev. W. Her-	5 50	Stockbridge,	5 00
rit,		Taberg,	25 00
<b>IOWA—</b>		Truxton,	11 80
Bellera, Cong. Ch. Mon. Con. Coll., by Rev. W. L. Coleman,	2 00	Unadilla,	8 54
Burlington, by Rev. W. Salter, Legacy of Mrs. Maria H. Goodwin, \$31; Cong. Ch. Mon. Con. Coll., \$27 55,	48 55	Verona,	20 95
Crawfordsville and Truxton, Cong. Ch., by Rev. W. A. Westervelt,	7 50	Westmoreland,	22 00
Garnaville, Ger. Ch., by Rev. C. V. Hess,	18 50		
Yankes Settlement, a Friend, by Rev. H. N. Gates,	75		
A Friend,	5 00		
	\$7,730 54		756 81
<b>Donations of Clothing, &amp;c.</b>			
Atchboro', Mass., Ladies' Sew. Circle, by A. H. S. Crane, a box,	65 80	Brooklyn, in full to const. Solomon Den-	57 00
Cashin, N. Y., Ladies' H. M. S., by Jane G. Sayre, a box,	85 00	more, and A. G. Irwin, Life Members,	11 49
		Grand Haven, Cong. Ch.,	15 25
		Grand Rapids, Cong. Ch.,	1 00
		Marshall, Presb. Ch.,	10 87
		Mill Point,	5 45
		Rainville, Cong. Ch.,	29 00
		Richland, Presb. Ch., of which, \$10 is from Samuel Brown, L. M., in full,	81 05
		Salina, Presb. Ch., to const. Rev. Robert Laird a L. M.,	
			\$160 61

Rev. CALVIN CLARK acknowledges the receipt of the following sums in Michigan.

*Receipts of the New Hampshire Missionary Society from Feb. 25 to June 25, 1852. Rev. BENJAMIN P. STONE, Secretary.*

Atkinson, Cong. Ch.,	6 50
Bennington, Cong. Ch.,	30 00
Boscawen, Dr. T. Peach,	2 00
Boscawen West, Joseph Clough,	30 00
Bradford, Cong. Ch.,	29 20
Campton, Cong. Ch.,	4 30
Candia, Cong. Ch.,	62 00
Canterbury, Cong. Ch.,	13 30
Derry, Presb. Ch.,	33 00
Dublin,	10 00
Dunbarton, Cong. Ch.,	14 25
East Alstead,	8 00
Fishersville, Cong. Ch.,	6 25
Fitzwilliam, Cong. Ch.,	38 05
Franklin, bal.,	108 80
Gilesum, Cong. Ch.,	4 35
Harrisville, Ladies' Benev. Soc.,	12 50
Haverhill North, Cong. Ch.,	5 25
Hinsdale, Cong. Ch.,	24 00
Jaffrey, Cong. Ch. and Soc.,	4 00
Keene, Cong. Ch. and Soc.,	91 40
Lebanon, West Cong. Ch.,	21 00
Littleton, Cong. Ch. and Soc.,	6 00
Loudonville, a friend,	1 25
New Ipswich, legacy of Mrs. L. E. Barrett,	100 00
Nelson, Cong. Ch.,	28 00
Newport, Cong. Ch.,	37 68
Paper Mill Village,	15 18
Pelham, Cong. Ch. and Soc.,	16 00
Plainfield, Cong. Ch. and Soc.,	7 00
Blndge,	43 38
Rochester, Cong. Ch.,	13 72
Swansey, Cong. Ch.,	12 45
Sullivan, Cong. Ch.,	14 00
Troy, Cong. Ch.,	16 17
Washington, Cong. Ch.,	6 00
Windham, Ladies,	30 00

*Cent Societies.*

Amherst,	19 60
Bennington,	12 07
Boscawen East,	21 22
Bradford,	18 00
Bridgewater,	2 08
Bristol,	6 78
Campton,	19 58
Canterbury,	9 80
Concord West,	14 84
Corydon,	6 60
Dover,	30 00
Dublin,	5 00
Dunbarton,	25 00
Fitzwilliam,	11 00
Hillsboro Center,	4 00
Jaffrey,	6 12
Keene,	30 00
Litchfield,	8 29
Littleton,	9 85
Manchester, F. Street,	60 00
Marlboro',	10 00
Meriden,	13 51
Newport,	19 77
Pittsfield,	18 38
Plainfield,	6 10
Plymouth,	35 50
South New Market,	18 73
Stoddard,	10 40
Washington,	8 00
Wolfboro,	9 62

\$1,328 66

*The Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of May, 1852. BENJAMIN PERKINS, Treasurer.*

Abington, Second Cong. Soc.,	12 50
Ashby, Cong. Ch. and Soc., to const. Rev. Worcester Willey a L. M.,	37 12
Berkley, Cong. Soc. Mon. Con. Coll.,	8 00
Berkshire and Columbia Home Miss. Soc., L. Church, Treas.,	710 50

Boston, Elizabeth Chaffin,	1 00
Braintree South, Rev. Mr. Hammond's Soc. Ladies' Sew. Circle, \$23; Coll., \$3,	40 00
Bridgewater, Scotland Parish,	12 38
Brimfield, Cong. Ch. and Soc., in part to const. Rev. Jason Morse a L. D.,	31 20
Cambridge, Shepard Ch. Ladies' Sew. Soc., to const. Miss Anna E. Albro, Mrs. Sarah Homes, and Mrs. Susan M. Bates, Life Members,	38 44
Charlton, Cong. Ch. and Soc.,	21 95
Clinton, Cong. Ch. and Soc.,	58 19
Conway, Austin Rice,	50 00
Dedham, Mrs. Jerusha Bingham,	8 25
Dorchester, Rev. Mr. Means' Soc. Ladies' H. M. S.,	170 00
Dover, Cong. Ch. and Soc.,	5 00
Dracut, Cong. Ch. and Soc.,	50 00
Hadley, Plainville School District for Western Missions,	8 00
Harmony Conference, W. W. Capson, Treas.,	35 45
Holden, in part of legacy of Mahala Hubbard,	22 23
Ludlow, bal. of legacy of Dimmis Cady,	400 00
Lynnfield, Cong. Ch. and Soc.,	10 00
Marlboro', Cong. Ch. and Soc., to const. Wm. Stetson a L. M.,	34 80
Marshfield North, Cong. Ch. and Soc.,	15 00
North Bridgewater, Cong. Ch. and Soc., to const. Deac. O. Guernsey a L. M.,	30 00
Pembroke, Miss Mary C. Ford,	5 00
Plymouth, Miss E. D. Cornish,	1 00
Roxbury, Elliott Ch. and Soc. Annual Coll.,	730 50
Salem, two friends,	1 00
Taunton, Female Benev. Soc.,	10 50
Topsfield, Ladies' Benev. Soc.,	25 74
Truro, First Cong. Ch. and Soc.,	20 00
Truro North, a friend,	2 00
Walpole, Rev. Mr. Newhall's Soc. Ladies' Benev. Soc.,	6 50
Wareham, Cong. Ch.,	12 00
Warwick, in part of legacy of Mrs. Abigail Wheaton,	14 63
Wilmington, Ladies' H. M. S., to const. Rev. Joseph E. Swallow a L. M.,	30 00
	\$2,745 68

*The Philadelphia Home Missionary Society acknowledges the receipt of the following sums from April 27 to June 1, 1852. Rev. ROBERT ADAIR, Secretary.*

NEW JERSEY—	
Fairton, by Rev. D. C. Meeker,	30 00
Newark, J. Gould, to const. Miss Elvira Gould a L. M.,	30 00
PENNSYLVANIA—	
Catasauqua, by Rev. H. Carlisle,	8 50
Erie, Mr. Wallace, by Rev. Dr. Lyon,	2 50
Erie, Board of Agency, by G. Selden,	12 50
Harford, by Rev. A. Miller,	16 45
Philadelphia:	
First Presb. Ch., in part. A. A. Burr,	
\$50; Ladies, by Miss C. Brown, \$25,	
others, \$117,	199 00
Third Presb. Ch., in part. J. O. Farr,	
\$50; Thomas Sparks, \$25; others,	
\$105 75,	130 75
Clinton St. Presb. Ch., in part. D. W. Prescott, \$20; others, \$37,	37 00
Western Ch., James Carmichael,	30 00
First Independent Presb. Ch.,	40 00
Lombard St. Colored Ch.,	2 50
First Presb. Ch., Kensington, by Rev. G. Chandler,	53 12
Central Ch., Northern Liberties, in part,	6 50
Mr. Constable, \$10; Rev. John Patton,	15 00
\$5,	
Pike, by Rev. A. Miller,	11 55
	\$658 37

*In the acknowledgment for June, the \$10 from Oswego, N. Y., should be from Oswego, in part, to const. Mrs. Martha Huntington a L. M.*

# THE HOME MISSIONARY.

GO, . . . . . PREACH the GOSPEL, . . . . . *Mark* xvi. 15.

How shall they preach except they be SENT? . . . *Rom.* x. 15.

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Vol. XXV.

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No. 5.

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## Home Evangelization.

The peculiar encouragements to a cordial and earnest coöperation in the great work of extending the saving influences of the Gospel in our country, are set forth with felicitous power, and in a spirit of enlarged disinterestedness, in the following passages, which constitute the substance of the address of the Rev. ASA D. SMITH, D. D., at the last Anniversary of the Society.

I call to mind, as I think of the salvation of our land, the goodly lineage in which, as a people, we rejoice. I think of the ancestral prayers which began with our beginning, and have multiplied with our progress. From the deck of the Mayflower I hear them; from amid the snow-covered graves at Plymouth, and from "the sounding aisles of the dim wood;" from the new-found home of the exiled Huguenot, and from the altars where knelt the immigrant Hollander. Of no other nation, since the world began—save only God's chosen people—were the foundations so laid with faith and prayer. Potent with God indeed, for ages past, have been the supplications rising continually from our father-land; and they will ever be, we trust, Britain's defense as well as her glory. Yet the voices that come from her early history, are voices of superstition from Druidical altars, under the sacred shade of the spreading oak and the twining mistletoe. It is a thought, perhaps a fancy, of some of the philosophers, that a word once uttered never perishes from the atmosphere—that onward endlessly the vibrations go. Oh, if it be so, if there float above us and around us all the voices of prayer which have been uttered for our land by its departed generations, and if these voices could but be blent together in one imploring cry, it would ring out from the Gulf to the Lakes, and from ocean to ocean. Here, under God, is one of my chief encouragements touching our beloved country. When I gaze upon my children as they sleep quietly upon their pillows, and anxiously ask, what, when I am gone, shall be their lot, and the lot of their children and their children's children—a lot linked for weal or woe with that of the thronging millions of our nation's coming history—my heart is comforted by the remembrance of the ancestral prayers which have entered into the ears of the

Lord God of Hosts, and which, as surely as his throne standeth firm, shall not be in vain. If Queen Mary dreaded the supplications of John Knox, more than a hostile army, may we not deem these prayers our walls and battlements, our mailed and invincible legions? I come, as I think of them, with a warmer heart and a more firmly nerved arm, to the counsels and cares, the toils and sacrifices of our Home Missionary enterprise.

But wherever there is good prayer, there will be also, you may be sure, a good Providence. To the present period of time, and, if I mistake not, to our own broad land, a thousand lines of history have for ages been converging. Wonderful is the concatenation of human events. Wonderful is God's *timing* of them, with reference not to the present alone but to the Gospel's ultimate triumph. They stand in just the right connection. They come not too soon—they come not too late. There was the invention of the mariner's compass, hardly completed till the dawn of the 14th century. Why was it not earlier achieved? Better as the world had been, that the nations be kept apart. They would have come together to little profit—chiefly to bite and devour one another. Little, probably, thought Flavio Gioia, as he toiled in his obscure workshop at Naples, of what God designed. But the mariner's compass was given to the world just long enough before our continent was to be discovered, to have it ready as a tried and reliable guide to Christopher Columbus. The art of printing would have been comparatively useless for ages preceding its advent. What was there then to print? Would you have given to the press the profitless jargon of monkish speculation? Better let it lie in the cells of the monasteries, coated with dust. But note again the hand of God. Just long enough before the Reformation was the press given to the world, to have it ready for use on Luther's Bible—that Bible whose blessed influence has reached even to us. And just rapidly enough has it been advancing toward perfection to meet the unfolding exigencies and opportunities of this free land of ours. The discovery of America, too, was at just the right time. It was well that it should remain unknown till God could winnow three kingdoms for the seed wherewith to sow it. The Reformation—at just the right juncture did it occur, to make on this virgin land the first moral impress. The Smithfield fires, the star-chamber outrages, the ship-money oppressions, and a long series of like enormities, what were they but the furnace and the crucible, out of which, for American circulation, came the Puritan gold, seven times purified? A like timeliness was there in the discovery and introduction of the steam-power, the invention of the magnetic telegraph, and other achievements of science and art. For our times, for our land, and through us for the world, have the Bezaleels and the Aholiabs from age to age been working. And lo! at last, the wand of Providence points to the shores of the Pacific, and the Golden Gate opens there, through which—our own land saved—salvation is to be poured on waiting Asia.

Great is the work before us; and it is of God's wisdom, his permissive wisdom at least, that there are different bands of laborers—different societies, and men of different shades of opinion in our own Society. Whoever in all the vast field—on whatever prairie, in whatever wilderness, by whatever foaming torrent of the north, or sluggish water-course of the south—proclaims the glorious Gospel of the Son of God—no matter what peculiar livery he may wear—no matter what particular shibboleth he may utter—I hail him as a brother, and I bid him God speed. Yes, were the Gospel preached even “of envy and strife,” yet in view of what that Gospel is, of what our land's salvation is worth, and of the relation it bears to the salvation of the world—I would say, with something of Paul's magnanimity, “Notwithstanding, every way, whether in pretence or in truth, Christ is preached, and I

therein do rejoice, yea and will rejoice." We may move in different orbits, yet, if it be around the Sun of Righteousness, why stay in our course to oppugn each other? Shall ardent Mercury complain of frigid Uranus, or ringed Saturn of belted Jupiter? Why should the commingled rays in the same beam of light quarrel with each other because of their different hues? Let them shine on, rather, each after his own peculiar manner, till the whole landscape be painted as by the finger of God. It is the glory of that Christianity which beats in the heart of this Society, that it is truly Catholic, it is felicitously *coöperative*. It makes much of an essence, but little of an ism; it makes much of salvation, but little of a sect. It feels continually, that if Christ be magnified; if the beauty of holiness be imparted to the individual soul; if spiritual organisms be scattered over the land as depositories of truth, and centers of influence—if that kingdom be built up which consisteth "not in meat and drink, but in righteousness, and peace, and joy in the Holy Ghost"—it matters little, comparatively, what becomes of this or that party interest. Not, said the speaker, that I have no ecclesiastical preferences. I have long sailed in the good old Presbyterian ship. I know the ropes pretty well, and think they are good enough ropes. Deeply interested am I to have the gallant craft ever headed toward the haven, and kept in good trim; her compass right, and her canvas pressed to the utmost. She will carry a great deal of precious freight, and carry it safely. But the worst and most perilous stuff that men have ever attempted to encumber her with, is sectarianism. It will prove as a rot in her timbers, and as a fire in her hold. I declare to you, sir, that if it must be put on board, much as I love the old ship, I do not know but, like certain animals in a certain emergency, I shall make my escape. But let us aim at better things. No other spirit than that of an enlarged catholic Christianity befits the magnitude of the enterprise we have in hand. To think of substituting for it a narrow, partizan bigotry, were like putting a pigmy to do the work of a Kentucky giant, or a purling rill in place of the Father of Waters.

Animated by these clustering prayers, and by these converging lines of Providence; impelled by an unselfish, unsectarian spirit, let us gird ourselves anew for our noble work. The millions already occupying the great valley, beckon us onward; and I hear the voices of other millions, almost "as of numbers without number," pressing toward the Rocky Mountains, and destined soon to throng the Pacific slope—heterogeneous millions gathered from every land and lineage under heaven, here to be assimilated, enlightened, elevated, saved. I remember, too, that every acre of that whole broad West belongs to Christ; it has been bought with his blood, it has been bedewed, as it were, with his tears. Let his love constrain us. Let our hearts be stirred, too, by the grandeur of our object! It will not have been accomplished till throughout all our borders, in every hall and every hut, not excepting even "Uncle Tom's cabin," the Gospel shall have done its perfect work. Our beloved country, then, in the words of Milton, shall be "as an eagle muing her mighty youth, and kindling her undazzled eyes, at the full midday beam, at the fountain itself of heavenly radiance, while the whole noise of timorous and flocking birds, with those that love the twilight, flutter about her, amazed at what she means." Nay, the nations shall know what she means. That sweet and blessed charity which has wrought so mightily at home, through a thousand avenues, shall flow abroad, and mainly through her wise and holy evangelism, the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ.

## Anniversaries of Auxiliaries.

**MASSACHUSETTS  
HOME MISSIONARY SOCIETY.**

The Fifty Third Anniversary of the Massachusetts Home Missionary Society, was held in the Hall of the Lowell Institute, Boston, May 25th, at 7½ o'clock, P. M. The venerable President of the Society, Rev. LEONARD WOODS, D. D., presided, and the services were opened with prayer by Rev. MILTON BADGER, D. D., Secretary of the American Home Missionary Society, New York. Extracts from the Annual Report were read by the Secretary, Rev. JOSEPH S. CLARK, D. D. An able and highly appropriate discourse was preached by Rev. EDWARD HITCHCOCK, D. D., President of Amherst College, from Matt. xiii. 33: *The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened*,—illustrating in a clear and felicitous manner, the influence of the Gospel on the religious character and destiny of mankind. From the sermon of President Hitchcock, which is soon to be published, we shall endeavor to give some valuable extracts to our readers.

The following selections from the Annual Report will suffice to exhibit a view of the operations of this important Auxiliary during the year.

**The Treasury.**

At the close of the last financial year, May 16, 1851, there was a balance of \$1,177 39 remaining in the Treasurer's hands. During the subsequent twelve months he has received from all sources, \$29,549 29. Within the same period he has paid to missionaries laboring in Massachusetts, \$4,825 19; for incidental expenses, \$1,092 17; and remitted to the American Home Missionary Society at New York, \$24,000. To this last item add \$6,880 78, contributed directly to that Society, without passing through the Treasury of this, but devoted to the same object with the rest, and the total sum realized to the cause of Home Missions within the bounds of Massachusetts, is \$36,230 07; of which \$30,759 28, or nearly six *sevenths* of the whole, has been disbursed on the great field beyond.

As compared with those of the previ-

ous year, the receipts of this are a little less; though the diminished necessities of our own State have enabled the Executive Committee to bestow a larger proportion than ever before in meeting the enlarged demands of Providence in other and more needy sections of the field.\*

**Systematic Contributions.**

The experience of every year confirms the fact, that the Society's main reliance for funds is based on systematic collections annually taken up, either in the congregation on the Sabbath, or from house to house through the parish, at stated seasons. Nearly two thirds of all our donations are derived from this source. And, as it is impossible for your Secretary to visit more than one fifth of the churches in a single year—supposing that he had nothing else to do—it follows that these collections must come chiefly from the spontaneous action of the people, stimulated and sustained from year to year by no other agency than that of the pastors. And it gives the Committee great pleasure to acknowledge, that, in about *three fourths* of the congregations where such collections were taken up the past year, no other agency was employed; and in almost every instance the result shows that no other is *needed*, where this can be had. At the same time it must be reluctantly confessed, that it cannot, as yet, in all cases, *be* had. The Committee have tried to resist this conviction, and to strengthen their wavering hope, that a cause so sacred, so identified with the life and growth of Christianity in the land, might be left to the spontaneous workings of christian principle—at least for an annual contribution to its funds. But it now appears, on investigation, that out of our 467 churches, only 285 have made a collection for Home Missions during the past year—leaving 182 (or about *two fifths* of the whole) who "came not up to the help of the Lord; to the help of the Lord against the mighty." It is true, that, in some of these, there are as-

\* The financial year of this Auxiliary is not identical, of course, with that of the Parent Society, which ends with the 1st of March. It was stated in the last Report of the A. H. M. S., that the receipts from Massachusetts, for the year ending March 1, 1852, amounted to \$41,804 58; which was more than one quarter of the total income of the Society for the year.

sociations of benevolent females, who, with characteristic constancy of affection, remembered this cause; but no general collection came from the congregation. Had all these made their collections with the rest, and on an equal scale of liberality, we might send at least *fifty* more missionaries immediately among the people now perishing for lack of vision in the destitute portions of our land. It cannot be supposed that in many cases this was a designed, premeditated neglect. It was rather an inadvertent omission. Probably in nine cases out of ten, the mere proposal of a collection by the pastor or a leading member of the church, at the appropriate time, would have met with a favoring response; and a few earnest remarks in commendation of it, would have secured a generous donation—provided a fair opportunity had been given. Is it impossible longer to hope that every minister of Jesus Christ, whose ordination vows bind him to this, as part of his sacred trust, will give to his flock an opportunity once a year of “ministering to the necessities of the saints?”

#### Fields of Labor and Laborers.

Under the patronage of this Society, the Gospel has been preached, and its various ordinances administered, during the past year, or some part of it, in 47 different congregations of the needy in Massachusetts, gathered from 1,100 families, furnishing in the aggregate, 4,800 attendants on public worship, more than half of whom have also been connected with Sabbath schools and Bible classes. Twenty seven of these congregations are favored with pastors; the remaining twenty have stated supplies. At all these stations, except two, there are regularly formed churches, numbering in the aggregate 1,920 members. To an unusual extent these churches at present appear to “have rest, and are edified, walking in the fear of the Lord, and in the comfort of the Holy Ghost.” Although the absence of religious revivals is a subject of general lamentation in the reports of the missionaries, it is hoped that about 80 souls under their charge have been converted to God.

#### Progress of the Work.

The present survey of missionary fields in Massachusetts, as compared with the number reported last year, shows a reduction of *six*. It is gratifying to add, that *six* others included in the present Report, have ceased to be missionary fields since

the year commenced. These are Billerica, East Cambridge, Lancaster, Milton Railway Village, South Malden, and South Orange. In each case, the missionary's entire support was assumed by the people of his charge when his last commission expired. So that the present number of assisted churches in Massachusetts is only *forty one*.

As this class of facts furnishes the most reliable evidence of progress—showing the actual attainment of the great object sought by the friends of Home Missions—it may also be stated here, for their further encouragement, that we now have *one hundred and twenty three churches* in Massachusetts, which this Society has brought up from a state of absolute dependence on charity, to a condition of vigorous self-support; and they constitute nearly *one third* of all the self-supporting churches of our order. What stronger assurance do we want, that “our labor is not in vain in the Lord?” More than half of them have been placed in this condition within the last ten years. What better proof can we have of the increasing efficiency of these labors?

But a large proportion of the contributions from Massachusetts have been expended beyond its limits. And it must excite agreeable emotions in the breast of every one connected with this Auxiliary, to reflect that by virtue of the existing union between the two societies, every dollar of his donations to the cause of Home Missions, into whichever treasury it falls, goes to swell this broad and deep stream, whose waters are fertilizing the moral deserts of a continent.

#### Conservative Power of the Gospel.

The solemn apprehensions of danger to the body politic, and to the cause of Christ in this land, which rest upon many reflecting minds, will not appear utterly unfounded, if we attempt to estimate the native growth of irreligion, vice and violence in our midst, combining, as they do, with the superstition, infidelity and crime, that flow in upon us from abroad. And yet the real and the *only* ground of apprehension is, the possibility that God's prescribed remedy may not be applied. In this hour of conflict and peril we have in our hands what has ever proved “mighty, through God, to the pulling down of strong holds.” If truth be overborne, and fall in our streets; if spiritual religion expire among us; if the land of the Pilgrims' sepulchres become the home of imported vice and superstition,



it will not be because we have no adequate means of prevention. Fable or fancy has represented that the Emperor Constantine, on the eve of a battle which gave him the empire; saw pictured in the heavens the sign of the cross, and underneath it written, "*By this sign, conquer.*" But there is no fable, no fancy, in the representation of Paul, that the PREACHING of the cross "is the power of God unto salvation, to every one that believeth; to the Jew first, and also to the Greek;" while the finger of Providence is continually writing underneath it, *By THIS SIGN, CONQUER.*

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### PHILADELPHIA HOME MISSIONARY SOCIETY.

The Twelfth Annual Meeting of the Philadelphia Home Missionary Society, was held in Philadelphia, on the 27th of April, at 3 o'clock, P. M. Mr. GEORGE W. M'CLELLAND, one of the Vice-Presidents, was called to preside. The meeting was opened with prayer, and the minutes of the last annual meeting were read. The Treasurer, HENRY PERKINS, Esq., presented his annual account, from which it appeared that the receipts into the Treasury of this Auxiliary, during the year, had been \$10,588 27; and that the further sum of \$2,749 27, had been paid into the treasury of the Parent Society, at New York, from the field of this Auxiliary, making a total of \$13,337 54. The above receipts include a legacy of considerable amount from the late John Porter, Esq., of Northumberland, Pa. The amount expended on this field for missionary purposes, during the year, was \$7,963 10.

The Twelfth Report of the Executive Committee was presented by the Corresponding Secretary, Rev. ROBERT ADAIR. It embraces the usual statistical details in regard to the churches aided by the Society, accompanied by many full and interesting communications from missionaries.

The following extracts are from the concluding summary of the Report.

During the year that has just closed, fifty three missionaries were in commission, whose ministrations were bestowed on about eighty feeble churches and missionary districts. At the present time, there are forty three missionaries in our

employ. With few exceptions, they report encouraging progress in their respective fields of labor. Several of the churches have been favored with seasons of special religious interest, during which the people of God were quickened in the divine life, and sinners led to think upon their ways, and turn their feet to the testimonies of the Lord. In most of the churches, there is an increased attendance upon the means of grace, and in some places, the word preached is heard with unusual attention and solemnity.

The importance of having places of worship for the accommodation of the congregations, is exciting more interest every year among our feeble churches. It is beginning to be regarded as essential to their growth and permanent prosperity, and under this conviction they are making commendable exertions to effect so desirable an object. They do not appeal for help from abroad, till they have first taxed themselves to the utmost. In some cases all the funds have been raised for this purpose by the people in whose neighborhood the building is located. Generally, these buildings when completed, are entirely free from debt.

From the statistical reports of our missionaries, we gather the following facts. Hopeful conversions, one hundred and ninety two. Additions to the churches on examination and profession of faith, two hundred and sixty eight. Sabbath school pupils in connection with missionary churches, thirty four hundred. Volumes in Sabbath school libraries, seven thousand eight hundred and sixty three. Contributions for objects of benevolence, nine hundred and twenty two dollars. Candidates for the ministry, three. Four new churches have been organized, and three Sabbath schools. The amount contributed toward church building has not been reported; we presume it has been much greater than in former years, from the zeal displayed the last year in the erection of church buildings.

Within our bounds, some missionary churches are greatly retarded in their progress by the frequent removals of valuable members. The hearts of the minister and his people are often cast down by the rumor that this and that important family are about to leave for the West, or that some young man who is active in the Sabbath school and prayer meeting, is about to remove to some of our large towns or cities, in hope of advancing his worldly interests. Dependent churches are materially affected by all such changes. They feel the influence of every fluctuation in business, and

every ebb and flow of population. A few removals not only diminish the moral power of an infant church, and its means of doing good to the community where it is located, but lessen its means of supporting the minister. Those who remain, therefore, are often discouraged and ready to give up in despair, in consequence of their pecuniary burdens, that are increased in order to make up the deficiency in the annual income of the congregation.

Yet the expenditure of money in such fields is not lost. Such churches are doing a good work in exerting a restraining and elevating power where they are situated, and by sending out a moral influence far beyond their own district. Their impoverishment is often the enriching of other churches. The seed which they have sown, and whose growth they watched with prayerful solicitude, may yield a rich harvest in other parts of the Lord's vineyard. "Herein is that saying true, one soweth and another reapeth," yet "both he that soweth and he that reapeth may rejoice together."

It is the general policy of the Executive Committee, to require two or more feeble churches to unite in the support of one missionary, where the population is sparse, and there is no prospect of an increase very soon. There must be enough work to do, and a reasonable prospect of gathering a self-sustaining church in a given field, before they feel justified in appointing a missionary for one feeble congregation; and when assured by competent judges that this is the case, they deem it wise and economical to make the appointment. For these reasons, some churches are now on our list as beneficiaries, that for a few years past did not seek our aid. This fact is not to be construed into a retrograde movement on the part of these churches. It rather shows progress, that the field once cultivated by one minister, has acquired an importance to demand the services of two. Besides, more is contributed by these churches separately, than when they were connected for the support of the Gospel, though each congregation may need a missionary appropriation to aid in the maintenance of its pastor.

A new impulse has been given to the cause of church extension during the past year; the Presbyteries have been more diligent in the cultivation of the territory embraced within their bounds than formerly. Churches almost extinct, have been inspired with new life, and the revived congregations, in some cases, have

made successful efforts to sustain the preaching of the Gospel among them, and in some cases to erect houses of worship, or to repair and beautify their dilapidated buildings.

The following extract from a report of the late meeting of Montrose Presbytery, shows the energy with which this work is prosecuted in northeastern Pennsylvania.

"An unusual degree of interest was excited on the subject of Home Missions and the state of the feeble churches, in consequence of which, the Presbytery have resolved to renew their exertions, by adopting a more thorough and systematic mode of collection in all the churches, and among all the members of the congregation. From the earnest spirit manifested, we were satisfied that much good must result. To this renewed effort, the Presbytery are impelled by the growing necessities of the region, now so rapidly multiplying its population by the settlement of new towns and villages, and the establishment of large manufactories along the lines of railroad above mentioned. The woods and mountains, and streams of water, and places where no man dwelt or ever thought of dwelling, are fast filling up with an active and enterprising population. Much effort and expenditure are therefore more imperiously needed for the present, than were ever needed here before. It is a field of promise to the liberal, and to those who are truly willing to live and labor for the extension of the Church. There are few fields whereon the benevolent could expend their charities with more certain hopes of reward."

The Central Railroad, the New York and Erie Railroad, and the contemplated Erie and Sunbury Railroad, and the one in progress in the Lackawanna valley, are destined to give a new impulse to enterprise and population in these places. These improvements will open new missionary fields for our cultivation, and large means and vigorous exertions will be necessary to secure the harvest. Let the institutions of religion be established in these providential openings, and a healthful moral influence will be exerted on those attracted there for the purposes of merchandise or labor. It is of great importance to create a strong moral and religious sentiment in such places, lest worldliness and Sabbath desecration, and infidelity gain the ascendancy.

We have cause for thankfulness, that Providence has favored us already with many important positions in the vicinity of these thoroughfares. We have mis-

sionary churches planted in most of the northern tier of counties in Pennsylvania. In northeastern and western Pennsylvania, the work of church extension has been prosecuted with unusual energy and success.

From the history of our past operations, we believe this society has been a humble agency in promoting evangelical religion within the field of our efforts, and of advancing the interests of that branch of Christ's Church to which we belong. Where once there was moral desolation and ruin, where the sound of the church-going bell was never heard, now there is an attractive church building, whose spire is seen from the distance; the privileges of the sanctuary are enjoyed, the Sabbath is observed as holy time, and the cause of temperance advanced. The benign influence of these little churches is beginning to be felt, and the moral darkness to pass away, before the light that shines from these watch-towers of Zion. And we are persuaded, that the past is but an earnest of the future.

In closing their report, the Executive Committee would record with gratitude the goodness of God in crowning their humble efforts with so much success.

Nothing on a grand scale, according to man's estimate of greatness, has been effected; but enough has been done to fill with transport the inhabitants of Paradise. Churches have been planted and nourished, and places of worship erected, which will be a blessing to the community where they are located, long after their feebleness, and the toils and self-denial necessary to raise them to a position of independence, are forgotten. To engage in such a work is a blessed privilege; and though we may close our earthly career, before we shall see all the results of our present efforts, we shall reap an abundant reward in due season, if we faint not. Our memories shall be cherished as those who have raised "up the foundations of many generations, and we shall be called the repairer of the breach, the restorer of paths to dwell in." What we do, therefore, in this noble work, let us do heartily, as unto the Lord. The openings which Providence presents, through the wide extent of our land for our efforts, must soon be occupied by the friends of a scriptural Christianity, else error, and superstition, and infidelity will take possession of the field. Let us then "work while it is day; for the night cometh, when no man can work."

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## Missionary Communications.

### IOWA.

*From Rev. Ozro French, Bentonport,  
Van Buren Co.*

#### Details of Missionary Labors.

I entered upon my labors among this people, under favorable circumstances, in most respects. Some clouds, then gathering in the horizon with portentous aspect, have dispersed, and our prospects now are encouraging. I am pleased with the spirit of the church members generally, and am happy to observe the amount of mutual attachment and confidence which has already sprung up among us. I have reason to thank God that my lot has been cast among such a people, and I hope to be able so to exercise my ministry among them, that they will have occasion to feel that the Lord has sent me to them. But alas, how poorly prepared I am for the duties of my high calling! Oh, for more of the gifts and graces of my office, more of the spirit of my Master. I want to see

more fruits of my labors than I have seen for the year past. But perhaps I have no right to expect fruits to follow such labors. May God prepare me and my people for the rich blessings of his grace.

My labors are as follows: I spend one Sabbath in the month with the Little Cedar church, and preach at two different points. On the other three Sabbaths, I preach each morning at this place. In the afternoon of the first Sabbath, I lecture here on the subject of Foreign Missions, in connection with the monthly concert. The other two Sabbath afternoons, I preach in two neighborhoods, two and five miles distant. I attend regularly upon the Bible class, Sabbath morning at 8 o'clock, and the prayer meeting Wednesday night. My congregations in town are pretty regular in their attendance, and average between 60 and 70. At other places they are less regular, varying from 25 to 100, or more. Sabbath before last, the Little Cedar church had a communion season, at which most of the members on the ground were pres-

ent and we had a good season. The ordinance was administered at a private house, in order to accommodate an aged sister in the church, now 97 years of age. She is blind, and able to hear only with great difficulty. But while the outward man decays, the soul is prosperous. In the two neighborhoods near this place, where I preach, I have organized Sabbath schools, which are doing well. At one of the places, there has never been a Sabbath school or preaching before. Our Sabbath school in town, and the Wednesday evening prayer meeting are attended with interest. On the whole, the means of grace are well sustained for a new country, and we are hoping to see good results.

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*From Rev. James M. Phillips, Kossuth,  
Des Moines Co.*

Mr. Phillips, after six years of faithful labor in connection with the Society, at Hazel Green, Grant Co., Wisconsin, has become the pastor of a church at Kossuth. In reference to this change, and to his late field, which peculiar obstacles to his success induced him reluctantly to leave, he says:

In seeking a new field of labor, I acted with the advice and consent of my brethren in the ministry, and in accordance with the conviction which I have before expressed. Still I feel anxious, and deem it very important, that my late field should be occupied, in connection with a neighboring place, which is now destitute. The ground should by no means be abandoned. The position will eventually be vastly more important than it is at present. There is still a small church, and in it some members of sterling worth. Its geographical position, also, must make it the center of a certain amount of influence, when the flowing tide of emigration shall have sought again its accustomed level.

My term of service as your missionary has now closed, and in taking leave of your Society, I wish to express my growing conviction, strengthened and matured by six years of observation, of the inestimable value and efficiency of the work in which you are engaged. I have long been satisfied that, under God, you are accomplishing that for the West (I say the West, because my observation has been mostly limited to this portion of

your field), which no other human agency could or would accomplish. I am now in a large and flourishing church of 130 members, which in its infancy was nourished and aided by your patronage. And this, together with a thousand other "golden candlesticks" which are sending their sacred illumination over the land, owe their existence, under God, to your efforts.

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*From Rev. Thompson Bird, Fort Des  
Moines, Polk Co.*

#### California Emigration.

Since the middle of March, our town has been thronged with emigrants to California and Oregon. This is the most northern crossing-place on the Des Moines river. The emigration this season is immense; perhaps greater than ever. There is a far greater number of women and children in the train, than any previous season. The effect of this immense throng, all "armed to the teeth," is disastrous in every point of view. It unsettles every thing that comes within its range. Men become dissatisfied with the sober realities of life, and are eager to enter on one of adventure. In such a state of things, all public improvements, such as churches, school houses, roads, bridges, &c., are abandoned. The Sabbath, for the time being, is unknown and disregarded. Our town and vicinity has the appearance of some great military encampment. The service of mammon is complete.

In the church, here, there is a little religious interest; one or two are inquiring the way to Zion, but the multitude are for the world. The service of mammon is completely in the ascendancy, and nothing but the spirit of God can cast down the strongholds of Satan.

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*From Rev. George G. Rice, Kainesville,  
Pottawattamie Co.*

#### Influence of Christian Emigrants.

While absent from home on a short journey, this missionary writes:

I spend half of my Sabbaths in Kainesville, and the other half in different places. I expect they will be supplied with preaching in Kainesville, nearly every Sabbath till I return, by ministers stop-

ping there on their way to California. My congregations, at most points where I have preached, have gradually increased. In Kainesville, the few last Sabbaths, our congregation was quite large. The house we had occupied became too small, and we engaged a large hall which was built for a dancing hall. This hall was well filled the last Sabbath I spent there. A large portion of the congregation consisted of emigrants to California and Oregon.

I have been forcibly struck with the powerful influence a few decided Christians may have in such a community as this. A company of decided Christians, bound for California, came to Kainesville about the first of March, to wait there until grass should grow, so as to enable them to start on their journey across the Plains. They strictly observed the Sabbath, and attended public worship. The result was, that our town was more quiet than it had been on the Sabbath, and numbers came out to meeting who had not been seen there before. This little company of strangers had a marked and decided influence upon the whole community. Would that all professing Christians would feel how much influence

they exert, for good or for evil, when they are abroad, and would be as careful when abroad as when at home. One of our greatest trials on the frontiers has been the unchristian conduct of professors of religion, who, when they come among us, lay aside all religion. We have many such.

The population here is so changing, that I cannot count much upon the future. The field I occupy may be truly called a hard one, and I cannot flatter myself that I shall be free from severe trials for some time to come. The influence of Mormonism and Infidelity has a deep root here. But I do not feel like abandoning this field, nor have I ever regretted coming into it. If the Lord shall make me an instrument of good, it is all I ask.

*From Rev. J. R. Upton, Tivoli, Dubuque Co.*

Mr. Upton writes from Muscatine, under date of June 7, where he was in attendance on the meeting of the General Association of Iowa.

#### Romish Policy.

I am located in about the center of one of the most populous counties of the State. Romanism is struggling to gain

an undisputed possession, and to convert this into a stronghold for "the man of sin." Jesuitism has lost none of its cunning or activity. Within about eight miles of me are three Catholic churches, German, Irish, and French. Large settlements of these people are growing up, evidently under the direction and preconcerted plan of their Papal leaders. When land once comes into the hands of a Romanist, the cases are rare of its ever again being offered for sale to a Protestant. Papists all appear to consider themselves commissioned to be always looking out for some Catholic purchaser, whenever a Protestant farm is for sale. Would that those who profess a purer Christianity were "as wise in their generation." I trust, however, that the friends of truth will become enlightened so as to perceive clearly the full nature and extent of the work they have before them. I find many things to encourage me upon the field I occupy. Superstition, ignorance, and sin, array formidable obstacles in the way of my success. But I trust the truth will yet prevail, and that its friends will be able, with the divine blessing, to succeed in erecting upon these beautiful prairies, the true standard of the Cross.

#### Various Missionary Labors.

I have, during the quarter, had five regular preaching stations; to three of which, by riding from seven to nine miles, between services, I have been able to preach as often as once in two weeks, on the Sabbath, and to the others once in four weeks. At Tivoli, we are, with the aid of \$100 from the East, endeavoring to build us a small but neat house of worship, which we cannot complete before fall; but intend to use it for the Sabbath school and for meetings immediately, the outside being now nearly finished and the floors laid. The brethren are generally poor, but have "a mind to the work." Our congregations are full and attentive, and our Sabbath school, I trust, will soon be flourishing.

*Cook's Settlement* I preach at on each alternate Sabbath. My audience is increasing, and every thing seems externally to afford strong grounds to hope that the day is not far distant when a rich spiritual harvest will be gathered in. In this place, I have almost the entire sympathy of the young people.

*Durango*, for the present, does not present many encouragements for missionary labor. The members of the churches are few and suffer much, as to their world-

ly interests, from the entire destruction of their crops, by the floods last year. We have also had to encounter much opposition. The little church has had to pass through a sore trial, but I trust its prayers and self-denying efforts and great sufferings, will not be overlooked by Him whose compassionate eye ever rests upon the children of his love.

*Buena Vista*, a landing eighteen miles above Dubuque, was discovered one year ago to be a mineral locality. It then had no dwelling-house; but now it is estimated that near a hundred houses stand in the deep and shady ravine, fenced in on every side by high bluffs. I have commenced preaching there once in four weeks. It is a hard field; gambling, drinking, Sabbath-breaking, and almost every vice finds very little restraint. A Sabbath school has been started, and I trust a different state of things will soon appear.

A delightful meeting of the General Association of Iowa, has just closed here, at Muscatine. The body of brother Thompson was washed ashore here on Saturday, identified by the brethren, and buried yesterday. It had floated down the river about 60 miles, having been in the water five weeks. The cause of Home Missions never seemed dearer to me, and I believe to my people, than at the present time. What I have witnessed at this General Association, has awakened in me emotions of sincere gratitude, that God in his providence has led me and my brethren to seek a home in this western wilderness.

#### Death of Rev. William A. Thompson.

The solemn event referred to in the concluding paragraph of the foregoing communication, is the recovery of the remains of the Rev. WILLIAM A. THOMPSON, late pastor of the church in Port Byron, Rock Island Co., Ill., who came to his lamented death by drowning, on the 2d of May last, while on his return from a meeting of his Association, at Albany, about twenty miles north of Port Byron. Mr. Thompson, being alone in his own private conveyance, the immediate circumstances attending this afflictive dispensation, can never be certainly known; and the event itself was for some time involved in painful mystery, in consequence of his horse and vehicle having been found safely secured on the side of the stream, which he would have had a chance of crossing. There no longer remains any doubt, however, that on coming

to the stream, which he found suddenly swollen by the rains, he left his horse upon the bank, and attempted himself to cross in a small boat, for the purpose of obtaining the assistance of a ferryman from the other side; and that in this attempt, more hazardous probably than he was aware, he was overcome and carried away by the violence of the current. This sad disaster has occasioned a deep and lasting sorrow, not only to the beloved family and circle of relatives, from whom the deceased was thus suddenly snatched away, but to the people of his late charge, who have lost in him an esteemed and devoted pastor, and to the whole ecclesiastical connection, of which he was a valued and efficient member.

Mr. Thompson was one of the "Iowa Band," who went out under commission from the American Home Missionary Society, in the autumn of 1848; and he labored in this connection until the time of his death; having been first, for two years, in a wide and destitute field, at Troy and vicinity, in Iowa, and afterwards in Fairfield, in the same State, for a period of five years, until 1850, when he went to Port Byron, in Illinois, separated from Iowa only by the Mississippi. In all these different fields of labor, he endured hardness as a good soldier of Jesus Christ, subjecting himself to great self-denial and unwearied efforts in his work. His labors, during his life, were repeatedly owned and blessed from on high, and great and abiding fruits are yet to be witnessed in time, as the result of the earnest instrumentality he put forth in the planting and nourishing of churches, destined, for ages to come, to constitute the pillar and ground of the truth in that rising community.

The solemn occurrence referred to in the letter of Mr. Upton, is made the subject of the following impressive reflections by another member of the General Association, in a communication to the *Portian Recorder* of the 24th ult.

"A circumstance occurred on Saturday morning, that gave great solemnity to the subsequent exercises, and made an indelible impression on every mind. The body of Rev. Mr. Thompson who was drowned five weeks before, came ashore at Muscatine, and was surrounded by scores of the

members of the Association. It seemed a marked providence, that it should, after so long a time, and after having floated more than sixty miles in this great thoroughfare, and passing several towns, have finally been, as it were, brought to our very doors, while we were in session. It seemed to be the voice of God speaking to those with whom the deceased had been associated, and warning them to watch, and admonishing them to do with their might what their hands find to do. Funeral exercises were had in the cemetery on the Sabbath morning, early. The deceased was once a fellow laborer with us in this State, much beloved and respected, and entirely devoted to his work. Appropriate resolutions were adopted by the Association in reference to his death."

Mr. Thompson has left a widow, who went out with him from the East, cheerfully sharing in the privations and toils of a Home Missionary, and who now survives, with two small children, to mourn his early death.

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### WISCONSIN.

*From Rev. S. D. Darling, Avoca, Fond du Lac Co.*

#### District Convention.

I recently attended the annual meeting of the Winnebago District Convention, at Stockbridge. Its members, both lay and clerical, are for the most part located in a newly settled region, living in Fond du Lac, Marquette, Winnebago, Calumet, and Brown Counties. Connected with this body are some sixteen churches. There were present some ten ministers, most or all of them members of the Convention. Among these ministers but one is an ordained pastor, viz.: Brother Porter, of Green Bay. Of these churches, but two or three at most are self-sustaining. Of this small number is the church in Stockbridge, whose members are mostly Indians, who give their minister, Rev. O. P. Clinton, a salary of \$400, paying quarterly in advance.

Some of these churches have been very recently organized. Most of them are yet feeble—have to contend with obstacles which at times seem to endanger their existence. But, enjoying your sympathy and assistance, they are hopeful.

As upon the afternoon of Thursday we were gathered with these missionaries of your Board and the delegates of these infant churches, in the Mission House of the oldest church in our connection in Wisconsin, that we might hear Christ crucified preached, and with our red brethren remember him at his table, we felt that we were permitted to sit in heavenly places in Christ Jesus. And when in the evening we again assembled, for the ordination of two brethren to the solemn yet delightful work of the christian ministry, here among these infant churches, we could truly thank God and take courage. We could thank him for the work which he is accomplishing through your agency. We could hope and believe that through the instrumentality of your Society, in some good degree, this region shall, and ere long, become spiritually as beautiful and fruitful, as, physically, it is rich and desirable.

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*From Rev. J. B. Preston, Berlin, Marquette Co.*

#### Revival.

I trust it is with devout thanksgiving to God that I am permitted to report to the A. H. M. Society his goodness manifested to us as a church and people during the last quarter. Our meetings through the winter have been uniformly full and solemn, and often it seemed that a cloud of mercy was gathered over us. The first Sabbath in March, at the close of the evening service, I invited those who would esteem it a privilege to attend upon the means of grace on Monday evening, to manifest it by rising. The whole congregation arose. I appointed a meeting. The evening was stormy, and but few could attend, but among the number were those inquiring, "What shall I do to be saved?" Evening meetings were continued in succession for nearly three weeks, when I became unable to endure the labor alone. Since that time our meetings have been less frequent, and governed by circumstances. The members of the church have been revived, their graces quickened, and there has been manifested an earnest desire for the salvation of souls. There has been no contention about means or measures. Harmony in the church has prevailed. Our usual course has been, after the sermon, to invite all those who wished for personal conversation on the subject of the soul's salvation, to remain after the

congregation was dismissed. From fifteen to fifty have remained. In these meetings we have witnessed the power of the Spirit of God in convincing men of sin. "I feel that I am a sinner and need salvation," has been the expression of many in the midst of us. A deep seriousness pervaded the community generally. Religion became the topic of conversation among all classes. Very little opposition has been manifested. The work has not been confined to any particular class among us. The young in the Sabbath school have felt its influence, and numbers of the older scholars have commenced lives of prayer. Heads of families have been reached, and family altars have been erected. Numbers of our youth have, we trust, consecrated themselves to God.

#### Fruits Gathered in.

Our communion season in April was one of deep interest to this people. Fifteen came forward professing their faith in Christ, and entered into covenant with his people. Nine of the number were heads of families. Others will unite at a future period. About the same number have joined the Methodists. The Baptists have also received additions. A great work remains to be done. We still hope and pray that multitudes may be gathered in.

There have been cases of interest to Eastern parents who have sons at the West. One interesting young man removed last fall from Maine. For four years he had been a member of a Universalist church. His praying mother, on his leaving home, presented him a Bible, as a token of her affection, with the request that he would make it the guide of his life. He refused the gift, saying, "They probably have Bibles in Wisconsin." The gift of a mother rejected, the tear that stood in her eye, her sad countenance, and her prayers, which he knew would be offered for him, followed him on his long journey, and never forsook him till his Universalism was abandoned, and he became a humble penitent at the foot of the cross.

I hope to give interesting results in my next, the Lord strengthening and guiding us in his work.

From Rev. Edward G. Miner, *Prairie du Sac, Sauk Co.*

Six months have now passed away since I commenced my labors under the

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patronage of your Society, at *Prairie du Sac*. I am sorry that I cannot for this period report to you much greater success than the present state of religion and ecclesiastical prosperity will justify; but in this respect we yet remain as we were when I last wrote. We have enjoyed no revival. The word preached has not, so far, so profited as to bring forth fruit unto eternal life. And the number of our "little flock" has not increased beyond its original catalogue.

But while I am compelled to say this, and to say it sorrowfully, I at the same time believe some good has been done. There is evidently a growing interest in the community for Sabbath-day worship. During the winter there has been a sufficient number of seats to accommodate all who were disposed to come to church, but now it is becoming necessary to fill up a vacancy which had been left at the time the building was erected, with additional slipe. Families from the lower village, about a mile distant, and also from the adjacent prairie, who have not before attended, are now seeking slipe, intending to become regular worshippers.

The main opposition to the advance of evangelical truth here is Universalism. It is estimated that full half of the upper village are of this sect; and it is reported that they intend erecting during the summer a church edifice, though they have no organized society nor any minister. The opposition from this source is indeed strong, and most alarming evils are occasioned by it, especially in ensnaring the young, and awakening in them prejudices against the truth as it is in Jesus.

#### A False Refuge swept away.

A few days ago I visited a young man, then upon his dying bed, whose life I was aware had been passed in impenitence and without alarm as regards his future condition, by reason of the false hopes of Universalism. He was now so far reduced in strength, however, that it was impossible to hold a protracted conversation with him. After sitting, therefore, a few moments in comparative silence, I proposed to close the interview by offering prayer in his behalf. But, to my astonishment, I was denied the privilege, and was compelled to leave him in that hopeless condition of prayerlessness and hardness of heart. I turned away and bent my steps homeward, expecting that before I could call again he would be beyond the reach of hope. But life continued, and I visited him a second time.



I had no sooner entered his chamber and seated myself, than he beckoned me to his bedside. I went; and in a low whisper he requested me to pray. I knelt down as near to him as convenient, and commended his soul earnestly to God for forgiveness and reconciliation. I afterwards inquired of him what his feelings then were, especially in view of the work of Christ in his behalf, and the ground of his hopes for future blessedness. He said that he felt himself a sinner, and had prayed with all earnestness since I first visited him, that he might be delivered from the wrath to come and made an heir of heaven through the redemption of his Saviour. He believed himself to be in a lost condition, unless forgiven of God. With a few words of instruction and encouragement I withdrew. I called a third time, but he was then beyond the power of speech, and the next day he died. I was requested to preach a sermon at his funeral. This I did to a large assembly, and to the best of my endeavor sought to point out the necessity of an immediate preparation for death, and to make this providence of God a monitor and a warning.

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*From Rev. J. C. Sherwin, La Crosse, La Crosse Co.*

This place is situated on the Mississippi, about 90 miles above Prairie du Chien, and is the county town of the newly-organized county of the same name. Occupying one of the most beautiful sites on the river, and being the most convenient depot for the produce of the rich lands lying upon the La Crosse and Black rivers, it promises soon to become a place of much importance. In June 1851, it contained but half a dozen houses, and the Winnebago Indians, whose favorite haunt it had been, were still lingering around it. In July of the present year, one of the Secretaries of the Society, having occasion to visit this region, found here a village of between 400 and 500 inhabitants, with several evangelical churches, and one house of worship nearly completed. The little flock gathered here by the Missionary, though recently thinned by death, has enjoyed many tokens of divine favor, and is exerting a wide and happy influence in the region around. The aspect of this community, as well as the statements in the following communi-

cation, exhibits the importance of making prompt and efficient efforts to mold the character of those new settlements with Gospel influence. Mr. Sherwin writes:

Feeling obliged, on account of impaired health, to leave the church and society on the Western Reserve, Ohio, over which I was settled as pastor in the fall of 1840, I determined to put myself into some part of this northwestern field, where the kind of labor which demands more exposure in the open air, might be favorable to the recovery of health, and where also I deemed it of the first importance, to have an early concentration of religious influences. While passing up the river with the design of spending the winter at some point above, my attention was earnestly called to this place by a gentleman of the Baptist denomination, who has approved himself a truly good man, in his different relations as a citizen and a Christian. Against the remonstrances of several friends who were accompanying me, I consented to land my family and goods, with the purpose of remaining a single week, to settle the question of duty in relation to a more permanent settlement. I found the circumstances so favorable for making this an important center of influence, that the question of remaining was resolved into the single and definite inquiry, Do the wishes of the people demand my continuance among them? Their wishes were readily and strongly expressed, and up to this time, I have reason to believe, the line of duty has been followed.

As I suggested in a previous letter, we have been favored with the special presence of the Holy Spirit. Christians have been much quickened in their graces, and several among the impenitent have been hopefully converted. Our church was organized in January, with twelve members, and since that time, ten others have been added. Others still are waiting to unite with us at the earliest opportunity. The Trustees of the Society are already entering upon measures to secure the early erection of a house of worship, when we hope more fully to carry out our plans of usefulness.

I have deemed it important to bestow my labors mainly upon this place, particularly on the Sabbath. Consequently, I have been absent but two Sabbaths since my first arrival; one of these was spent in a rude tent with five others, during an exploring tour in the Sioux country, which was undertaken with the view of ascertaining the value of some

points, both in the interior and on the river, as centers of influence. We probably constituted the first congregation of white men that ever spent a Sabbath in that part of the Indian country, with an acknowledgment, in religious services, of man's high obligations to God. There was something peculiarly interesting in looking around upon the wilderness, with the thought that soon, these wide-spread plains will yield a rich reward to the industry of white men, and with the prayer that the whole country may be possessed in the name of Jesus, the sinner's friend. Regarding it important to introduce the Gospel at the first beginning of settlements of promise, I have been preaching at one point in the rude hut of the claimant, where, at first, my congregation consisted of 20 men, who had neither wives nor children on their new fields to participate with them in any kind of services. I had been accustomed to a large congregation when I first settled in the ministry; but I scarcely ever preached with a deeper conviction of the importance of faithfulness, than when preaching to this small number of men, who are making the first beginnings in a wild country. I have a standing promise to preach at two other points as soon as the weather will admit of worship in the open air, or a house is fitted to hold an audience.

At one of these latter points (Minnesota City), there are already about one hundred persons, who have recently arrived, and who are expecting an immediate addition of about an equal number. Ten days ago there was in this town but one small board hut, in which thirteen men could lie down by having a lower and an upper tier as in steamboats.

Since the above was written, the population of Minnesota City has increased to nearly 400.

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## ILLINOIS.

*From W. C. Merriitt, Monte Bello, Hancock Co.*

### A New Field.

The church here numbered but eight a month since; but at a communion season recently, eight were received by letter, and two by examination, which makes our number now eighteen, with a fair prospect of a still further increase. I think this an interesting field for missionary effort. It is a rural district, lying adjacent

to Keokuk, Iowa, and extending northward to Nauvoo, and is a beautiful farming region. The high lands approach boldly to the river on either side, with low and sloping bluffs, easy of ascent and descent, in many places, by teams, with the swift current of the lower rapids of the Mississippi washing their bases. From one to two miles from the river, the country is covered with timber, opening into beautiful prairies extending eastward farther than the eye can reach, with groves of timber reaching in the same direction, along the creeks and little streams which make their way from the interior, over their pebbly beds, to lose themselves in the Father of Waters. Most of these prairies are yet unsettled, and the whole country is still new.

The Mormons and their depredations have been the cause of the backwardness in the settlement of this desirable country; but it is now fast filling up with population. My congregations are as large as the school houses we worship in will contain, and we hope soon to have something to say about Sabbath schools.

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*From Rev. James H. Baldwin, Troy Grove, La Salle Co.*

### Light Breaking in.

I have preached regularly twice and three times on alternate Sabbaths, and at three different stations. We are about opening Sabbath schools at each station. On Waltham Ridge a school has been in existence during the summer season, for several years. At Troy Grove, where I now live, we organized a Sabbath school two years since, but for want of teachers and superintendents, who felt an appropriate interest, the school soon expired. It was impossible for me to attend on account of other engagements. We are now making a new effort here, and the prospects are flattering. We hope to have a large school, a new library, &c., and to gather the young people into Bible classes. This is truly missionary ground. There are three hundred inhabitants in the village, and more in the surrounding county, and yet, not more than from 40 to 80 attend preaching on the Sabbath. The Sabbath, in various ways, is desecrated. Still, as the fair weather approaches, our congregation is much enlarged and shows signs of growing interest. Our place of worship is small and uncomfortable, and we cannot expect the people to come out uniformly to stand out of doors. We are

urging forward our new house of worship, and hope this fall to have it ready for dedication. It will be an event which will, no doubt, mark a new era in the history of this village. We have reason to hope that it will be marked by the prosperity of religion. It has cost us a two-years struggle, under complicated discouragements; but we believe it will be worth all it has cost.

A brighter day seems dawning upon this dark, DARK field. The light seems breaking, and the moral night, which for some years has reigned over this town, is now beginning to yield its empire. We are encouraged and hope with trembling; yet we cannot but hope that Heaven looks propitiously upon us, and is giving us unmistakable signs of better days.

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## INDIANA.

*From a Missionary in Grant Co.*

### Fruits of the Spirit.

As I was a Commissioner to our General Assembly, I did not make my report at the usual time. Previous to my leaving, as now, there were some things of an interesting nature. Such a disposition to hear the word preached, I have not known in the West. More than a hundred and thirty were added to our different churches; and our own received such an accession as to promise more permanency and give greater interest to our prayer meetings. It was most interesting to notice how the act of believing was followed by the faithful discharge of every duty. One man restored, first, \$24, and in another case \$40, of what he considered unjust gains, and devoted the energies of his great mind to the service of God. One such man truly converted is worth more than gold and silver.

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*From another Missionary's Report.*

### Seed Springing up.

A few days ago I received a letter from a member of the Hope Church, Wabash Co., earnestly requesting me to visit them. It seems that the Spirit of God has been poured out upon them, and some persons hitherto hardened in irreligion or dead in mere formality, have been aroused to a

sense of their danger. In a former instance, the seed which Brother Hawes scattered upon the field, germinated after he was obliged to leave them; and there is the appearance of the same state of things since I was constrained to leave them. I sent some appointments for preaching, and intend, God willing, to visit them shortly.

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*From Rev. John Hawks, Newport, Vermillion Co.*

### A death-bed Repentance.

A very interesting case of death-bed repentance occurred here, which perhaps I ought not to omit.

While down the river about sixteen miles, assisting a brother, a very urgent telegraphic despatch came, requesting me to return immediately, as Mrs. C. was very sick and wished to see me. In the morning I returned and found her, as her friends supposed, in a dying state. When I came to the bed-side she seized my arm in frenzy, and seemed to throw herself upon me for salvation, instead of the Lord Jesus Christ. I told her plainly I could do nothing for her; that she must not trust to me. I prayed with her and gave her the best advice I could and left her. In a day or two I returned to town again and called to see her. I found her still living and a little better. She said her burden was not removed. I told her that the fear of death would not prepare her to receive pardon. It must be a sense of her sins. I composed her mind as much as possible, and sang the hymn, "There is a fountain filled with blood," which seemed to quiet her mind very much, which was greatly agitated. I sang it in part the second time, and then prayed with her. While praying she broke out in the most rapturous expressions of ecstasy; and began to exhort her brother and sisters to come to Christ. She said that the burden was all gone, and that Christ was precious to her. I was absent from town when she died, but was told that she died happy. When in health she and her husband were both confirmed Universalists. I was anxious to know why she sent for me at such a distance, when there were others in town of far more experience than myself. She referred to the fact, that I had had some conversation with her on the subject of religion some time previous, and that her mind had been troubled ever since.

## Miscellaneous.

**Happy deaths of the Wives of Missionaries.**

It is our sad duty, in the present number, to record the deaths of several of the wives of our beloved missionaries, laboring in the distant West. The communications which follow, from the brethren who have been thus bereaved, will be read with deep and sympathizing interest by many of the friends of Zion. It is true that in the testimony here borne to the piety and varied excellence of these devoted women, we listen to the voice of a tender and partial affection. We have reason to know, however, that it contains no undeserved or extravagant adulation; while its utterances, coming as they do, fresh from the fountains of sorrow, may move us, as no voice of "the stranger" could do, to "weep with those who weep."

It has often been remarked, in the case of our Foreign Missionaries, both male and female, that their consecration to a life of christian zeal and self denial among the heathen, has prepared them for unspeakable peace and joy in death. We think the same thing has been equally illustrated in the Home Missionary;—and especially in the wife of the Missionary, who, for the love of Christ and the salvation of souls, leaves a home of tenderness and refinement at the East, to wear herself out amidst the hardships and privations of our infant settlements. The more an active and sincere piety, is called into exercise by the severer duties and trials of life, wherever the sphere of action may lie, the surer and richer, may we expect, will be the consolations of the dying hour.

**Death of Mrs. Howe, wife of Rev. Hiram R. Howe, Pine Grove, Gallia Co., O.**

The last quarter has been one of trial and bereavement to this church, and especially to myself and family. The cloud which has for months hung in the distance, threatening our earthly prospects, has at length passed over us, and the *mother is taken*, and our house left unto us desolate. Mrs. Howe has been threatened with a pulmonary affection since last fall; still, when she commenced coughing, we hoped it was only the effect of a slight cold, which she took while on our

way to the meeting of Synod last September, from which we hoped she would shortly recover. But our hopes were too soon turned to fears. As the winter advanced, the disease fastened upon her lungs, and although every means within our reach was employed to arrest it, it was only checked for a time, to renew its attack on the citadel of life with renewed strength and malignity.

But, in the midst of our grief, our hearts were cheered with the blessed assurance that, "while the outward man was perishing, the inward man was renewed day by day." The power of divine grace was remarkably displayed in the last days of my dear wife. She has left us scarcely any thing to regret but her loss. All possible preparation for leaving the world seemed to have been made, weeks before her death. At a prayer meeting, held at our house on the Sabbath, two and a half weeks before the closing scene, she took an affectionate leave of the brethren and sisters of the church, giving them her prayers and counsels, and expressing her undying attachment to them, and the precious cause of Christ. This, she afterward told me, was the day in which she let go the world and everything in it. She said she had given her little son, her only child, to the Lord, and felt perfectly satisfied that all would be well with him. He is now near two years old. She said, moreover, that she had committed her husband and the remaining members of the family, three daughters, children of two former wives, to the care of a kind Providence. And from that painful, yet joyous day, she seemed to possess her soul in perfect peace, never once expressing the least desire again to possess the things she had relinquished, or to return to the world, of which she had now taken a final adieu.

On the next Sabbath she requested that a few Christian friends should be called in, that she might once more, and for the last time, partake of the emblems of her Saviour's death.

As there was no minister near, it became necessary that these hands should minister those emblems to my dying wife; under the full assurance that she would no more drink of that cup till she should drink it new in her Father's kingdom.

Such scenes and such trials await the Western Missionary. She often spoke of this precious season afterwards. It seemed to bring her near "the General Assembly and Church of the first born

in Heaven." She felt as though she was almost *home*. From this time she appeared to lie passive in the hands of her Redeemer, or quietly awaiting his will.

On the morning of the 16th ult. (June 16th), the solemn, and yet pleasing summons came, which remanded her ransomed spirit to God who gave it. But our prayer was heard; no groans, no convulsions attended the happy spirit's escape from its crumbling tenement of clay. Claspings both my hands in hers, in a few minutes she sweetly fell asleep, to wake no more till the trumpet shall sound and the dead shall awake.

This has been an expensive mission to the Church. It has cost the lives of three precious daughters of Zion. But much more costly has it been to me. Three dear companions, who once prayed, and labored, and wept with me on this field, now sleep side by side in the same sacred retreat. Ah, how many, how solemn, how precious the recollections which spring from those graves! One of these precious ones was born in Massachusetts; another in the City of London; another in this State; but all have found a resting-place here, in the same burying-ground, and each with an infant at her side.

In the midst of these scenes of sickness and death, I have been wonderfully sustained in body and in mind. I have been in the pulpit every Sabbath except one, and have preached on all except two. Now that the intensity of the excitement is passing off, I find myself very feeble.

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*Death of Mrs. Waters, wife of Rev. Simeon Waters, Mt. Pleasant, Henry Co., Iowa.*

This day closes six months of my present commission, and three since my last report. To me the period has been one of change—of deep affliction; and in my work, one of some advancement. My dear companion was nurtured in a family circle which was a school of piety. Her moral and religious opinions were a fountain whence flowed all her thoughts, words, and actions. Principle and duty, justice, humanity and love were her life and soul. To these may be added the most ready adaptation to all the varying circumstances and conditions of society; a highly cultivated, refined, and fertile mind; keen and quick susceptibilities; a gentle and pleasing nature, with attachments ardent, unvarying and strong; and intelligence far beyond her years, and ex-

tending to almost every thing within the scope of ordinary human knowledge. She was but twenty three years of age; and to me, in a country so new, where such specimens of mind and heart are rare, she was my all of society—the life and light of my home. But she has gone and left me, with a little child, to mourn her loss. I am now alone. Oh, what should we do without those sources of consolation—the hopes of eternal life through a crucified Redeemer! Frail and weak in body beyond all seeming possibility, and still life remain, her mind continued in all its unclouded strength and vigor until the last breath. Her firm trust in God, the undisturbed serenity and strength of faith and hope with which she cast her eyes on the coming state, and laid hold on immortality, were truly wonderful, and produced a deep impression on this community. Nothing could move the placid calmness of her soul. She seemed like one invited to meet friends, yet friends of celestial mold and temper, whose society was so sweet, pure, and exalted, that all she left behind could hardly command one parting thought. It is consoling to feel that what to me is so trying and great a loss, is to her infinite gain; that while she cannot come back to me, yet I may again see her, and that she waits to meet me in that happy land. I hope and pray that God may sanctify this dispensation to my spiritual good, and that henceforth I may be more faithful to prepare, and to induce others to prepare, by a life like hers, for the same serene hopes in death, and the same blissful immortality.

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*Death of Mrs. Hill, wife of Rev. James J. Hill, Albany, Whitesides Co., Illinois.*

The great, and to me, most melancholy event of the last quarter has been the instantaneous and mysterious removal of my beloved and faithful wife, by death; by which my house and heart have been left unto me desolate. She was gifted both by nature and by grace—a good scholar and a ripe Christian. She possessed rare traits and virtues, which won the universal respect, esteem, and affection of all who knew her. She had a large and a warm heart, of quick and generous impulses. Wisdom and prudence, life, light and love were beautifully blended in her character, and shone forth conspicuously in her deep, uniform, consistent and growing piety. She was a pa-

tient, persevering, indefatigable Home Missionary. Her piety was ardent, cheerful, hopeful, active, happy. Her earthly happiness consisted in making her home, her friends, and all about her happy.

I scarcely need, therefore, to tell you with what fervency she interceded for this church and people, how her heart was burdened with deep, and earnest, and anxious desires for the prosperity of Zion and the salvation of the ungodly, and with what faith, and hope, and zeal, she labored for their temporal, spiritual, and eternal good. She assisted, and participated with me, in one precious work of grace here; besides aiding me in laying the foundations of five churches in Northern Iowa, and gathering into them the fruits of four revivals of religion.

Justice, gratitude, and affection prompt me thus to associate her name with mine, in these delightful scenes and labors in the cause of Christ, in which we have been linked together, and in which I have been so much assisted, sustained, and encouraged by her tender sympathies, cheering counsels, and fervent prayers.

But now it has pleased the Great Head of the Church, the only wise God, to remove her from me, and to leave me to toil alone. I shall see her smiling face, and hear her cheerful voice no more. I shall no longer enjoy the comfort of her presence, nor the benefit of her counsels. But I trust her many prayers, which are kept as odors in golden vials, will now be poured out before the throne of God; and we shall all rejoice in seeing sinners in this place born again to a new and endless life.

The people here will long remember the stamp of her character, and the *spirit and type* of her piety. Though dead, she yet speaks; her influence is still felt; her light yet shines; her example still lives. Her death, however, is an unspeakable loss to her family, to her friends, and to the cause of Christ.

I cannot see why my Heavenly Father should so deeply afflict me, except it be to make me more sanctified and useful. If this is his design, I hope it is beginning to be accomplished. I think I have been made more fully acquainted with the consolations of the Gospel, and have been taught from my own experience how to feel for, and sympathize with the afflicted. I preached last Sabbath on the benefits of affliction to the minister of Christ. I trust that my recent and sore bereavement will qualify me better for this delicate and difficult part of my work. I think, too, that the Lord's dealings with us have not only been needful and prof-

itable to me, but beneficial to this bereaved church. Our congregations of late, have been more full, solemn, earnest, and tender. I have no doubt but that these solemn and special providences are preparing the way of the Lord in the hearts of this people. If it please God thus to make this bereavement a benefit to me, and a means of grace and salvation to this people, I am content. I think I can truly say, "Even so, Father, for so it seemeth good in thy sight."

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*Death of Mrs. Woodward, wife of Rev. G. S. Woodward, Parkville, Platte Co., Missouri.*

This has been the saddest and most melancholy quarter I have experienced since I have been connected with your Society. During these three months I have seen my dear wife sicken and die. She has been my counselor and support ever since I have been in this far off West. But a kind Providence has seen fit, in his inscrutable wisdom, to leave me lonely and desolate.

We came to the West, under a commission from your Society, nearly four years ago. We were located in this town, a place then just started, dotted here and there with log cabins; but God has blessed our labors, and in the rapid growth of the town we have had reason to feel that God has caused our little church to grow. We have had two powerful revivals, increasing our numbers ten fold. We have had built for us a snug and commodious little parsonage; and we had been living in it but a few months, when God called to himself the partner of my joys and sorrows. It is now leased to another family. Every thing about me looks dreary; for with every good work in which I have been engaged, my wife has been a sharer.

I do not complain, for I feel that God's grace is sufficient even in this dark hour of affliction. I trust he will make the way clear before me. Two children, a little girl two years old, and a babe, a boy five months old, are left to my charge;—a charge to which I feel entirely incompetent.

Mrs. Woodward died of a rapid consumption. Three weeks after she took her bed, she was a corpse. Though she suffered much, she was always patient and happy. She was well aware that she must die; but death to her had no terrors.

"Death, of its sting disarm'd, she knew no fear,  
And tasted heaven, even when she lingered here.  
Oh happy saint! May we like thee be blest,  
In life be faithful, and in death find rest!"

She had no regrets that she had given her life to the missionary work,—leaving home and home friends thousands of miles behind. The hour of her happy departure I shall never forget. When she found death stealing upon her, she broke out, in those delightful words—

"When I can read my title clear  
To mansions in the skies,  
I'll bid farewell to every fear,  
And wipe my weeping eyes"

She seemed to see the Saviour beckoning her home.

She died on the 28th day of June. She was born and educated in Maine.

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*Death of Mrs. Andrus, wife of Rev. Elizur Andrus, Keelersville, Van Buren Co., Michigan.*

The last three months, ending at this date, has been a time of severe trial and affliction to your missionary. Immediately after my March report, my companion was taken violently ill. Her disease soon assumed the type of quick consumption, and no medical skill seemed to arrest its fearful and rapid progress. She was a great sufferer during her sickness, but during all her pain the blessed Saviour was near to soothe and comfort her. Her faith and hope seemed to grow more firm as she drew near the dark valley and shadow of death. On the 31st day of May, at half past 5 o'clock, A. M., her happy spirit took its flight with triumphant hope and faith, to dwell for ever with the Lord; and, on the same day on which my report dates, her body was laid in the tomb, to await in hope the sound of the last trump.

In all my trial the Lord has sustained me, and I can still say, He doeth all things well, blessed be his holy name.

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Mrs. Johnson, the wife of Rev. Asa Johnson, of Peru, Miami county, Indiana, died on the 23d of March, after a lingering and distressing sickness. Our limits do not permit the publication of Mr. Johnson's letter, at length.

She early consecrated herself to Christ, and kept herself consecrated to him,

Her love to the cause of the Redeemer, would not permit her to spare herself, as many do. She wore herself out in his service and regretted it not. She died in her 44th year, peacefully, joyfully, triumphantly; having been the devoted wife and fellow laborer of your Missionary nearly twenty two years.

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#### Life and Labors of Dr. Worcester.

We are happy to acknowledge, as a donation to the library of the American Home Missionary Society from the respected author, the receipt of a copy of the Memoirs of Dr. SAMUEL WORCESTER, lately issued from the press of Messrs. Crocker and Brewster, of Boston. The work is entitled:

*The Life and Labors of Rev. SAMUEL WORCESTER, D. D., former Pastor of the Tabernacle Church, Salem, Mass.; by his Son, SAMUEL M. WORCESTER, D. D., present Pastor of the Tabernacle Church.*

It is in two volumes, large duodecimo, and is accompanied by an expressive likeness of that man of God whose name has become so extensively known and honored in the churches. These volumes, while they constitute a most valuable addition to our stock of biographical literature, comprehend, at the same time, a great amount of important information respecting the movements of that pregnant period of our social and religious history, in which our *Home and Foreign Missions* had their origin. In the public life and labors of Dr. Worcester, viewed in their living connections, as here graphically set forth, with the most prominent men and stirring incidents of the age to which he belonged, there lies a plain and beautiful illustration of the *essential unity of the spirit of missions*; whether that spirit finds its development in the home or the foreign field,—whether it seeks the salvation of the benighted pagan and idolator, or of the perverted and heedless wanderer from the Christian fold. The history of the earlier labors which he performed, and of the incipient forms of associated benevolent action in New England with which he was variously connected, shows the springing up of our two great missionary organizations to have been virtually identical; and that they became distinct in their carrying

out, only as the suddenly increasing magnitude of each necessarily demanded a more convenient division of labors.

The friends of missions in Massachusetts were first associated in the "*Massachusetts Missionary Society*," whose object it was, as defined in the Constitution, adopted May 28, 1799, "To diffuse the knowledge of the Gospel among the heathens, as well as other people, in the remote parts of our country, where Christ is seldom or never preached." To this was added, a few years later,—"and through more distant regions of the earth, as circumstances shall invite, and the ability of the Society shall admit." Of the *Massachusetts Missionary Magazine*, issued as the organ of this Society, the biographer of Dr. Worcester justly observes: "It had the same foreign missionary spirit and general character that may now be seen in the *Missionary Herald*. But," he adds, "if any one would see an amazing contrast and a most cheering demonstration of an immense progress, let him read some of the last numbers of the *Herald* of the A. B. C. F. M., and some of the first of the *Magazine* of the *Massachusetts Missionary Society*. And let him compare, also, the *Massachusetts Missionary Society*, in 1801, with its two or three missionaries a part of the year, with the present *American Home Missionary Society*, in 1851, with its more than one thousand missionaries, from the *Aroostook* to *Oregon* and *California*."

The friends of missions in this country, in looking back over the period of half a

century, which this interesting piece of biography and history so felicitously brings up into the retrospect, will have many thoughts like those of Jacob, when he said, "With my staff I passed over this Jordan; and now I am become two hands!" Our missions, which fifty years ago, began to be planted in feebleness and fear, are now, whether we consider the influence and strength enlisted and organized for their support, or the multitude of laborers in the home and foreign field, become two great and noble armies, sent forth, under the commission from the King of Kings, to win the nation and the world to Christ.

We have no space to enlarge upon other very important matters illustrated in this work, or to attempt any analysis of its merits, or the manner of its execution, as a whole. It will be found highly interesting and instructive on a great variety of points which belong to our unwritten ecclesiastical history, as well as to the development of what are now some of the grand characteristics of the age. We could wish that this faithful and discriminating record of the life and labors of Dr. Worcester might be placed in the library of every one of our *Home Missionaries*,—as doubtless all the *Missionaries* of the *American Board* will in some way be put in possession of it. Any friend to *Home Missions*, to whom God should give the heart and hand to such an act of liberality, would ultimately confer a benefit upon the churches, through their ministers, beyond our power to estimate.

*Appointments by the Executive Committee of the American Home Missionary Society during the month of July, 1852.*

*Not in Commission last year.*

Rev. Aaron L. Leonard, Denmark Association, Iowa.  
Rev. A. Barlow, Cooksville, Iowa.  
Rev. John Parry, Welsh Churches, Racine and Pike Grove, Wis.  
Rev. Charles Becker, German Ch., Detroit, Mich.  
Rev. N. C. Clark, Udina, Ill.  
Rev. James R. Drunn, Chesterfield, Ill.  
Rev. William H. Collins, La Salle, Ill.  
Rev. E. K. McCoy, Burke's Settlement, Ill.  
Rev. Christian Schrenk, German Ch., Evansville, Ill.  
Rev. Samuel J. White, Cannonsville, N. Y.  
Rev. Samuel Young, Morristown, N. Y.  
Rev. William Fithian, Union Corners, N. Y.  
Rev. N. T. Yeomans, Java, N. Y.  
Rev. Charles Machin, Oneida and Shenandoah, N. Y.  
Rev. S. S. Goodman, Oriskany, N. Y.

*Re-appointed.*

Rev. Charles Burnham, Marysville, Iowa.  
Rev. S. D. Darling, Byron and Oakfield, Wis.

Rev. Isaac C. Crane, Byron, Mich.  
Rev. Talmadge Waterbury, Lexington and vicinity, Mich.  
Rev. Andrew Govan, Fentonville, Mich.  
Rev. Josephus Morton, Bedford and vicinity, Mich.  
Rev. Samuel Sessions, Tekonsha and Eckford, Mich.  
Rev. S. W. Phelps, Lee Center and Binghamton, Ill.  
Rev. Ichabod A. Hart, Hebron, Ill.  
Rev. Gerard H. Zump, German Ch., Poland, Ind.  
Rev. Lyander Kelsey, Wheelersburgh and Madison, O.  
Rev. Thomas Griffith, West Newton and vicinity, O.  
Rev. Edmund Garland, Johnstown, O.  
Rev. William E. Caldwell, Cleveland, Tenn.  
Rev. Alexander O. Peloubet, Circleville, N. Y.  
Rev. A. North, South Trenton, N. Y.  
Rev. Gorham Cross, Canton Falls, N. Y.  
Rev. N. H. Barnes, Sincleville, N. Y.  
Rev. Christopher Young, Baiting Hollow, N. Y.  
Rev. Jeremiah Woodruff, Richford, N. Y.  
Rev. Nathaniel Hammond, Wellsville and Scio, N. Y.  
Rev. Ebenezer Everett, Rose, N. Y.  
Rev. David Powell, Eden, N. Y.



*The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums during the month of July, 1852.*

**NEW HAMPSHIRE—**

Fishersville, Cong. Ch. and Soc., by G. McQuesten,	8 00
Londonderry, Legacy of Mrs. Mary A. Holmes, by John A. Holmes, Ex'r, to const. Mrs. Caroline Murdock, Thomas Holmes and John A. Holmes, Life Members, \$100; John A. Holmes, \$5,	105 00
Lyndeborough, a Friend,	9 00
Raymond, Cong. Ch. and Soc., by Rev. David Burt,	5 00

**VERMONT—**

Fairfax, Luthera Sanford,	50
Montpelier, H. Y. Barnes,	2 60
Vergennes, Ira Bingham, to const. Mrs. Charlotte M. Bingham & L. M.,	80 00

**MASSACHUSETTS—**

Home Missionary Society, by R. Perkins, Treas.,	1,000 00
Amherst, Second Cong. Ch., by C. L. Woodworth,	61 67
Andover, a Friend, by Rev. J. L. Taylor,	8 00
Ashley, Orthodox Cong. Ch. and Soc., Ladies, by Rev. C. W. Wood,	5 00
Boston, T. S.,	8 00
Chickopee Falls, Ladies' Benev. Soc., by T. W. Carter,	7 00
Franklin, North Dist. Fem. Char. Soc., by S. Hunt,	23 00
Grafton, Mass., Cong. Ch. Ladies, by Rev. T. C. Biscoe,	5 00
Haverhill, Daniel Marsh, to const. Nathaniel Marsh of New York, and Rev. G. W. Kelley, of Haverhill, Life Directors,	900 00
Paxton, Ladies' Char. Soc., by William Phillips,	3 00
Phillipston, Ladies' Circle of Industry, by Lydia F. Sanderson,	3 00
Plainfield, Martha Hallock, a Dying Gift, by Rev. Dr. Hallock, \$5; W. A. Hawley, \$3,	8 00
South Hadley, Mount Holyoke Seminary, to const. Mrs. Lydia G. B. Rogers, and Miss Mary I. Brown, Life Members, Pupils, \$135; Teachers, \$69; by Miss S. A. Gilbert,	205 00

**CONNECTICUT—**

Missionary Society, by E. W. Parsons, Treas.,	1,000 00
Bethlem, Fem. Cent. Soc., by Mrs. Abby Church,	10 00
Chester, Cong. Ch. and Soc., by Rev. A. S. Cheesborough,	44 00
Colchester, Cong. Ch., \$86 50; Ladies' Sew. Circle, \$40; from the South, \$10; by L. P. Porter,	186 50
Cromwell, Ladies' Sew. Soc., by John Stevens,	20 65
East Avon, Cong. Ch. and Soc., by Rev. S. Hubbell,	80 00
Fairfield, First Cong. Ch., by S. A. Nichols, Mrs. Anna H. Kellogg, L. M.,	111 00
Glastenbury, Ladies' Benev. Soc., to const. Mrs. David Hubbard & L. M., by P. S. Lockwood,	80 00
Goshen, Mrs. Hannah Baldwin, by Rev. L. Perrin,	2 00
Hanover, Cong. Ch., Lisbon, by E. W. Robinson,	8 75
Lebanon, South Cong. Ch. and Soc.; Gent., by G. G. Fitcher, \$29 15; Ladies, by Miss A. Buckingham, \$83 28; Mon. Con. Coll., by Rev. J. G. Nichols, \$29 57; Mission box, \$11,	95 00
Lisbon, First Cong. Ch. and Soc., by E. P. Potter,	12 00
Middle Haddam, Cong. Ch. and Soc., to const. Rev. William S. Wright & L. M.,	30 00
Millington, Gent. and Ladies' Benev. Soc., by Rev. N. Miner,	16 00
Naugatuc, Cong. Ch., by Rev. C. S. Sherman,	90 00
New Britain, South Cong. Ch. and Soc., by Rev. S. Rockwell,	278 00

**New Haven, West Cona, by A. Townsend,**

jun.:	
Middlebury, Eli Hine,	10 00
Orange, to const. Otis Belden & L. M.,	51 08
Oxford,	29 00
West Haven,	41 10
Woodbridge,	25 00
Norwalk, First Cong. Ch. and Soc., by A. E. Beard, to const. Robert Kella, Mrs. Catherine E. Belden, Mrs. Lucia Durand, Lewis J. Curtis, and W. L. Quintard, Life Members,	147 13
Norwich, Second Cong. Ch., of which, \$10 is from Charles Johnson, in full to const. Mrs. Mary M. Johnson & L. M., by Jesse Y. Niles,	150 00
Plainfield, Cong. Ch. and Soc., by Rev. Henry Robinson,	268 50
South Cornwall, Cong. Ch. and Soc., by J. Calhoun,	38 50
Stamford, Cong. Ch. and Soc., by A. R. Moen,	37 63
Stonington, First Cong. Ch., by Rev. N. B. Cook,	102 55
	8 00

**NEW YORK—**

Amber, S. C. Hemenway,	5 00
Brooklyn:	
First Presb. Ch., Young Ladies' H. M. S., by Miss E. R. Cox, \$5; W. A. Lewis, \$10; D. Wesson, \$25,	40 00
South Presb. Ch., Mon. Con. Coll., by W. E. Dwight,	63 27
Third Presb. Ch., in addition,	14 00
Canterbury Presb. Ch., by Rev. J. Sullivan,	7 00
Catskill, J. Doane,	5 00
Centerville, Presb. Ch., by J. Doane,	12 00
Durham, in full of legacy of David Baldwin, by Justus Finch, Ex'r,	100 00
Franklinville, L. I. Presb. Ch., by Lewis Terry,	9 00
Frederick, by J. Crocker,	26 00
Haverstraw, First Presb. Ch., by Rev. J. H. Trowbridge,	25 00
New Rochelle, Mrs. Hannah Brewster,	15 00
New York, a friend, \$15; do. \$5; do. \$5; do. \$5; do. by Mrs. W. E. Dodge, \$5; R. H. Hine, \$5; A. A. Walker, \$1,	41 00
Allen St. Ch., Mon. Con. Coll., by J. P. Prall,	5 08
Eastern Cong. Ch., by S. Cutler,	14 47
Fourteenth St. Ch., W. E. Dodge,	167 00
Church of the Puritans, by W. H. Smith, \$36 07; G. D. Phelps, \$75; H. T. Morgan, \$25,	126 07
Mercer St. Ch., Mon. Con. Coll., by R. Lockwood,	60 56
North Hudson and Schroon Lake, Cong. Ch., by Rev. L. Brewster,	4 65
Portland, Cong. Ch., \$10; Mrs. Cynthia Reynolds, \$5; Rev. L. F. Laine, \$4,	19 00
Poughkeepsie, First Presb. Ch., by James Bowne,	50 00
Troy, Second Presb. Ch., a member, by H. Church,	20 00
Williamsburgh, Miss A. V. Metcalf, Missionary box,	3 00

**PENNSYLVANIA—**

Franklin, Presb. Ch., by Rev. Sabia McKinney,	25 86
Uniondale, P. M. D.,	2 00

**FLORIDA—**

Quincy, G. B. C.,	5 00
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**TENNESSEE—**

Cleveland, Presb. Ch., by Rev. W. E. Caldwell,	5 66
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**OHIO—**

Bainbridge, Mrs. M. D. A. E. Holmes, to const. Rev. Samuel C. F.	
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Edinburgh, Cong. Ch. and Soc., in addition, by E. Pearson, 4 00  
 Ellsworth, United Presb. and Cong. Ch., by L. Chandler, \$39; J. W. Edwards, \$10; Joseph H. Coult, \$10; Martin Allen, \$10; to const. Benjamin W. Coult a L. M., 50 00  
 Greenwich Station, M. E. Mead, 2 00  
 Madison, Presb. Ch., by Rev. L. Kelsey, 5 25  
 Watertown, Presb. Ch., by Rev. J. S. Walton, 8 00  
 Wheelersburgh, by Rev. L. Kelsey, 26 75

## INDIANA—

Goshen, Presb. Ch., by Rev. Asa Johnson, 5 00  
 Greenville, Presb. Ch., by Rev. John Peck, 5 00  
 Marion, Rev. Alfred Hawes, 7 50

## ILLINOIS—

Albany, Rev. J. J. Hill, 2 50  
 Barry, Cong. Ch., by Rev. C. S. Cady, 7 00  
 Elda, Cong. Ch., by Rev. J. Hodges, 8 00  
 Galena, First Presb. Ch., by Dr. Newhall, 34 15  
 Griggsville, Cong. Ch., by Rev. C. S. Cady, 26 00  
 Joint Cong. Ch., by Rev. L. H. Loos, 27 45  
 Symora, Mrs. Waterman, by Rev. C. F. Hudson, 1 00

## MICHIGAN—

Darborn and Wayne, Presb. Cha., by Rev. James Nall, 21 45  
 Detroit, late free Cong. Ch., by Rev. O. Parker, 85 50  
 Richmond and Riley, by Rev. W. P. Russell, 7 50  
 Cadillac, Presb. Ch., by Rev. B. Marvin, 5 70

## MISSOURI—

Occola, a Lady, by Rev. L. R. Morrison, 5 00

## WISCONSIN—

Barraboo, Presb. Ch., \$2 50; Rev. J. H. Kason, \$1 50, 4 00  
 Byron, Cong. Ch., \$1 25; Rev. S. D. Darling, \$4, 7 25  
 Delavan, in part of legacy of Miss Lydia Perkins, by Rev. L. Foote, 3 65  
 Hazel Green, Presb. Ch., by Rev. J. M. Phillips, 10 00  
 La Crosse, Rev. J. C. Sherwin, 10 00  
 Oakfield, Cong. Ch., by Rev. S. D. Darling, 5 75  
 Paris, Cong. Ch., by Rev. C. Boynton, 5 00  
 Sharon, Ger. Evan. Ch., by Rev. C. Zipp, 1 30  
 Wausau, Cong. Ch., by Rev. L. Clapp, 15 00

## IOWA—

Charleston, a friend, 5 00  
 Dubuque and Charles Mount, Ger. Cha., by Rev. A. Van Vliet, 8 50  
 Maquoketa, Cong. Ch., by Rev. A. M. Eastman, 4 00  
 Washington, Cong. Ch., by Rev. O. Eastman, 10 00

\$5,807 88

JASPER CORNING, Treas.

## Donations of Clothing, &amp;c.

Ashley, Mass. Orthodox Cong. Soc. Ladies, by Rev. C. W. Wood, box, 25 00  
 Brooklyn, N. Y., First Presb. Ch., Young Ladies' H. M. Soc., by Miss Elizabeth R. Cox, box, 28 86  
 Church of the Pilgrims, Ladies, a box, 25 00  
 Chickopee Falls, Mass., Ladies' Benev. Assoc., by Mrs. T. P. Carter, a box, 28 86  
 Falmouth, N. H., Cong. Ch. Sew. Soc., by G. McQuiston, a box, 25 00  
 Goshen, Mass., Cong. Ch., Ladies, by Rev. J. S. Walton, two boxes, 125 00  
 First Cong. Ch., Ladies, by J. S. Walton, a box, 125 00

Phillipston, Mass., Ladies' Circle of Industry, by Miss Lucia F. Sanderson, a box, 38 56

## Receipts of the Western Agency at Geneva, N. Y., from March 2 to June 30, 1852. Rev. JOHN A. MURRAY, Secretary.

Albion, a friend, by Rev. A. I. Brooks, 7 00  
 Andover, by Rev. C. Kenmore, 8 50  
 Ashport, by Rev. Benjamin Wells, 5 84  
 Attica, 14 35  
 Batavia, Ladies' Miss Soc., by Mrs. T. Sullings, (also a box valued at \$120,) 15 00  
 Black Creek, by Rev. Joshua Lane, 25 00  
 Buffalo, First Ch. Ladies' Soc., bal. by Mrs. M. M. Hawley, in full to make Mrs. Lavinia Austin, Mrs. Mary Burt, Mrs. Della Strong, Mrs. Ebenezer Walden, Mrs. Martha Pascal, and Miss Eliza Burchard, Life Members, 51 00  
 Legacy of Joseph E. Camp, by Wm. Goes, Exr, 200 00  
 Burns, Jarvis Place, 2 00  
 Byron, by Rev. J. Partington, 16 00  
 Canandaigua, Ladies' Miss Soc., Miss Betsey Chapin, \$30; Mrs. Gregg, \$30; Ladies' Seminary, \$50; others, \$85; Gent., \$98 01, 296 01  
 Carlton, by J. M. Grow, 12 00  
 Castle Creek, by O. Lilly, 9 00  
 Castleton, Ladies' Miss Soc., by Mrs. Hart, 19 55  
 Centerfield, by Rev. H. B. Pierpont, 11 00  
 Collins, 5 00  
 Danby, Mrs. Lord, \$5; others, \$6 86, 11 86  
 East Otto, by Rev. Royal Twitchell, 10 00  
 Eden, by Rev. David Powell, 25 00  
 Elba, to const. Horace Wilder and Samuel Loomis Life Members, by Rev. G. S. Corwin, 60 00  
 Elmira, Mrs. Clarissa Worthington, L. M., 30 00  
 Galena, by Rev. D. F. Judson, 20 25  
 Geneva, Hiram H. Seeley, \$100; George C. Seeley, \$25; Mrs. G. C. Seeley, \$2, 127 00  
 Glenwood, by Rev. Charles Crocker, 15 00  
 Gowanda, by Rev. L. S. Morgan, 18 00  
 Greenwood, by Rev. Charles Kenmore, 5 00  
 Grotton Valley, by S. D. Lane, 6 78  
 Holly, Presb. Ch., by William Alling, 28 00  
 Hopewell, Estate of Hannah Pratt to const. Ralph C. Pratt a L. M., by Dan. Pratt, \$30; Coll. by Rev. T. V. Warren, \$19 30, 42 30  
 Honoye Falls, Presb. Ch., by Wm. Alling, 30 00  
 Hornellsville, by Rev. Horatio Pattengill, 30 00  
 Ithaca, Mon. Con. Coll., by Joseph Eady, 30 75  
 Jasper, Rev. G. T. Everest, in part to const. Mrs. Olive C. Everest a L. M., \$10; others, \$21 25, 81 25  
 Livonia, James G. Clark, in full to const. Mrs. Teresa Clark a L. M., by Rev. B. G. Riley, 10 00  
 Lyons, Rev. Mr. Hawley, \$5; Mr. Taft, \$30; Mr. Gilbert, \$10; others, \$45 50; Ladies' Miss Soc., by Mrs. C. Hubbell, \$21 75, 110 25  
 Mocklenburgh, by Rev. E. T. Ball, 10 00  
 Modina, bal., by Rev. C. E. Furman, 14 00  
 Monterey, by Rev. D. A. Abbey, 10 00  
 Niagara Falls, Mrs. Townsend, \$10; others, \$50, in full to const. Rev. Charles H. Chester and Mrs. Charles H. Chester Life Members, 40 00  
 North Bergen, Presb. Ch., by David Fancher, 18 00  
 North Chitt, Presb. Ch., by J. Wells, 14 00  
 Nunda, Ladies' Miss Soc., to const. Mrs. Charles King a L. M., by Mrs. L. A. Horner, 40 00  
 Orangeville, Rev. W. Day, \$3; others, \$7, 10 00  
 Penn Yan, E. B. Jones, \$25; others, \$10 50, 35 50  
 Perrinton, Cong. Ch., by W. Alling, 30 00  
 Perry Center, 18 09  
 Pittsford, in part to const. Mrs. J. Pierson a L. M., 19 00  
 Ripa, Samuel Baldwin's legacy, in part, by Loren Baldwin, \$70; Coll. by Rev. Isaac Oaks, \$11, 81 00  
 Rochester, First Presb. Ch., Frederick Starr, \$50; E. Cook, \$10; Rev. Chester Dewey, D. D., to const. Chester Dewey Allis a L. M., \$30; others, \$4 50, 94 50

*The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums during the month of July, 1852.*

**NEW HAMPSHIRE—**

Fisherville, Cong. Ch. and Soc., by G. McQuesten, 8 00  
 Londonderry, Legacy of Mrs. Mary A. Holmes, by John A. Holmes, Esr., to const. Mrs. Caroline Murdock, Thomas Holmes and John A. Holmes, Life Members, \$100; John A. Holmes, \$5, 105 00  
 Lyndeborough, a Friend, 9 00  
 Raymond, Cong. Ch. and Soc., by Rev. David Burt, 5 00

**VERMONT—**

Fairfax, Luthera Sanford, 50  
 Montpelier, H. Y. Barnes, 3 00  
 Vergennes, Ira Bingham, to const. Mrs. Charlotte M. Bingham a L. M., 30 00

**MASSACHUSETTS—**

Home Missionary Society, by B. Perkins, Treas., 1,000 00  
 Amherst, Second Cong. Ch., by C. L. Woodworth, 61 67  
 Andover, a Friend, by Rev. J. L. Taylor, 8 00  
 Ashley, Orthodox Cong. Ch. and Soc., Ladies, by Rev. C. W. Wood, 5 00  
 Boston, T. B., Chickopee Falls, Ladies' Benev. Soc., by T. W. Carter, 7 00  
 Franklin, North Dist. Fem. Char. Soc., by S. Hunt, 22 00  
 Grafton, Mass., Cong. Ch. Ladies, by Rev. T. C. Biscoe, 8 00  
 Haverhill, Daniel Marsh, to const. Nathaniel Marsh of New York, and Rev. G. W. Kelley, of Haverhill, Life Directors, 200 00  
 Paxton, Ladies' Char. Soc., by William Phillips, 3 00  
 Phillipston, Ladies' Circle of Industry, by Lydia F. Sandersen, 3 00  
 Plainfield, Martha Hallock, a Dying Gift, by Rev. Dr. Hallock, \$5; W. A. Hawley, \$3, 8 00  
 South Hadley, Mount Holyoke Seminary, to const. Mrs. Lydia G. B. Rogers, and Miss Mary I. Brown, Life Members, Pupils, \$136; Teachers, \$69; by Miss S. A. Gilbert, 205 00

**CONNECTICUT—**

Missionary Society, by E. W. Parsons, Treas., 1,000 00  
 Bethlehem, Fem. Cent Soc., by Mrs. Abby Church, 10 00  
 Chester, Cong. Ch. and Soc., by Rev. A. S. Chesebrough, 44 00  
 Colchester, Cong. Ch., \$36 50; Ladies' Sew. Circle, \$40; from the South, \$10; by L. P. Porter, 186 50  
 Cromwell, Ladies' Sew. Soc., by John Stevens, 20 65  
 East Avon, Cong. Ch. and Soc., by Rev. S. Hubbell, 80 00  
 Fairfield, First Cong. Ch., by S. A. Nichols, 111 00  
 Mrs. Anna H. Kellogg, L. M., 80 00  
 Glastenbury, Ladies' Benev. Soc., to const. Mrs. David Hubbard a L. M., by P. S. Lockwood, 80 00  
 Goshen, Mrs. Hannah Baldwin, by Rev. L. Perrin, 2 00  
 Hanover, Cong. Ch., Lisbon, by E. W. Robinson, 8 75  
 Lebanon, South Cong. Ch. and Soc.; Gent., by G. G. Pitcher, \$29 15; Ladies, by Miss A. Buckingham, \$32 23; Mon. Con. Coll., by Rev. J. C. Nichols, \$22 57; Mission box, \$11, 95 00  
 Lisbon, First Cong. Ch. and Soc., by E. P. Potter, 12 00  
 Middle Haddam, Cong. Ch. and Soc., to const. Rev. William S. Wright a L. M., Millington, Gent. and Ladies' Benev. Soc., by Rev. N. Miner, 16 00  
 Naugatuc, Cong. Ch., by Rev. C. S. Sherman, 90 00  
 New Britain, South Cong. Ch. and Soc., by Rev. S. Rockwell, 278 00

**New Haven, West Cons., by A. Townsend,**

Jun., 10 00  
 Middlebury, Eli Hine, 10 00  
 Orange, to const. Otis Belden a L. M., 51 08  
 Oxford, 20 00  
 West Haven, 41 10  
 Woodbridge, 25 00 147 13  
 Norwalk, First Cong. Ch. and Soc., by A. E. Beard, to const. Robert Kells, Mrs. Catherine E. Belden, Mrs. Lucia Durand, Lewis J. Curtis, and W. L. Quintard, Life Members, 150 00  
 Norwich, Second Cong. Ch., of which, \$10 is from Charles Johnson, in full to const. Mrs. Mary M. Johnson a L. M., by Jesse Y. Niles, 268 50  
 Plainfield, Cong. Ch. and Soc., by Rev. Henry Robinson, 88 50  
 South Cornwall, Cong. Ch. and Soc., by J. Calhoun, 27 03  
 Stamford, Cong. Ch. and Soc., by A. R. Moen, 103 55  
 Stonington, First Cong. Ch., by Rev. H. B. Cook, 8 00

**NEW YORK—**

Amber, S. C. Hemenway, 5 00  
 Brooklyn:  
 First Presb. Ch., Young Ladies' H. M. S., by Miss E. R. Cox, \$5; W. A. Lewis, \$10; D. Wesson, \$25, 40 00  
 South Presb. Ch., Mon. Con. Coll., by W. E. Dwight, 68 27  
 Third Presb. Ch., in addition, 14 09  
 Canterbury, Presb. Ch., by Rev. J. Stillman, 7 03  
 Catskill, J. Doane, 5 06  
 Centerville, Presb. Ch., by J. Doane, 12 00  
 Durham, in full of legacy of David Baldwin, by Justus Finch, Esr., 100 00  
 Franklinville, L. I., Presb. Ch., by Lewis Terry, 9 00  
 Fredonia, by J. Crocker, 26 00  
 Havenstraw, First Presb. Ch., by Rev. J. H. Trowbridge, 25 00  
 New Rochelle, Mrs. Hannah Brewster, 15 00  
 New York, a friend, \$15; do. \$5; do. \$5; do. \$5; do. by Mrs. W. E. Dodge, \$3; R. H. Hine, \$5; A. A. Walker, \$1, 41 00  
 Allen St. Ch., Mon. Con. Coll., by J. P. Prall, 5 08  
 Eastern Cong. Ch., by S. Outter, 14 47  
 Fourteenth St. Ch., W. E. Dodge, 167 00  
 Church of the Puritans, by W. H. Smith, \$28 07; G. D. Phelps, \$75; H. T. Morgan, \$25, 126 07  
 Mercer St. Ch., Mon. Con. Coll., by R. Lockwood, 60 56  
 North Hudson and Schroon Lake, Cong. Ch., by Rev. L. Brewster, 4 65  
 Portland, Cong. Ch., \$10; Mrs. Cynthia Reynolds, \$5; Rev. L. F. Laine, \$4, 19 00  
 Poughkeepsie, First Presb. Ch., by James Bowne, 50 00  
 Troy, Second Presb. Ch., a member, by H. Church, 20 00  
 Williamsburgh, Miss A. V. Metcalf, Missionary box, 3 00

**PENNSYLVANIA—**

Franklin, Presb. Ch., by Rev. Sabin McKinney, 25 36  
 Uniondale, P. M. D., 2 00

**FLORIDA—**

Quincy, G. R. C., 5 00

**TENNESSEE—**

Cleveland, Presb. Ch., by Rev. W. E. Caldwell, 5 65

**OHIO—**

Bainbridge, Mrs. M. D. A. E. Holmes, to const. Rev. Israel C. Holmes a L. M., \$30; Rev. Mead Holmes, in full to const. Deac. Timothy Everett, of Panama, N. Y., a L. M., \$15; Cong. Ch., \$4, 51 00

Edinburgh, Cong. Ch. and Soc., in addition, by E. Pearson,	4 00	Phillipston, Mass., Ladies' Circle of Industry, by Miss Lucia F. Sanderson, a box,	28 56
Elkworth, United Presb. and Cong. Ch., by J. Chandler, \$99; J. W. Edwards, \$10; Joseph H. Condit, \$10; Martin Allen, \$10; to const. Benjamin W. Cook a L. M.,	50 00	<i>Receipts of the Western Agency at Geneva, N. Y., from March 2 to June 30, 1852. Rev. JOHN A. MURRAY, Secretary.</i>	
Greenwich Station, M. E. Mead,	2 00	Albion, a friend, by Rev. A. L. Brooks,	7 00
Madison, Presb. Ch., by Rev. L. Kelsey,	5 25	Andover, by Rev. C. Kenmore,	8 50
Watertown, Presb. Ch., by Rev. J. S. Walton,	8 00	Ashport, by Rev. Benjamin Wells,	5 84
Wheelerburgh, by Rev. L. Kelsey,	26 75	Attica,	14 25
<b>INDIANA—</b>		Batavia, Ladies' Miss. Soc., by Mrs. T. Sullings, (also a box valued at \$120.)	15 00
Goshen, Presb. Ch., by Rev. Asa Johnson,	5 00	Black Creek, by Rev. Joshua Lane,	35 00
Greenville, Presb. Ch., by Rev. John Peck,	5 00	Buffalo, First Ch. Ladies' Soc., bal. by Mrs. M. M. Hawley, in full to make Mrs. Lavinia Austin, Mrs. Mary Burt, Mrs. Della Strong, Mrs. Ebenezer Walden, Mrs. Martha Pascal, and Miss Eliza Burchard, Life Members,	51 00
Marion, Rev. Alfred Hawes,	7 50	Legacy of Joseph E. Camp, by Wm. Goss, Ex'r,	200 00
<b>ILLINOIS—</b>		Burns, Jarvis Place,	2 00
Albany, Rev. J. J. Hill,	9 50	Byron, by Rev. J. Partington,	16 00
Berry, Cong. Ch., by Rev. C. S. Cady,	7 00	Canandaigua, Ladies' Miss. Soc., Miss Betsey Chapin, \$30; Mrs. Gregg, \$30; Ladies' Seminary, \$50; others, \$38; Gant, \$98 01,	256 01
Elia, Cong. Ch., by Rev. J. Hodges,	3 00	Carlton, by J. M. Grow,	12 00
Galena, First Presb. Ch., by Dr. Newhall,	84 15	Castle Creek, by O. Lilly,	9 00
Gripsville, Cong. Ch., by Rev. C. S. Cady,	28 00	Castleton, Ladies' Miss. Soc., by Mrs. Hart,	19 55
Joliet, Cong. Ch., by Rev. L. H. Loess,	27 45	Centerfield, by Rev. H. B. Pierpont,	11 00
Sycamore, Mrs. Waterman, by Rev. O. F. Hudson,	1 00	Collins,	5 00
<b>MICHIGAN—</b>		Danby, Mrs. Lord, \$5; others, \$6 86,	11 86
Darborn and Wayne, Presb. Cha., by Rev. James Mall,	21 45	East Otto, by Rev. Royal Twitchell,	10 00
Detroit, late free Cong. Ch., by Rev. O. Parker,	85 50	Eden, by Rev. David Powell,	25 00
Richmond and Riley, by Rev. W. P. Russell,	7 50	Elba, to const. Horace Wilder and Samuel Loomis Life Members, by Rev. G. S. Corwin,	60 00
Usadilla, Presb. Ch., by Rev. B. Marvin,	5 70	Elmira, Mrs. Clarissa Worthington, L. M.,	80 00
<b>MISSOURI—</b>		Galnes, by Rev. D. F. Judson,	20 25
Oreola, a Lady, by Rev. L. R. Morrison,	5 00	Geneva, Hiram H. Seeley, \$100; George C. Seeley, \$25; Mrs. G. C. Seeley, \$2,	127 00
<b>WISCONSIN—</b>		Glenwood, by Rev. Charles Crocker,	15 00
Barraboo, Presb. Ch., \$3 50; Rev. J. H. Kesson, \$1 50,	4 00	Gowanda, by Rev. L. S. Morgan,	18 00
Byron, Cong. Ch., \$1 25; Rev. S. D. Darling, 66,	7 25	Greenwood, by Rev. Charles Kenmore,	5 00
Delava, in part of legacy of Miss Lydia Perkins, by Rev. L. Foote,	9 65	Groton Valley, by S. D. Lane,	6 78
Hazle Green, Presb. Ch., by Rev. J. M. Phillips,	10 00	Holly, Presb. Ch., by William Alling,	28 00
La Crosse, Rev. J. C. Sherwin,	10 00	Hopewell, Estate of Hannah Pratt to const. Ralph C. Pratt a L. M., by Dan. Pratt, \$30; Coll. by Rev. T. V. Warren, \$19 20,	43 20
Oakfield, Cong. Ch., by Rev. S. D. Darling,	5 75	Honoye Falls, Presb. Ch., by Wm. Alling,	20 00
Park, Cong. Ch., by Rev. C. Boynton,	5 00	Hornellville, by Rev. Horatio Pattengill,	20 00
Saron, Ger. Evan. Ch., by Rev. C. Zipp,	1 30	Ithica, Mon. Con. Coll., by Joseph Eety,	80 75
Wausatona, Cong. Ch., by Rev. L. Clapp,	15 00	Jasper, Rev. G. T. Everest, in part to const. Mrs. Olive C. Everest a L. M., \$10; others, \$21 25,	81 25
<b>IOWA—</b>		Livonia, James G. Clark, in full, to const. Mrs. Teresa Clark a L. M., by Rev. B. G. Riley,	10 00
Charleston, a friend,	5 00	Lyons, Rev. Mr. Hawley, \$5; Mr. Taft, \$30; Mr. Gilbert, \$10; others, \$48 50; Ladies' Miss. Soc., by Mrs. C. Hubbell, \$31 75,	110 25
Dubuque and Charles Mount, Ger. Cha., by Rev. A. Van Vliet,	8 50	Mecklenburgh, by Rev. E. T. Ball,	10 00
Monona, Cong. Ch., by Rev. A. M. Eastman,	4 00	Medina, bal., by Rev. C. E. Furman,	14 00
Washington, Cong. Ch., by Rev. O. Eastman,	10 00	Monterey, by Rev. D. A. Abbey,	10 00
	\$5,807 88	Niagara Falls, Mrs. Townsend, \$10; others, \$30, in full to const. Rev. Charles H. Chester and Mrs. Charles H. Chester Life Members,	40 00
<b>JASPER CORNING, Treas.</b>		North Bergen, Presb. Ch., by David Facher,	18 00
<i>Donations of Clothing, &amp;c.</i>		North Chfil, Presb. Ch., by J. Wells,	14 00
Ashley, Mass., Orthodox Cong. Soc. Ladies, by Rev. C. W. Wood, box,		Nunda, Ladies' Miss. Soc., to const. Mrs. Charles King a L. M., by Mrs. L. A. Horner,	40 00
Brooklyn, N. Y., First Presb. Ch., Young Ladies' H. M. Soc., by Miss Elizabeth R. Cox, box,		Orangeville, Rev. W. Day, \$3; others, \$7,	10 00
Church of the Pilgrims, Ladies, a box,		Penn Yan, E. B. Jones, \$25; others, \$10 50,	35 50
Chickopee Falls, Mass., Ladies' Benev. Assoc. by Mrs. T. P. Carter, a box,	25 00	Perrinton, Cong. Ch., by W. Alling,	20 00
Fishersville, N. H., Cong. Ch. Rev. Soc., by G. McQuesten, a box,	23 86	Perry Center,	18 09
Grafton, Mass., Cong. Ch., Ladies, by Rev. T. C. Blasco, two boxes,		Pittsford, in part to const. Mrs. J. Pierson a L. M.,	19 00
Norwich, Ct., First Cong. Ch., Ladies, by Mrs. Henry Strong, a box,	125 00	Riga, Samuel Baldwin's legacy, in part, by Loren Baldwin, \$70; Coll. by Rev. Isaac Oaks, \$11,	81 00
		Rochester,	
		First Presb. Ch., Frederick Starr, \$50; E. Cook, \$10; Rev. Chester Dewey, D. D., to const. Chester Dewey Allen a L. M., \$30; others, \$4 50,	94 50

<i>Brick</i> Ch., Thomas Frothingham, L. M., in part, \$90; Edmund Lyon, \$90; I. F. Conklin, L. M., in full, \$90; John H. Thompson, to const. his son, John H. Thompson a L. M., \$90; others, \$193,	293 00
Romulus, by Dr. Graham,	94 87
Bennett, Cong. Ch., by Rev. Charles Anderson, in full to const. William Webster and Jacob Sheldon Life Members,	89 60
Silver Creek, a friend of Missions, to const. Amelia Rumsey Farnham, Maria Rumsey Shaw, and Lucy Ann Rumsey, of Buffalo, and Phoebe Merchant Farnham, Life Members,	190 00
South Wales, by Rev. N. C. Robinson,	5 00
Trumansburgh, H. Camp, \$35; others, \$81 16,	56 16
Tyrone, in part,	11 85
Varna, by Rev. S. W. Rose,	4 00
Wellsville and Scio, by Rev. N. Hammond,	25 00
	<b>\$2,384 56</b>

*Rev. CALVIN CLARK acknowledges the receipt of the following sums in Michigan.*

Eckford, Presb. Ch.	10 90
Edwardsburgh, Cong. Ch.	2 12
Detroit, First Presb. Ch., \$12; Mrs. Boardman, \$10,	22 00
Michigan City, Ind. Cong. Ch.,	17 00
Niles, Presb. Ch.,	16 43
Saline, Presb. Ch., Mr. G.,	5 00
Stoney Creek, Presb. Ch., to const. Rev. Alanson Scofield a L. M., \$90; Fem. Benev. Soc., Mrs. Albert Pratt, Treas., \$8 83,	88 83
	<b>\$111 77</b>

*The Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of June, 1852. BENJAMIN PERKINS Treasurer.*

Attleboro West, Fem. Miss. Soc.,	21 25
Beverly, avails of a mortgage donation of Dr. Joseph Torrey, dec'd,	900 00
Braintree, Rev. Dr. Storr's Soc., quarterly Coll.,	19 00
Brookfield Assoc., S. M. Lane, Treas.,	
New Braintree,	65 50
Oakham,	88 66
Spencer, Cong. Ch. and Soc.,	108 88
Coll. at meeting of Conference,	18 62
Dunstable, Legacy of Mrs. Alice Fletcher,	15 00
Essex North, Aux. Soc., James Caldwell, Treas.,	
Newburyport, Rev. Mr. Campbell's Soc., to const. Mrs. Sarah Kimball and Mrs. Mary Parker, L. M.,	60 00
Rowley, Rev. Mr. Pike's Soc.,	50 90
Franklin Co., H. M. S., S. S. Eastman, Treas.,	
Ashfield, Ladies' Assoc., \$16 20;	
Cong. Soc., \$18; a Lady, \$5,	84 20
Greenfield, First Parish, to const. Dea. Levi Stone a L. M., \$48 25;	
Second Cong. Soc., \$108,	151 25
Shutesbury, Fem. Benev. Soc.,	10 00
Warwick, Trin. Soc. Ladies' Assoc., \$15; Sun. Sch., \$7,	22 00
A friend,	9 00
Hampden Co., H. M. Soc., H. Brewer, Treas.,	219 45
North Wilbraham, Rev. Mr. Bowser's Soc., to const. Lorin Phelps a L. M.,	80 00
Springfield, Charles Merriam, \$168;	
South Ch. Ladies' Sew. Soc., \$143,	811 00
Other sources,	622 00
Harwich, Mrs. Mercy Rogers,	9 00
Holliston, Rev. Mr. Tucker's Soc., to const. Dea. Timothy Daniels a L. M.,	62 98
Malden, Samuel L. Gerry,	13 50
Marblehead, Rev. Mr. Lawrence's Soc.,	170 82

Millbury, Rev. Mr. Beach's Soc.,	77 36
Oxford, Ladies' Benev. Sew. Circle,	15 00
Phillipston, Rev. Mr. Perkins' Soc.,	43 00
Plymouth, bal. of Coll.,	8 00
Sandwich, Trin. Ch.,	10 00
Wareham, a friend,	8 00
Washington, C. S.,	5 00
West Needham, Cong. Ch. and Soc.,	10 00
Whitinsville, Rev. Mr. Clark's Soc., to const. Joel Smith, Sylvester F. Morse, and Caleb T. Chapin, Life Members,	190 00
Wilmington, a friend,	10 00
	<b>\$2,513 62</b>

*The Connecticut Missionary Society acknowledges the receipt of the following sums to July 15, 1852. E. W. PARSONS, Treasurer.*

Andover, Coll., by Mr. Sprague,	27 00
Bridgewater, by Rev. D. Williams,	14 00
Bristol, Gent., \$124 70; Ladies, \$65 75, by H. T. Cooke,	190 45
Canaan, Second Cong. Ch., to const. Rev. Mr. Wittlesey a L. M.,	47 00
Canton, Cong. Soc., by E. Hosford,	63 12
Danbury, Second Cong. Ch.,	7 00
Eastbury, by Rev. A. Snow,	10 00
East Hartland,	5 00
East Lyme, Cong. Ch. Coll., by F. Gridley,	10 00
Ellington, Cong. Ch., in part,	69 13
Enfield, H. M. S., A. King, Treas., \$120; H. B. K., \$10,	130 00
Exeter Coll.,	9 72
Farmington, Dr. Porter's Ch. and Soc., by S. Hart,	240 81
Glastenbury, Coll., by Rev. J. A. Smith,	96 00
Grassy Hill,	8 00
Hartford, Timothy Williams, to const. Mrs. A. Hale a L. M., \$90; S. King, \$2; A. Sage, \$2; Miss Bennett, \$1,	35 00
Center Ch. and Soc., by J. Warburton,	1,014 87
North Ch. and Soc.,	513 46
South Ch. and Soc., by H. L. Fuller, of which \$100 is from A. W. Butler, to const. James H. Stevens, Henry L. Fuller, and Melvin B. Copeland, Life Members, and \$50 is from D. F. Robinson, to const. E. Beecher Preston a L. M.,	480 27
Hitchcockville, by Rev. L. H. Barber, in full to const. L. D. Benham, and in part to const. A. P. Cleveland, L. M.,	20 00
Litchfield South Farms, by D. L. Parmelee,	54 04
Manchester, First Ch., by F. T. Perkins, to const. S. R. Dimmock a L. M.,	125 00
Milton, Willis Gibbs, \$1; bequest of Dea. Amos Bishop, dec., \$50,	51 00
Newington, Mrs. Mary W. Stoddard, L. M.,	80 00
North Stonington Ch. and Soc., by Rev. M. N. Morris,	56 75
Rocky Hill, Ch. and Soc., to const. Dea. Thomas D. Williams a L. M., by Rev. Mr. Rockwood,	86 00
Salem,	5 00
Southington, Cong. Ch. and Soc., by T. Higgins,	310 12
South Mansfield Ch. and Soc., Coll.,	43 50
Suffield, estate of Mrs. Mary King, dec., by Rev. A. C. Washburn,	9 00
Unionville,	50 00
Voluntown and Stirling, by Rev. J. Allen,	18 50
West Hartland, by C. G. Goddard,	8 00
West Stafford, Coll.,	85 00
West Suffield, Cong. Soc., Coll., to const. John O. Sheldon, and in part to const. O. W. Kellogg a L. M.,	50 00
Westville, Coll.,	64 23
Wethersfield, First Soc. Coll., by Deac. Stillman,	29 70
Windsor, Cong. Soc. Coll., to const. Mrs. Mary C. Leete and William A. Baker Life members,	61 09
Windsor Locks, Ch. and Soc., to const. Dea. A. B. Woods a L. M.,	50 00
Wolcott, T. Bailey, to const. Rev. A. C. Beach a L. M.,	40 00
	<b>\$4,125 65</b>

# THE HOME MISSIONARY.

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Go, . . . . . PREACH the GOSPEL, . . . . . *Mark* xvi. 15.

How shall they preach except they be SENT? . . . *Rom.* x. 15.

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**Vol. XXV.**

**OCTOBER, 1852.**

**No. 6.**

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## The American Church.

THIS is the general title of a Discourse by Rev. LEONARD BACON, D. D., of New Haven, Ct., preached in the cities of New York and Brooklyn during the season of the Anniversaries, in May last, in behalf of the American Home Missionary Society. This able discourse, listened to with profound interest in the delivery, is now published by the Society, and will be read with instruction and pleasure by all intelligent observers of the causes operating so auspiciously in this country, to work out the great problem of a truly Christian Civilization. It is founded on Titus, 1: 5.—*That thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee.* This, and other passages of the same sort, the preacher considers as describing “one essential point in the primitive propagation of the Gospel.” His view is concisely given in the following introductory paragraph, designed to unfold the import of the text:

In the great island of Crete, Paul seems to have labored in person; and he seems to have been interrupted and called away before the ordinary plan of his operations had been carried out. Some arrangements were still wanting, which Titus was expected to supply. In every town or local community where converts had been made, he was to organize the Christian fellowship by instituting elders, the proper officers of a stated worshipping assembly. In other words, the work for which the Apostle had left him in Crete was that of constituting local churches, and so completing the introduction of the Gospel there. The same thing was done wherever the Apostles performed their office. By the establishment of Churches—local Christian societies for worship and for religious instruction and discipline—Christianity became something more than a matter of individual opinion, conviction and experience; something more than a merely domestic influence, hallowing in God’s name the relations of household love and duty; something more than a new element infused into literature and philosophy, and taking effect upon the progress of human intelligence from age to age. It became an incorporated and organized religion, with its own arrangements and institutions for self-perpetuation, and for aggressive influence. Christianity, establishing itself in local churches, became a new and social institute within the State, yet not of it; a new order and form of

human association, with an independent life of its own, and yet connected by a relation of constant action and reaction with that old order of things into which it had been cast.

In this connection, Dr. Bacon adverts to the work in which this Society is engaged.

The American Home Missionary Society devotes itself to a work of the same kind as that for which Titus was left in Crete. It has for its own special department of effort, on the broad field of christian activity in our country, not merely the work of diffusing christian knowledge, not merely the work of winning individuals to faith in Christ, not merely the work of multiplying and sending abroad the living preachers of the Gospel, but the work of planting Christianity as an organized religion and an organizing power. Books, however excellent, and however profusely distributed; the itinerant and desultory preaching of the Gospel, whether by book-venders and tract-distributors, or by professional and authenticated ministers of the word; Sunday-schools with their apparatus of libraries, teachers, and traveling missionaries, may coöperate powerfully for the advancement of christian knowledge and experience; but such efforts, if they are all, work no organic change in society. Another kind of effort must accompany them, or follow them, to "set in order the things that are wanting," or else, so far as permanent influence is concerned, their labor is in vain.

Allow me to say, in this place, that, in respect to ecclesiastical arrangements, the Home Missionary enterprise, as represented by the Society for which this service is performed, is not a sectarian undertaking. It attempts nothing more than to establish local churches—churches in the New Testament sense of the word—organized parochial societies of christian people, for the support of public worship, and for the various duties of christian neighborhood and communion. With the internal arrangements of these churches for the management of their own ecclesiastical affairs, with the relations which associated churches may see fit to establish among themselves for the sake of mutual recognition and intercourse, or of mutual helpfulness and authority, it does not intermeddle. The particular church may or may not conduct its own affairs on purely democratic principles; it may or may not incorporate itself with some larger and more comprehensive organization; the Home Missionary Society does not concern itself with such questions. The plan of our great charity is essentially opposed to the denominational or sectarian spirit. So long as the churches which it plants, or which it aids in the period of their weakness, are evangelical in worship and doctrine, holding that view of the christian system of which the word *evangelical* has become, in modern times, the recognized and current designation; so long as they are essentially self-governed, and not priest-governed; so long as they do not formally exclude from fellowship with them the great body of churches on which this charity depends for its resources, so long it cares not what regulations and arrangements, or what denominational standards may be adopted by any particular congregation. It has to do, not with the extension of organized sects or denominations, but only with single churches, local churches. As a purely American institution, called into existence by an exigency in the growth of this great American people, and operating to extend the dominion of Christ over all the territory of our Union, it devotes itself to the one work of setting up Christianity in the form of local christian churches, that shall operate from age to age upon the character and destiny of the countless millions of our population.

Here the subject of the discourse opens, which is more fully stated thus:

THE CHRISTIAN INSTITUTION OF LOCAL CHURCHES, AS RELATED TO OUR AMERICAN CIVILIZATION.

The first position taken is, that "religion, embodied in religious institutions, is an essential and potent element in every form of civilization." Next the preacher calls to mind "the distinctive characteristics of our American civilization," and shows by a few great outlines, "how it differs from the civilization of other ages, and from the existing civilization of other countries." The substance of this portion of the discourse may be readily apprehended by our readers; but a single passage, touching the manner in which the vast immigrant population coming to our shores becomes speedily Americanized, is too beautiful to be withheld.

We see an unparalleled diffusion of intelligence and of the spirit of inquiry and free thought, stimulated continually by the genius and working of our political institutions. We see twenty five millions of people, spread over a territory of various and boundless resources, and trained to the habit of relying on themselves rather than on the government for guidance and control, and of exercising their own faculties of thought and private judgment on matters of public, not less than private interest. We see this teeming population increasing every year by a stupendous immigration from all regions of the ancient world; the immigrant myriads bringing with them from beyond the ocean their own languages and fashions, and their own forms of religion or of irreligion, yet mingling with the mighty mass, unable to resist its tendencies, and slowly but surely losing their foreign peculiarities,—as the waters of the Mississippi, poured into the Gulf and the Atlantic, and slowly mingling with the rolling tides, lose their freshness, deposit the soil that they have brought from distant plains and mountains, and are gradually lost and undistinguishable in the world-embracing ocean, without discoloring by one shade or turbid stain its boundless azure.

After illustrating these topics, Dr. Bacon takes the position, that "in our country, and under our social and civil organization, the strength of free and Protestant Christianity, considered as an organized religion and an organizing power, must reside in local and self-governed churches." This is established, first, by a reference to the identity of Protestant Evangelical Christianity in this country, in its beginning and growth, and its present position and influence, with the origin and progress, the prosperity and efficiency of local churches,"—and, second, by the fact, that "in all ecclesiastical organizations within the scope of our American civilization, there is a steady tendency towards the increase of what we may call the parochial element in ecclesiastical order, as opposed to the element of consolidation."

Our remaining extracts will be taken from the first of these illustrations, and from the concluding sentences of the discourse:

It is worthy of notice that the history of the origin and progress of christian institutions in this country, hitherto, is almost wholly bound up in the history of the origin and growth of local churches. In New England, as you are well aware—which has had, by its religious and political institutions, and by the character which those institutions have wrought into its people, so wide an influence upon the political and religious organization of the country as a whole—the institution of local churches, self-constituted and self-governed, was at first the end for which every thing else was instituted. The Puritan emigration from old England was an emigration for the express purpose of founding in the wilderness local, separate, independent churches, which should control the founding of every thing else; and around which, as so many distinct centers of vital power, there should arise the laws and magistracies, the order, the industry, the justice, the popular virtue, the universal education and intelligence, the frugal plenty, and all the stern and saintly beauty of a Puritan civilization. Whatever there is in New England that warms the heart of the New Englander with glad and reverent affection at the thought of her gray rocks and



green hillsides, when his filial regards turn eastward from the prairies, or from beyond the Rocky mountains,—is most intimately associated with the influence of these New England churches. Whatever errors there may have been in the ancient legislation there, whatever violations of the principle of religious liberty, whatever unwise attempts to make men religious, and to keep them in the right ways of thinking by the force of law, there was never in those Puritan commonwealths a centralization of ecclesiastical power; never a priestly corporation independent of the people; never any religious organization higher or stronger than that of local churches; and at this moment all the embodied and organized religious influence there, is summed up in the fact, that in every township, and in every parochial district, the local church is present, the organized congregation of free christian men, the self-governed christian society, with its stated worship, with its house of prayer, with its teaching ministry, and with all its apparatus of instruction and influence.

But I would not be understood as speaking of that particular form of church-order which is called Congregationalism, or as claiming for the churches thus denominated a special advantage, in this respect, over churches bearing other names. What was the origin of Presbyterianism on our soil? It did not begin here, as it began under the hands of the Reformers in Scotland, in a General Assembly, distributing and parceling itself out into synods and presbyteries, and ending in the organization of parochial arrangements. On the contrary, it began in local, separate, Presbyterian congregations, each with its own arrangements for worship, discipline, and the ministry of the word; and it was the voluntary confederation of congregations previously independent of each other, which gave being to presbyteries, synods and general assemblies. So with other churches of similar faith and order, but of a different genealogy—the Reformed Dutch, the German Reformed, the Lutheran,—trace their history back to its earliest sources, and, in each instance, you find a particular congregation in one place, and another particular congregation in another place, and then another and another, till at last these many congregations, drawn together by special affinities of faith and order, of ancestral feeling and perhaps of language, are confederated for mutual helpfulness in classical and synodical assemblies. But in all these instances, and even in others which are very unlike to these in some respects, but of which I could not speak without entering into explanations which the limits of this discourse preclude, the strength of the organization, its efficiency in maintaining and extending the kingdom of Christ, and especially the efficiency with which it dispenses the Gospel, as a vital and organizing force in society, molding the character of the people, the efficacy with which it works to carry into households, and into the experience of individual souls, the light and life of holiness, must be found, not in its supposed or attempted centralization of power, but in the strength, the number, and the spiritual health and activity of its local churches. And to a thinking, generous, christian mind, the value of all these ecclesiastical confederations, by whatever name they may be called, and whatever may be the theory on which they are constituted, lies in their ability to subserve the true interests, and to promote the legitimate efficiency, of parochial churches, and to provide for the multiplication of such churches in a just proportion to the wants of the population. The presbytery, the consociation, the classis, the convention, the synod, is for the churches; not the churches for it. Its strength is not in itself, but in the churches whose confederation has created it. Its value is measured exactly by what it contributes to their edification and efficiency. If the churches which it includes are, by virtue of their relation to it, more peaceful, more prosperous, more potent in their local influence, then it answers a legitimate and important purpose, and deserves to be honored accordingly. But if, instead of this, the churches gather from it only a thorny harvest of strife and debate; or if it becomes a mere arena for feats of

logical and theological gladiators, then let Diotrephes admire it and rejoice in it as he may, it answers no good end, and forfeits its right to existence.

Under the last head of the discourse the preacher presents a graphic and delightful picture of the results of our entire system of social organization, including both the political and the religious element, in their natural harmony and mutual dependence. With an eloquent and forcible allusion, then, to the blighting effect of an opposite system upon all this, as seen in the spiritual despotism of the Papal Church, and to the "gigantic efforts which that system is making to achieve for itself the dominion on this hallowed soil," he thus concludes:

With such an enemy working against us—an enemy so powerful in his resources, so unwearied in his diligence, and so deadly in his hostility to all that we value for ourselves, or hope for in behalf of our children, and our country, and the world,—we are to "set in order the things that are wanting," and to spread the organized form and the organizing spirit of free and pure Christianity, from beautiful New England, from this imperial New York, from the Atlantic shore adorned with cities to which the commerce of the world brings riches, westward through the disappearing forests, westward over the prairies, westward still, beyond the mountains so soon to be pierced and threaded by the iron path of commerce, westward even to where our remotest west, in its golden pride, looking forth upon the Pacific, confronts the farthest and eldest orient, and is already making China and India tributary to the greatness of its future. How inspiring is the thought of effort and achievement in such a field! "Time's noblest empire," with resources that shame the riches of the world, with capabilities of power and progress that defy all calculation, and with a position of preëminent grandeur, in relation to the destinies of the human race, is to be saved from the dominion of darkness and of sin, and is to be filled with the freedom of the sons of God!

This, then, is the work of the American Home Missionary Society. It undertakes to carry the Gospel with all its quickening and sanctifying influences, the Gospel, with its institutions and social order, the Gospel, not only as the offer of divine grace to the individual soul, but also as an organizing power in the commonwealth, through all the length and breadth of this great empire. Wherever it goes, it puts its hand to the foundation, and helps to shape the structure of society. It does not merely scatter the seed of the word here and there in the wide and tangled wilderness, its work is to subdue the wilderness, to spread new order over its neglected vastness, to change its gloomy waste into the garden of the Lord. Where various currents of population, from the north and from the south, from the old world and from the new, with habits and tendencies as diverse as their origin, meet to mingle and be confounded, it sets up in that confusion of influences an organic self-perpetuating force that shall act upon unborn generations; and where the pioneer might, perhaps, have left to his posterity an inheritance of barbarism, it spreads over the subdued and renovated soil the light, the bloom, the living and perennial beauty of a christian civilization.

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### General View of Missionary Fields.

#### IOWA.

<p>This State, lying between the Mississippi and Missouri rivers, has been beautifully called the "Mesopotamia of the West." It has sprung up as if by magic, and taken its</p>	<p>place in the constellation of republics. The rapidity with which its settlement has been effected is truly astonishing. Twenty years ago, the first strip of Indian territory, the "Black Hawk Purchase," extending</p>
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about forty miles in width up and down the Mississippi, was ceded by its aboriginal occupants to the white man. Up to that time not a solitary white inhabitant was there, save a few scattered Indian traders and Canadian French. In 1837 another strip, twenty five miles in breadth was purchased; and in 1842, the remaining area, extending to the Missouri, and embracing 15,000 square miles, was peaceably relinquished to the Government by the Sac and Fox Indians, in exchange for other lands south and west of that river.

The settlement of this new territory, which commenced in 1833, went on with greater rapidity than that of almost any other portion of the West. During the two years previous to its organization as a Territorial Government, the population mounted from 10,531, to 22,859; and at the end of two years more, in 1840, it had again nearly doubled. Iowa became a sovereign State in 1846; only fourteen years from the date of the first Indian purchase.

A peculiar interest has attended the progress of Home Missions in Iowa from the first. So rapid was the increase and spread of population, that it was impossible at first to implant religious institutions there in any ratio corresponding to its growth. Great obstacles were encountered, too, from the character of some of the influential portions of the early emigrants to the Territory. It seemed as if the ruler of the spirit of wickedness had determined, by a strong preoccupation, to take and hold possession of this virgin soil. Not only Romanism, whose legions are everywhere present, but Mormonism, and Infidelity in its most rancorous forms—the atheism and blasphemy of Abner Kneeland—rushed in, in organized battalions, expecting here to forestall Christianity, and entrench themselves in perpetual defiance of the Prince of Peace. There were also Campbellism and other fanatical errors, under the name of religion, scarcely less difficult to be contended with, in seeking acceptance for the pure and searching truths of the Gospel.

In 1837 the first Congregational minister commenced preaching in Iowa; but he remained only a few months. During the ensuing season a Presbyterian minister was located at Fort Madison. One Methodist preacher had been in the Territory for some

time, and perhaps some of other evangelical denominations. Only six missionaries had been sent into Iowa, by the American Home Missionary Society, previous to 1843. But now the loud and oft repeated appeals of the Society in its behalf were heard and nobly responded to. In September of that year a band of young men at Andover, consisting of eleven members of the Senior class, who had devoted themselves with one heart to missions in this destitute field, received their instructions in the chapel of the Seminary. To this number two were added, by their own desire, from other institutions; and on the 2nd of November, having arrived in Iowa, this company were set apart to the work of the ministry, at Denmark, in Des Moines county. From this time the Home Missionary work received a new impulse in this State. Although much land remains to be possessed, yet Protestant Christianity has been established here; and the most important centers of influence are occupied by true and faithful ministers of Christ. In 1844, the year after this missionary band arrived, both Joe Smith and Abner Kneeland died; and with them the glory departed from their boasted systems of anti-christian philosophy and freedom. From that time a general progress has been made in all the moral movements of society. The observance of the Sabbath, the cause of temperance and social order, the interests of primary and public education, have all been steadily advancing. Those who have these and other great interests of the church and the commonwealth at heart, now find their numbers relatively much increased; and are conscious of possessing a greatly augmented power, from the more general concurrence of all classes of the people, in their principles and measures. This is true, notwithstanding there is so much of ignorance and evil yet to be deplored.

#### Present State of the Missions.

During the last year this Society sustained 50 missionaries in Iowa. Besides these there are eleven other Congregational ministers in the State, six of whom are wholly supported by their own people. There are 10 settled pastors, all of whom have once been missionaries of this Society, and five are so still.

There are in Iowa 71 Congregational and Presbyterian churches, containing about 2,600 members. Five of the Congregational churches are composed of Germans, and one of French. Six new churches were gathered during the last year. Twenty nine houses of worship have been dedicated, and ten others are in process of erection.

#### **Benevolent Contributions.**

The churches of Iowa are already beginning to return into the treasury of the Lord the fruits of what has been bestowed upon them. They contributed last year to the different benevolent objects, something over \$2,800. The Congregational church at Dubuque stands second only to the 2nd Presbyterian church in Chicago, in the northwestern district of the American Board, in the amount of its contributions to that object.

These statistics are given from the last annual report of the Agent of the Society in this State, Rev. Julius A. Reed; from whose communication the following extracts will be perused with interest.

#### **Revivals.**

Revivals of religion have been enjoyed only to a limited extent during the year under review, but conversions have occurred in many of the churches. In the German churches at Garnaville, Tipton, Iowa City and Todseborough, several have been converted, and those feeble churches have been much encouraged and strengthened thereby. The churches at Denmark and Montrose have been highly favored; with them the past year has been a year of mercy. But we have reason to humble ourselves before God, and prayerfully inquire why he so hides his face from us.

#### **Outward Prosperity.**

The churches, however, have been prosperous externally. They are increasing slowly in pecuniary strength; they are building meeting-houses; also prayer-meetings, monthly concerts and Sunday schools are maintained with more constancy and efficiency; and the question, we trust, is settled, with respect to most of the churches which the Society is aiding, that they will become permanent and influential.

#### **Instrumentality of this Society.**

All that has been accomplished for Christ in Iowa, by our denominations,

has been done under the fostering care of the American Home Missionary Society. All but four of the 61 Congregational and New School Presbyterian ministers who are laboring in various capacities in this State have been aided by that Society, and all but two of the 71 Congregational and Presbyterian churches which have been organized, have been maintained by it. We are confident that if left to themselves our churches would not have attained their present strength in half a century. We are led to admire the piety and good sense of the Puritan fathers, who would not suffer a colony from Boston to emigrate to Newtown, till they could take with them a minister of the Gospel.

#### **Remaining Destitutions.**

In Iowa there are 100 counties. In June, 1850, the population in 45 of them ranged from 338 to 18,930. The least populous of these 45 counties, we may now safely say contains 500 souls. Two of these counties are supplied by the missionary of another Society. Only 26 of these remaining 43 counties have resident missionaries; 11 others are occasionally visited; leaving 6 counties, each of which would be a sufficient field for a missionary, wholly unprovided for. The labors of your missionaries are virtually confined to 28 counties; so little labor is expended upon other counties that it does little good, and we may say that there are 17 counties, containing from 500 to 5000 inhabitants each, besides 6 other counties containing some hundreds of inhabitants, for which we are doing almost nothing. There are now needed, to supply fields where churches are already organized, 8 missionaries, and 7 more are needed to enter new and promising fields. These destitutions we fear are destined to increase faster than they are supplied. The emigration to Iowa during 1851, according to a statement recently made on the floor of Congress, was 60,000; and we believe it will be as great annually till 1860.

#### **Physical Resources soon to be Developed.**

The soil of three quarters of the State is superior to that of the best river lands in New England. Lead abounds in some parts of the State, and coal is found throughout half its extent. The ratio of mortality is little more than half what it is in Massachusetts, and according to the late census it is the third State in the Union in point of healthfulness. It is bounded on the east and west by the two largest rivers in the Union, and is inter-

sected by the Des Moines, which will soon afford slack-water navigation to the heart of the State. It is confidently expected that a railroad will be built in a few years, across the State, connecting these three rivers. A railroad is already constructed half of the distance from Chicago to Dubuque, and another from Chicago to Rock Island, is now under contract to Peru, both of which will be completed in two years. The attention of emigrants is turned by these circumstances to Iowa, and the population of this State must increase more rapidly than ever. If its annual increase continues to be as great till 1860 as it is estimated to have been the last year, it will then amount to 750,000; and if it is only half as great, it will amount to 500,000.

#### One Hundred Ministers Needed.

We now need 70 laborers to reap these fields which are already white to the harvest; and we really need one hundred ministers of the Gospel to care for all the waste places. In eight years we shall need twice that number. An annual increase of 18, making no allowance for deaths or removals, will be needed for years to come, which is about four times the net annual increase in our ministry for the last five years.

Thus the work of Home Missions is growing upon our hands throughout the whole west, and we should despair of final success, were we not permitted to pray to him to send forth laborers into the harvest to whom the gold and the silver belong, and in whose hands are the hearts of all men.

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### WISCONSIN.

This noble State embraces an area of 54,000 square miles, which is filling up, in almost every part, with an enterprising and thriving population. The more advanced settlements, occupying the southeastern sections, adjacent to Illinois and along the border of Lake Michigan, are becoming compact and populous places; increasing faster, at present, however, in population, than in wealth which can be consecrated to the support of religious institutions. The mining region on the Mississippi below the mouth of the Wisconsin, is receiving large accessions of laborers; and the extensive forests of valuable timber, lying farther north are being peopled with

hardy lumbermen and their families, in such numbers that they now begin to flow together in considerable settlements in the wilderness. Every portion of this fine region offers inducements of no ordinary kind to the occupancy of enterprising emigrants and adventurers from the older States. Wisconsin has had, and must continue to have a rapid growth, and the utmost exertion will be necessary on the part of the friends of education and religion, in order to meet in any good degree, the advancing demands of the people, for an intelligent christian culture. Happily this work was begun early and energetically in this new State; and there is, probably, no other part of the western field where the increase of ministers and churches, and the supply of the subordinate means of instruction which invariably follows in their train, has so nearly kept pace with the growth of the towns and villages, and the progress of every social improvement. The missionaries of the American Home Missionary Society were among the first to explore this important field, and, as one on the ground has said, "to mark it as a land of promise for Messiah's kingdom." In 1836, when the first missionary commenced his labors here, only a single organized church existed among the white inhabitants of the Territory.

The following extracts from the annual report of the Rev. Dexter Clary, Agent of the Society in Wisconsin, transmitted to the Executive Committee in March last, will give the reader the means of understanding, in some degree, what has been done, and also what remains to be done, in carrying out the purpose of these evangelical labors.

#### Labors of the Agent.

As to my own labors the past year, I find by reference to my journal, that I have traveled 3859 miles, preached 78 sermons, made about two hundred visits, including calls on ministers to consult and advise, attended 12 conventions and ecclesiastical meetings, received and distributed 16 boxes and barrels of clothing, &c., to missionaries, and performed an indefinite amount of miscellaneous labor in the various departments of my agency duties. I have completed a general survey of my field, except the region of Fox river.

north of Appleton, the pinery, and the country on the Mississippi and its tributaries in Wisconsin north of Prairie Du Chien. Those parts I hope to visit next summer.

I have acquainted myself with the condition of nearly all the churches and particular localities of interest where there are no churches in our connection, and am personally acquainted, I believe, with every minister in the State.

#### Statistics of the Churches and Ministers.

Wisconsin is divided into 39 counties, in most of which we have churches and ministers. The following statistics I have prepared with considerable care, and I believe they are in the main, if not in every particular, correct. They may be more full than you care to receive, as they include not only the missionaries and the churches aided by the Society, but also, all the N. S. Presbyterian and Congregational churches and ministers in the State, with the Welsh and Germans dependent on the Society. Yet they show the state of things in Wisconsin.

The following statistics are compiled chiefly from the report of the Agent.

The whole number of N. S. Presbyterian and Congregational churches reported last year, was 126. The number organized the past year is 15. The Welsh have 12 churches and the Germans 6; making the whole number of churches connected with the Presbyterians and Congregationalists in the State, 159. These churches contain about 5,400 members, including the few Welsh and German churches aided by the Society. More than 100 of the churches in Wisconsin were organized through the agency of the American Home Missionary Society, and nearly all in the State have been assisted by its funds. Fifteen have already passed through the period of their dependence, and become able to sustain their own pastors. Eighty four missionaries were sustained, in this State, by the funds of this Society during the past year.

The whole number of ministers in the State, including those employed as Professors, Teachers and Agents, is 132. Among these are 6 Germans and 8 Welsh. Only about 106 ministers in Wisconsin are steadily occupied in supplying the churches; and there are thirty or more churches in different parts of the State, which are des-

titute of stated preaching. Many settlements, also, where no churches have been formed, are entirely unsupplied, or enjoy only the occasional labors of missionaries settled in the neighborhood.

#### Condition of the Churches.

In general the churches are prosperous. Much harmony and peace prevails. In 19 of our churches there have been revivals of religion, including those now in progress, and varying in extent and power from gentle refreshings to copious showers. Gospel truth is making decided progress in the State, amid all the opposing elements of sin and Satan.

There is considerable financial depression at present, owing to repeated failures of the wheat crop, and the emigration to California. Consequently the applications for missionary aid are greater and contributions less. Change for the better is looked for. The vast resources of the country, and the energy of the people will soon repair the losses sustained.

The churches need your help. With few exceptions they are in their minority, and many are even in their infancy. Having come into being through the instrumentality of the Society, they depend on you for a time, as children do on their parents, for support. Yet they are looking forward to the dignity of manhood, and a few years of prosperity will place them in a condition to support themselves and to extend aid to others.

We think it true policy for the Eastern churches to sustain the feeble churches and missionaries in the West. I have said that the churches here are the offspring of those of the East. So I may say of the Western States in relation to the Eastern; and we need, as a young community, that moral training which the East can give us, and which it is their interest to give us. We are having a large and rapid growth; the spirit of a young giant animates us; we shall one day be stronger, if not wiser, than our fathers. And if we reach our manhood without the moral training which you can give us, who can tell what power we shall wield for evil to Christianity and to our common country? Aid, then, these feeble churches and their missionaries, and send us more men of God, so that the Gospel may mold our whole character and fit us to be strong for the right, to guard and foster our own best interests and our country's also.

We have many young men, and every year adds to the number, who might be useful in the ministry. Our churches

cannot and ought not always to rely on those at the East for ministers. We have Collegiate, and may have Theological Institutions; and with continued aid for a few years we will endeavor to raise up among us ministers for ourselves and for others also.

#### Character and number of Missionaries needed.

As to their character, men are needed who will make large "claims" for Christ in the newer portions of the State. In the northern counties there are great destitutions. For example:

Washington Co. has not one minister in our connection; Manistowoc Co. has but one, Brown Co. one, Outagamie one, Waupaca, Waushara, and Portage Co.'s together but one, Adams Co. none, La Crosse one, Bad Axe, and Crawford Co.'s none, Richland one. Yet in these counties there are many settlements of New Eng-

land people; villages are springing up, farms are under cultivation, and an extensive lumber business is carried on. The report of the Committee of Public Works in the State shows that 73½ millions of feet of lumber have been produced the first year, exceeding by 24 millions the quantity produced the preceding year. The people there need the Gospel, and such men are wanted as will break up the fallow ground of sin, and like John the Baptist in the wilderness, say to the people, "Prepare ye the way of the Lord." Great numbers of professors of religion are located in these regions, and ministers are wanted who will go after the "lost sheep of the house of Israel." In a word, such men are needed as most of your missionaries in Wisconsin are. As to their numbers I need only say abundance of work can be furnished for all who will come.

## Intelligence from the Missions.

### MINNESOTA.

*From Rev. E. D. Neill, St. Paul, St. Croix Co.*

#### Interesting Donation.

It is with great pleasure that I report a donation to the funds of the Society from the Oak Grove Presbyterian Church. This is the old *Fort Snelling Church*, which was organized before the city of Milwaukee and other large places in Wisconsin sprang into existence. Since I have labored in Minnesota, different members of this church have transmitted, through me, about *two hundred dollars* to the Home Missionary Society.

The following extracts from a letter of Rev. G. H. Pond, Pastor of the church, may perhaps be perused with interest, by some of the readers of the Home Missionary:

"I herewith transmit, through you, to the Home Missionary Society, twenty five dollars, which was lately contributed for that purpose, by the little Oak Grove Church and Congregation, of the Dakota Mission, which, you may be assured, is accompanied by the earnest prayers of this church for the success of the Home Missionary enterprise."

#### The Foreign becoming the Home Field.

Especially do we feel a deep interest in the operations of the *Home Missionary* in this Territory at this time, as he will very soon have possession of the same region of country, in which the *Foreign Missionary* has, for seventeen years, labored in behalf of the Dakotas, and gathered so little "fruit unto eternal life." As blind worshipers of "four-footed beasts, and creeping things, and fowls of the air," wrapping still more closely about themselves the filthy garments of savagism, recede before the advancing host of Mammon's votaries, may the well-directed efforts of the Home Missionary be rendered efficient by the mighty energies of the Divine Spirit, and win the Territory to Christ!

#### History of the Church at Fort Snelling.

The following statements concerning the history of the Oak Grove Church, may not, perhaps, be uninteresting in this connection.

On the 4th of June, 1835, this church was organized by the Rev. Thomas S. Williamson, at Fort Snelling. The persons of whom it was composed were the families and associates of Messrs. T. S. Williamson and J. D. Stevens, Missiona-

ries of the A. B. C. F. M. (the latter is now a Home Missionary in Wisconsin), Colonel (then Captain) G. Loomis and family, Henry H. Sibley, S. W. and G. H. Pond, and eight soldiers, who had during the previous winter been hopefully converted to the faith of the Gospel, through the blessing of God on my efforts at Fort Snelling. The church continued under the pastoral care of Rev. J. D. Stevens, who was stationed at Lake Harriet, until the summer of 1839, during which time three persons were added by profession. In 1840 the Rev. S. W. Pond was elected Pastor. While he filled the office three natives were received into the communion of the church on the profession of their faith.

The following extract is from the records of Dec. 26, 1849. "The Rev. S. W. Pond, former Pastor of this church, having removed from this place, one of the Ruling Elders having withdrawn himself from us, and the other (G. H. Pond) having been ordained to the Gospel ministry, by a committee appointed by the Dakota Presbytery, a meeting was called at the residence of Philander Prescott for the purpose of re-organizing the church at this place." \* \* \*

"Colonel G. Loomis, U. S. A., and P. Prescott were elected to the office of Ruling Elder." \* \* \*

"G. H. Pond was chosen Pastor, and, on motion, the church was called the Oak Grove Church."

"Since that period two men have been received to the fellowship of the church on profession."

#### Progress of Civilization Westward.

Within a few weeks the treaties for the Dakota lands have been ratified, and where we used to see the smoke issuing from the skin lodge of the savage, we already see rude board shanties, with families living therein, and washed clothes hung out to dry.—a sure sign that civilization is there. Within a week the first horse ferry boat has commenced her trips across the Mississippi, at this point; and a steamboat owned in this place has commenced running up the Minnesota to the junction of the Blue Earth River, 150 miles above Fort Snelling. Already one of the families of my church has emigrated to the Indian Country, and soon we shall hear the cry, "Come over and help us!"

As the first of the Home Missionary land in this Territory, I feel a deep responsibility resting upon me, to make provision for those who will soon come in

and occupy the old mission stations of the Dakota Presbytery; and never have I more felt the need of guidance from above, and the prayers of my fathers, in the ministry, that I may prove a wise master builder, and lay a permanent foundation upon the rock, Jesus Christ.

#### IOWA.

*From Rev. John Summers, Potato Hill, Benton Co.*

#### From the Frontier.

This missionary commenced his labors in this remote and destitute portion of Iowa, in January last, and has shared largely in the trials and difficulties peculiar to the frontier settlements.

There are six different settlements in this county where I now preach stately on the Sabbath. I divide my Sabbath morning labors equally between Fremont and the neighborhood where I reside; and my afternoon labors between the other four neighborhoods, one of them two miles distant, and the others from five to six miles from the above named places. In nearly all of these settlements the only preaching they have is what I am able to give them. My meetings still continue to be well attended.

#### Popular Expurgation.

There has been, however, and still is a large amount of immorality in some of the settlements. When I commenced my labors in this field six months ago, there was a gang of horse thieves living in it, whose depredations had long been a cause of annoyance and terror to the surrounding country, and whose immoral influence has been very injurious to some of the settlements. But, a few months ago, a large number of citizens said to belong to this, and a neighboring county, assembled for the purpose of lynching or driving them away. The thieves promised that if a reasonable time was given to them to dispose of their property, they would leave; and it is supposed that most of those who were actively engaged in the gang, have either left or will soon leave.

#### Political Meetings on the Sabbath.

The Sabbath day is much desecrated among us. Political meetings have been held at Fremont on the Sabbath. And but recently a meeting of the citizens of



that place was called, to take into consideration the propriety of having (as it was termed) a Sunday school celebration on Sabbath, the 4th of July, and to appoint a person to read the Declaration of Independence, and another, as Orator of the day. I requested that the celebration might take place either on Saturday or Monday; but I was told by one of the leading men of the place that if the Sabbath was not a suitable day on which to celebrate the 4th of July, it was not a suitable day on which to preach the Gospel. I then urged some of the friends of the school, and of the Sabbath, to attend the meeting, and exert their influence to have the celebration take place on some other day. This they did, and Monday was appointed instead of the Sabbath.

He next speaks of the great prevalence of intemperance in the community, and relates an instance in which, under the influence of passion produced by intemperance, a husband made a murderous assault upon his wife, "to whom, one year ago, he was kind and affectionate."

From what I have already stated, you will perceive how important it is that this people should have the Gospel preached unto them. Truly the friends of the Redeemer here have cause to be thankful for the aid which they have received from the American Home Missionary Society. But for that Society this inviting field of missionary labor would still be unsupplied.

#### What the Missionary is doing:

Since my last report we have commenced three Sunday schools in the county. Each of these schools has a library containing from 100 to 150 volumes of the American Sunday school Union's publications. The school at Fremont has three Bible classes of adults, and recently contributed for Sabbath school purposes \$15.50, ten dollars of which was to aid other Sabbath schools in the county.

At my request a committee was appointed by the Des Moines Presbytery to organize a Presbyterian Church at Fremont, the county seat of Benton County. The committee according to previous arrangements organized a church there, on the Sabbath, June 27th, consisting of nine members, four males and five females, all of whom are heads of families.

## WISCONSIN.

*From Rev. F. Lawson, Fulton, Rock Co.*

The labors of Mr. Lawson are divided between the church in Fulton and another infant church in Evansville. From each of these points as a center his more occasional efforts are extended to the surrounding settlements.

Our church is blest with as good a degree of prosperity as we can reasonably expect in the ordinary providence of God. At our last communion season, in July, we received an addition of seven to our little communion, for which we desire to "thank God and take courage." But our work is all new as yet. For about three years only has Fulton had regular preaching, so that we have not fully established (as in many places) what may be described as a religious influence, so as to make Sabbath-breaking unpopular, and "the sound of the rifle unheard." Yet I am cheered by the assurance that the number of attendants upon the worship of the sanctuary has more than doubled within the past few months.

We have three Sabbath schools within the bounds of the congregation, which are all superintended by a young man from New Jersey, whose assiduity is untiring in labors for the benefit of our youth. These schools are exerting a powerful influence for good, which, as bread cast upon the waters, shall be found after many days. They are well sustained by the children, if not by the parents also.

Our church, at my instance, have appointed the first Monday afternoon in each month as a season of prayer for the spread of the Gospel through the whole world, in our own midst, and in our own hearts. These meetings are refreshing and interesting. A goodly number of our scattered brethren meet on the occasion, leaving their business avocations to "come to the house of prayer." In all my visits among this people, I have observed that there is, after all, a strong moral sentiment, far more favorable to religion than in many places.

I have preached regularly three times every Sabbath (except four), since I have been in Wisconsin. On all appointments for preaching there is uniformly a good attendance. One of my appointments is among the Universalists. I feel encouraged to hope that there good will be done. Our meetings for prayer in the week.

are regularly attended by a few, with a degree of profit.

The church at Evansville is small in point of numbers, still they are a praying people. This church also have set apart the 2nd Monday of every month as a meeting for conference and prayer for the spread of the Gospel through the whole world.

This community is thoroughly committed to the temperance enterprise, and no intoxicating drinks can be procured here. If obtained, they must be brought in from a distance.

In this field, as well as in Fulton, the leading influences are Eastern. Men from central and southern New York are the old settlers. I look forward to the realization of good things here, with the blessing of the divine Spirit, so that God may be glorified and many souls be saved through Christ.

The disadvantage of which the missionary speaks, arising from want of age and maturity, to give a certain dignity and weight of influence to christian institutions, may very naturally impress itself upon the mind of one placed among the rising communities of the West; since this and other elements of the moral power of the Gospel in the social state, are as truly, though in a less degree, subservient to its restraining, and even its saving influence, as are the more immediate effects of the preached word. But this consideration strongly enforces the duty of doing, without delay, whatever may be done in the enterprise of Home Missions. It is indeed committed to this agency to build again the "old wastes," and repair the "desolations of many generations;" and this is one efficient and hopeful department of its labors. But how much more hopeful and effectual another great department, in which much the largest part of its means and energies are expended; wherein it goes before, and prevents the causes of these moral desolations, by supplying an evangelical influence to mold all the elements of Society while in its plastic state.

*From Rev. L. Foote, Delavan, Walworth Co.*

#### Attendance on the Word.

There has been no time, perhaps, since my coming among this people until now,

when the attendance on the Sabbath ministrations has been so *general* and apparently satisfactory, as during the last few months. Numbers are now constant listeners to the word preached, who seldom or never were seen at the house of God. It is sometimes difficult for all our congregation now to find seats on the Sabbath, and our people begin seriously (notwithstanding most of them are in debt) to talk about enlarging our house of worship. This I think will need to be done at no distant period. After all, we who have lived long at the West, have learned not to put *all confidence in apparent prosperity*, in a land where, like her "prairie winds," we are subject to sudden and never-ending fluctuations. The time will come, however, if right means are used, when general stability and firmness will form an important feature in the character of western men and churches; and when this is added to their indomitable perseverance, and the vast natural resources of the country, we shall no longer (with God's blessing) wonder where is the place of prosperity!

In addition to the increase of our congregation on the Sabbath, there has also been an increase in the numbers who attend our Sabbath school and Bible class; and now a new stimulus is given by the addition of nearly a hundred volumes to our S. S. Library, which our congregation have just purchased by contribution.

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## ILLINOIS.

*From Rev. Joseph Butler, Albion, Edwards Co.*

#### Report of an Itinerant.

On the first of October, when my six months commenced, I was on my return from Synod at Springfield. I turned aside to St. Louis, for the purpose of attending a Sabbath school Convention. Owing to circumstances, however, I immediately left for home, without staying to attend the convention, which I found would have detained me nearly a week longer from the direct business of my commission.

#### Labors in Effingham County.

I remained at home just to preach on the Sabbath to this now destitute church and congregation, and then set out for Effingham County, in order to assist in two protracted meetings in that very dis-

couraging field; and to attend another similar meeting with the newly organized and weak church at Long Point, Cumberland County.

The first meeting was held in a private house. It was attended with the blessing of God to some extent. Nine were added to the church by profession. This was twelve miles east from Ewington, the County seat. Eight discourses or more were preached in another branch of the same church, about ten miles south of Ewington.

At the meeting in Ewington, the Holy Spirit was evidently present, with his awakening and convicting influences,—if anxious countenances, tears, and serious conversation are indications of it; but there were no hopeful conversions while the meeting was in progress.

#### Humble Accommodations.

The same was essentially true of the third protracted meeting at Long Point. The meeting was held in a private house *without any window*, which, of course, rendered it very inconvenient. Besides this, two of the sons of a large family living within two or three rods of the meeting, were sick with the typhus fever, which also operated unfavorably for the meeting. We trust, however, that some good was done, even if no sinner was then converted. Some, who were left inquiring, may have been led, or may yet be led to the Savior. At the places of meeting already mentioned, we visited many families.

#### Visit to Vermillion and Iroquois Counties.

I then returned home, and preached on the Sabbath, and set out for Vermillion and Iroquois Counties, up the Wabash. My intention was to assist in several protracted meetings among the newly organized churches and destitute settlements in that wide northern portion of our Presbytery. But the severe cold and consequent difficulty of getting people together, especially on these large prairies, and the subsequent rains and wind, and also high water, prevented our holding regular *protracted* meetings. We preached, however, most of the evenings, at candle-lighting, and visited families when circumstances would permit, during the day. In Iroquois County, we made arrangements for organizing a Church.

During this quarter I have preached *fifty-nine* sermons in *ten* different counties, and traveled 830 miles, not reckoning my travel home from Synod.

Such "protracted meetings" as are herein described, in the circumstances of a new and scattered population, almost wholly destitute of the stated ministry of the word, if improved for the instructive and earnest enforcement of the truths of the Gospel, are doubtless to be approved. They are surely adapted, in some degree at least, to meet the pressing spiritual necessities of the people; and must have a tendency to awaken and nourish, rather than to pervert, a wholesome desire for the established ordinances of the Sabbath. Many, also, will be the gracious fruits of the Spirit, vouchsafed to those who wait, as in the primitive period of the Gospel, on these unadorned and simple "rites of our holy religion."

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## INDIANA.

From Rev. A. H. Scherer, New London, Howard County.

#### Light and Shade.

My labors during the last quarter have been attended with a good degree of interest. The attendance upon Sabbath preaching has been good, but during the week quite small. The Spirit of the Lord is working upon the hearts of the people at some of my stations. The young, especially, are becoming inquirers after salvation.

But I have many evil influences to contend with. The desecration of the Sabbath is, perhaps, one of the greatest evils prevailing on my field. The laws of the land, as well as the law of God, are trampled under foot by many that profess the name of Christians. Hunting, fishing and all kinds of sports, and even chopping fuel and doing the ordinary work of the week day, are practiced here in many neighborhoods; so that the man of God has his heart pained as he travels to and from the house of God on the Sabbath. Universalism and the "Rochester Knockings" are two of Satan's successful instruments here by which poor, ignorant souls are deceived. The temperance reform, however, is gaining ground, and scores of petitions have been sent to the legislature of this State, praying for a law to be enacted similar to that of the State of Maine, to protect our people from the evils of intemperance.

## MICHIGAN.

### German Mission at Detroit.

In many parts of the Middle, Western and Northwestern States, the Germans constitute, if not the largest, yet, in some respects the most important portion of our foreign population. As they incline, to a great extent, to retain their own language and literature, especially in the cities and large towns where their numbers are sufficient for the purposes of intercourse and business among themselves, they are not easily accessible to evangelical influences, even the Protestant portion of them, from the institutions of the Gospel by which they may be surrounded. So far as they are in the enjoyment of any religious privileges in this country, they are, for the most part, gathered into churches of their own. But the great body of those composed of the immigrants more recently arriving in America, are, like those in the father land, rationalistic in their views and formal in their worship, scarcely recognizing in practice the necessity of a work of grace wrought in the soul by the power of the Holy Spirit. There are among them, however, many experimental believers; and there are some godly men in the ministry, who are doing what they are able to bring the truths of the Gospel, in their purity and power, into contact with the masses of the German mind. Great interest must be felt by all Christians among us, in every form of effort which is employed for their spiritual instruction; but especially in the labors of missionaries among them of their own nation, who are themselves converted men, and whose aim it is to gather and build up churches upon the same evangelical basis with our own, to be composed only of members giving evidence of a spiritual renovation of heart, and bringing forth fruits meet for repentance.

The American Home Missionary Society the last year aided in the support of *thirty nine* such missionaries, preaching to German congregations in their own language; all of whom are men "well known and approved for their doctrinal views and experimental piety," whose desire and purpose it is strictly to adhere to the instructions of the Committee in requiring credible "evidence of regeneration by the

Spirit of God as a qualification for church membership."

Among the missions of this class, one of the most interesting and important is that named at the head of this article. The population of Detroit is now estimated at 25,000; of which more than 6,000 are Germans. The leading instrumentality in gathering the German Reformed Church in that city, to which the aid of this Society is now granted, was exerted by Rev. ABRAHAM BERKY; whose zealous and persevering devotion to the spiritual welfare of his countrymen in America, and whose eminent qualifications to minister to their instruction, with acceptance and success, have led to his recent appointment, by the Missionary Board of the Reformed Dutch Church, to labor among the German population in a destitute part of the city of New York. His place has been supplied at Detroit by Rev. CHARLES BECKER, who is also well approved as an able and faithful minister of the "grace of God which bringeth salvation." The church now embraces over sixty members, and will probably very soon be able to sustain its own christian ordinances. "The enterprise," writes Dr. Duffield, "in which Mr. Berky has been engaged, notwithstanding many difficulties and embarrassments, and chiefly those arising from the want of a place of public worship, has thus far succeeded beyond our expectations. The condition of the German population in our city is, at present, peculiarly favorable for efforts such as the church applying for the aid of the American Home Missionary Society, is now making."

### Origin and Progress of the Mission.

The following succinct account of the origin and progress of this mission, was published in the columns of the German Reformed Messenger, printed at Chambersburg, Pa., as communicated by a clergyman of that denomination who was present and took part in the very interesting services at the dedication of their house of worship, on the 23d of May last:

After Rev. A. Berky had, in the fall of 1849, made his missionary tour to Milwaukee and other portions of the State of Wisconsin, he returned as far as Detroit; and, at the instance of Rev. Dr. Duffield, he determined to commence labor-

ing as a missionary under commission from the American Home Missionary Society, in the latter place. Being a German Reformed minister, he set out with the determination of raising a German Reformed Church in full connection with Synod. To this design there was no objection; for the Society proposes to aid feeble churches that are organized on strictly evangelical principles, without particular regard to the denomination with which they may be connected. Accordingly, Rev. Mr. Berky began to preach in the City-Hall on the 2nd of December, 1849. By the 10th of February following, the way had been prepared for a more decided step, and he organized a church with *twenty one* members, adopting as the constitution of the congregation, the Form prepared and recommended by the Eastern Synod. Subsequently, May 22nd, 1850, the church was incorporated; the most important features of the constitution were also embodied in the charter. It was soon felt that the enterprise labored under serious disadvantages for want of a suitable place of worship. The regular meetings were sometimes interrupted, the Hall having been occupied for other purposes, and at other times they had to be held in private houses. This has been the case particularly during the past winter. As early, therefore, as the fall of 1850, an effort was begun to build a church. A lot was purchased in a central location, at a cost of \$500. The laborious pastor immediately went to work to gather funds to pay for the lot and put up the building, and succeeded in collecting altogether \$1,740. Of this sum about \$600 were obtained in Detroit, mainly from the First Presbyterian and Congregational churches, that have from the start manifested a deep interest in the enterprise. The balance was collected chiefly in New York and other cities and towns in the East, about \$100 having been contributed by the German Reformed Churches in Ohio. The entire cost of the edifice, as nearly as can be ascertained (not including the lot, however), was \$2,680. A debt of about \$940 still rests upon the church.

The writer proceeds to describe the building, which is of brick, 65 feet long by 42 feet wide, with sittings for about 500 persons. The interior is finished in a neat and chaste style, in which good taste and economy are combined.

Altogether, this promising missionary church is both without and within, very agreeable to the eye, and rejoices my heart.

It is a gratifying illustration of what the self-denial, diligence and perseverance of one man, with the blessing of God, can do, who has fully made up his mind to do something. The funds of the American Home Missionary Society have been wisely expended; and if God continues to bless the enterprise, it will soon become the center of a powerful evangelical influence among the foreign population of Detroit.

On the day of the dedication, a German audience of about 200 was assembled at 10 o'clock, A. M. The writer preached; the pastor conducted the liturgical service of dedication, and Rev. Mr. Bielfeld of Buffalo, N. Y., offered the dedicatory prayer. The Presbyterian and Congregational churches having omitted their afternoon public worship, a large audience assembled at 3 o'clock, P. M., when divine service was conducted in the English language, and a liberal collection taken.

This German Reformed Church at Detroit, like those at Cincinnati, Louisville, and other places, illustrates what we could accomplish for the cause of Christ in nearly all our Western cities and towns, could we but command the right men and sufficient means.

#### Letter from Rev. Mr. Berky.

The following is from the last report of Rev. Mr. Berky, extending to the date of the discontinuance of his labors at Detroit:

I have been enabled to pass through my labors during the past quarter with some degree of delight and encouragement. Our church is finished, and was opened for worship on the 18th day of April, and dedicated on the 23d of May. Having a convenient place of worship now, our congregation has been increasing since then, and averages about 100 hearers. We have had two communion seasons since I reported last, at which we received twenty one members, thirteen by profession, and eight by letter. Our little church now numbers sixty one members. The eight members received by letter, consist of a pious family from Holland, viz: a father with four sons and three daughters. The Lord has seen proper to visit this family with severe affliction since they have been in this country. The oldest son, who came to this country sometime before the father, buried his wife shortly after his arrival. The father buried his wife eleven days after his arrival; and on Friday last, we were called

to follow to the grave one of his daughters, who died after only about eleven hours' sickness. It was a mournful occasion, yet they mourned not as those without hope. This was also a solemn occasion to all the members of our church, for she was the first of its members who has died since our organization.

As soon as we opened our church for worship, we also commenced a Sabbath school, which averages about forty scholars. We did not remove the Union school to our church as we had intended to do, as mentioned in my last report, for as we found, from the encouragement we received, that a large school could be gathered, we thought it best to keep this school especially for the children of the emigrants. The prospects of our Mission Church are in general very encouraging.

Mr. Berkly then refers to the subject of his appointment by the Missionary Board of the Dutch Reformed Church, and says:

After mature and prayerful deliberation I consented to accept said appointment, provided we could obtain a suitable man to supply my place here. We have finally found such a man, the Rev. C. Becker; who, we think, is in every respect very suitable to take charge of this mission. I discontinued my labors here on the 26th of June, and my successor entered upon his labors on the 27th. I would recommend Mr. Becker to your favor as a good and pious man, and well calculated to labor in this field; and I hope the Society will grant him the necessary aid.

## OHIO.

*From Rev. N. T. Fay, Prairie Depot, Wood Co.*

### Conflicts with Error and Fanaticism.

Through multiplicity of cares my quarterly report has been somewhat delayed. During this time there has been a deeper and more general interest on the subject of religion. Such a season is full of anxiety and more abundant labors to the missionary. In the regions of darkness, where various forms of religious error prevail, what is termed a revival of religion is often but the hot-bed of serious and fatal delusion. On this account we dread such false excitements, as the approach of a moral mania or destroying

pestilence. Having no direct control of these elements which destroy men's souls, we attempt to disseminate the truths of God's word with greater earnestness.

### Western Characteristics.

The western mind under excitement moves along impetuously, breaking away from all restraint. It seems to imbibe something of the wildness and roughness of the country. The sober old doctrines of the Bible are too stale and common place. A preacher, to "get up an excitement," must be a stranger; his peculiarities must be odd and strange, his interpretations of Scripture must be huge and distorted. The latest type of error, succeeding Mormonism and producing the greatest excitement, is the "Spirit Rappings." One family altar has been erected as the professed result of these communications from the spirit land. Connected with this we are experiencing some of the bitter fruits of Arminianism.

### The Bible the Preacher's Weapon.

Feeling that the Bible was a neglected book, I gave a course of lectures in which the Bible itself was most conspicuous, speaking by quotation after quotation designed to teach some vital truth, so that for each doctrine advanced, the Bible appeared as the foremost and only advocate. The result seemed to be somewhat analogous to the "back fires" which the inhabitants of the wide prairies often set to stay the progress of the devouring flames, borne on by the tempest till they outstrip in speed the fleetest horse. When divine truth itself consumes the rank weeds and stubble of error, these "strange fires" go out. I have a growing confidence in the Bible. As a missionary, to do the work of the Society here, I want the Bible—the Bible spirit—the Bible doctrine—the Bible language. While in New England, under Bible instruction at home, at the Sabbath school, at the sanctuary, I did not realize its worth. Neither was I fully aware of its precious value as I looked out from the walls of the College and Theological Seminary, upon a community molded by its power. But since my residence here, I have been led to bow most reverently before its great and glorious author, and to praise and adore him for these revelations of himself, made through his dear Son, and the inspired Apostles and Prophets. It is my prayer that he will be pleased to afford me large measures of his grace, while I endeavor to bathe my spirit in this living fount, as in the healing pool of Bethesda; that he will open my eyes to

understand its teachings, and be especially near, by his presence, while I attempt to proclaim its blessed truths. I feel assured, if "High Heaven" will deign to answer this my petition, that I shall not labor here in vain. Although my heart often sinks within me under the weight of accumulating cares and anxieties, and ever and anon I am constrained to bemoan myself with the bitter conviction of my utter worthlessness, yet I feel the consciousness of renewed strength as I go through these western wilds with the Bible in my hands, for the purpose of lodging its truths in these immortal minds. God will bless his own word. It is not my work to make the seed germinate and grow; if it be sown, God will himself take care of that.

#### Faith Triumphant.

Sometimes I do feel as if the promise was my own—I love to sit down and read it over and over again—"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him." Mine is indeed but a poor claim. Still my faith looks upward, my spirit finds much to cheer me while I watch and pray and labor in anticipation of the harvest. Perhaps the time is not very far distant when I shall be permitted to point many anxious sinners to the Lamb of God which taketh away the sins of the world. My life may be prolonged to witness even here the abundant fruits of righteousness. For the accomplishment of such an object, I trust my heart will lead me to engage all my strength. For the approach of that

happy hour, would that my prayer may be fervent and effectual.

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### TENNESSEE.

From Rev. S. Sawyer, Rogersville.

#### A Missionary Farewell.

I bless the Lord that you guided me to this field. It is one of much promise. Can you not send me a co-laborer? The calls upon me are more than I can meet.

This terminates, in all probability for ever, my relations as a missionary under the care of the Society of which you are the Secretary. Allow me to say, in taking my leave of you, that I have ever been treated by the Secretaries with all that courtesy, confidence and brotherly love that I could possibly have looked for; and I assure you that my attachment to the Home Missionary Society has been increasing ever since my connection with it. I love it more and more; I regard the terms of its organization admirably adapted to the theater of its action. By changing them to do more good, it seems to me you would do less good.

I have been a Home Missionary nearly three and a half years, and in that time I have organized two Presbyterian Churches, for one of which I have succeeded in obtaining a stated supply. I have organized four Sabbath schools; have baptized over fifty children and received over seventy five members into the different churches to which I preach. But for your Society little or none of this might have been accomplished.

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### Miscellaneous.

#### The American People.

Under this title we present our readers with a few brief extracts from the Address of Rev. EDWARD N. KIRK, of Boston, delivered at Newark, N. J., October, 1851, before the Society for the promotion of Collegiate and Theological Education at the West.

#### The People are Many and Great.

Speaking of the wants of Society in this country, as affected by its more recent history, he says:

Its unparalleled growth in population, and its geographical expansion, have made

these wants the more intense and urgent. Society outstrips the natural growth of its own institutions, like a luxuriant vine lifting its bold and vigorous branches beyond all the supports which an ordinary foresight had provided. And the very districts in which the higher instruments of civilization and of evangelization are most needed, are often the most unlikely to provide them; the adventurous settlers of new countries being generally most regardful of their material necessities. Besides this rapid growth and expansion from domestic causes, we have likewise opened a wide door to every foreign influence, friendly or unfriendly.

The evil from abroad, thus combining with the native ignorance and wickedness, makes a formidable power among us, against the kingdom of Christ and social order.

But this disadvantage is attended with an advantage of much importance. The servants of Christ can enter this field and occupy its length and breadth, without any obstruction. The voluntary principle, in which we glory, has indeed no value to an indolent, selfish and worldly church. It will even prove an immeasurable evil to our land, if the sense of personal responsibility is not found in some of our citizens, to such an extent as to secure a comprehensive survey and observation of the entire field; watching, with a patriotic and christian solicitude, the progress and the perils of particular sections, and of the whole country; and if there be not a hand outstretched to help the weak, and to work for the indolent, so far as to give the whole country all the institutions necessary to form a christian civilization.

#### One and Indivisible.

*The whole field must be regarded as one.* Whatever may be our sectional prejudices, local attachments, or local duties, the whole country, though divided for civil purposes into thirty one sections, for spiritual purposes must be regarded as one. Its interests are a unit. Vital bonds connect its remotest parts to each other. It is not a mechanical agglomeration of masses, having no mutual affinities; but a living body, whose remotest members are bound to one another, and to the whole body, by living cords of nervous sensibility, to report to the head and heart its weakness or its pains; and by living cords of nervous energy, to carry the strength of the strong to the weak, the skill of the instructed to the help of the untaught, that the body may preserve its symmetry and its health. Our country is a living body, with its arteries and veins, making a moral circulation complete; by which one life, one type, one tone is secured to the whole. If there is blood at the heart, it will soon be found coursing out to one extreme member here, and another there. If there is blood, healthful or poisoned, in some remote member now, it will soon be brought back again, to affect the heart and lungs. It will be therefore but a poor, short-sighted selfishness, that shall make the central organs indifferent to the kind of circulation going on at the extremities.

#### A Political Community.

The education of the Western people is a common want—as really important to us as to them. Not, indeed, if life's great work is a mere scramble for the chief places at its feasts; not, if the love of country has become an obsolete phrase; but really so, if there are such moral units as one's country, the church of God, the human race. Our kindred have not severed the ties of nature by changing their apartment in the great family mansion. Our neighbors have not expatriated themselves, so long as the eagle is their ensign, and the stripes and stars wave over them. Their wants are still ours; their welfare and their woe are still a portion of our own. Nor can we afford, on even more selfish grounds, to suffer a low type of civilization to prevail in the new States; and especially those which contain the elements of great commercial enterprise. Every year is drawing us into a closer contact with our remotest neighbors. Our relations to that common compact, the Constitution; the common interest we have in the National Legislature and Executive, are realities which call upon our prudence to take part with our patriotism, and look after the condition of society in these new and growing States. If great ignorance prevails there, except on the one absorbing subject of trade; if great moral and social evils take root there, we inevitably feel it in every fibre of our civil, social and religious being. Mighty enemies have sworn, like Hannibal, undying enmity to our Republic. Popery, Infidelity, Luxury and Pride, are formidable Princes leagued under one mightier than them all. If they succeed in sapping any portion of the wall, they weaken the whole length of our line of defense. Through the extent, freedom and facility of intercourse; through the vast power of Legislation committed to the Congress, a body that bears in itself the local impress of each section; through the prerogative of the Executive and Legislature, chosen as they are by all the people, to control all our relations with foreign powers, we can never, as men, as Americans, or as Christians, look with indifference on the intellectual and moral condition of any State or section of our vast country. All this people bear the same sacred trust of freedom, of Christianity, of the rights and hopes of man, and of unborn millions. All have an equal power, whether native or foreign in birth; whether friends or enemies of civil and religious freedom; whether vir-



tuous or vicious; whether friends or enemies of the Gospel,—all have an equal power to carry out or defeat the great ends of our Fathers, and the higher ends of our Redeemer-King.

I speak rather as a man and a Christian, than as a citizen, when I say, that next to the bond of brotherhood in Christ, and the ties of kindred, I deem nothing on earth more sacred than the bond which gives political unity to twenty five millions of people under such a constitution, on such a territory, and in such a period of the world's history. And I speak of it before this Society, because our success depends upon the degree to which our people believe and feel the unity of the American Republic.

We have, then, one country. There are with us family governments by millions, town governments by thousands, state governments by tens; but the American Republic is one; its interests are one. "The eye cannot say to the foot, I have no need of thee." Mackinaw may be north, and New Orleans south; Maine may be east, and California west; but, east or west, south or north, "if one member suffer, all suffer with it;" if one is weak, all have an interest in strengthening it. We must, then, fellow citizens, fellow Protestants, fellow Christians, we must take lofty ground, broad views; broad as our territory, broad as our circle of political influence on the nations; broad as our circle of missionary operations. We must devote time to a careful survey of our whole country; we must volunteer for Christ and our people and our race, to survey the whole field, and estimate all wants as common wants, and all interests as one.

There are two forms of migration in our country, having results fully corresponding to their spirit. One is purely secular and selfish; the other is christian. It has been so from the beginning. We had on one side the Puritan and the Huguenot, and on the other the Cavalier and Merchant Adventurer. So many other causes have come in to modify the character of the older States, that we cannot refer to their present character in illustration of this point. But in the recently organized communities it is very striking. Galesburg, Oberlin, Marietta, and many others, were christian colonies; and they, like the Pilgrims, commenced their existence with churches, schools and colleges. But the great majority of villages, cities and States, being founded in a merely adventurous spirit of business, the consequence is, that, to a great extent, it is long before the common school

can be established; still longer is the interval before a supply of competent teachers can be furnished; still longer, before a high literary institution can be organized and sustained. Depending on a precarious foreign supply of teachers and of pastors, there is a fearful period of financial prosperity, without a corresponding intellectual and religious progress. A few men, educated under more favorable influences, feel the urgent want, but they can do little to remove it.

#### A Christian Brotherhood.

"We that are strong," said one taught and commissioned of Christ, "ought to bear the infirmities of the weak." The Western churches are weak. This may be seen by comparing their circumstances with those of the early settlers in the Atlantic colonies, and of missionaries to the heathen. The missionaries to the heathen are weak, because they are a few persons laboring in the midst of a mighty organization, which they are to overthrow, and a venerated public sentiment, which they are to change. The early churches of the colonies were weak, because they partook of the infancy of society around them. But time, with the foreign missionary, is not precisely what it is with our new settlements. The sooner, indeed, he begins to labor successfully, the more individuals may be blessed by his influence. But a delay of one generation, painful as it is, is merely delay. It will not determine the question whether that community is to become christian or infidel. And the early colonial churches could afford to grow slowly, because society was growing slowly. But in our new States it is not so. Society is taking shape, with a rapidity probably never known in man's history. While natural increase is taking place under the most favoring circumstances, the nations abroad are hastening the work by importing stones and timber for constructing independent and confederated empires. The molding and shaping these tribes of our Israel must come, either from accident and selfish passions, from the emissaries of anti-Christ, or from Christ's servants. And what is done must be done quickly. Ten years is a long business life in their great commercial towns. It is this peculiar fact that gives such painful prominence to the inability of the Western churches to meet the demands of society around them. This feebleness consists in their limited numbers, and the want of money. They are really called on by

their circumstances to do in their infancy, what belongs to churches fully developed.

And we that are strong, should bear their infirmities. If they are in painful want, we should realize the sense of it as our own; for that is the spirit of Christ. If they come to us with importunate exhibitions of their necessities, we should remember where we go daily with our importunate requests; and recalling the reception we meet with, as the Holy Writ expresses it, "be ye therefore followers, (imitators) of God, as dear children." Their case should be particularly surveyed, their burden cheerfully shared; for that is another law of the kingdom, "bear ye one another's burdens." We are strong in the maturity of our religious and social institutions; in the ability to sustain them; in the facilities for affecting public sentiment; and strong in the means of aiding our brethren.

#### Home Missions in Ireland.

At a late meeting of the General Assembly of the Presbyterian Church in Ireland, Dr. Edgar gave in the Report on Home Missions, containing the following statements: "It has been repeatedly published that the single district of Connaught contained 10,000 converts from Rome, and an appeal has been made to public charity to build eight new churches to accommodate them. In a district where, a few years since, 60,000 men assembled, at the command of the priests, to prevent a cow, protected by police, soldiers, and artillery, from being sold for tithes, there are now 800 converts from Rome, while 200 more have emigrated or died. A single mission in Ireland has in connection with it, fifty congregations of converts, and 30,000 children of Roman Catholic parents. Within the last sixteen years we have organized about 160 new congregations; and now, with about 550 ministers, and more than 480 congregations, we hold ourselves pledged to use our best energies for establishing Christ's kingdom over all the land. Missions to Romanists in the North of Ireland are still maintained at Cushenden, Six-mile-cross, and Pettingo. In Tyrone, 30 teachers, with 250 scholars, from sixty years of age and downwards, use the English Bible. Our missionary in Galway superintends forty two Irish schools, having 360 scholars, and a Sabbath school, and has Sabbath and week-day services, commanding an average attendance of forty, almost all Romanists. In Connaught we have thirteen missionaries and

nine catechists, with the teachers of our schools; eleven congregations, consisting of 750 hearers, of whom 400 were, or still are, Romanists; eighteen preaching stations (at stated times), where the attendance is equally numerous; and in thirty six schools, containing 1580 pupils, of whom 1400 are the children of Romanists, our missionaries have had opportunities of giving religious education to 4800 individuals.

The following may fitly be appended to the above, as confirmatory of its general statements; while it also alludes, in the same cheering strain, to the zeal and success of several other Societies in that important field:

During the last year, in the month of September, hearing that a very great change had taken place in the Roman Catholic mind in various parts of the country; and I will confess, being very skeptical as to the extent of that change, and as to the nature of those circumstances to which I refer—I determined, when an opportunity should enable me, to visit those localities and see really what the effect of God's Word—for it was nothing else, the effect of that Book, which you distribute—had been upon the minds of thousands upon thousands of my Roman Catholic fellow-subjects. With this determination in my mind, in the month of September last, I visited the western parts of Ireland, where these great events are taking place, so that whole sites of the country had come over out of the Church of Rome, and, through the medium of the Scriptures, had been led to join the Protestant Church. I went, therefore, in the first instance, to the west of Galway; from thence I proceeded to visit the various missionary stations, some under the Irish Church Missionary Society, some under the Irish Society, some under the Coast Society, some under the Reformation Society, and some under the Presbyterian Church Society, but all of them working together for the same object, all of them imbued with the same harmony—and no kind of attempt to meddle one with the other, except to give each other all the assistance they can in the great work in which they are all engaged. I could mention many schools which I visited. Go where you will amongst them, the cost of that Book is not to be told. Teachers and pupils will thank you for no other book—they will take no other book—they will read no other book. They value that

book—they love that book—and I believe the greatest enemy of the country will not be able to take that book away from them.

### "Jumpers."

A very interesting circumstance happened, showing the quickness of some of the children, and the knowledge which they have of Scripture. There were two boys, the one about fifteen, and the other about twelve or thirteen years of age, walking along the road, as they generally do, with their Bibles under their arms. They met with the priest of the parish. The priest asked them if they were "Jumpers." That is the name people are called by when they leave the Church of

Rome. They answered, "Yes, sir, we are." "Well, then," said the priest, "how comes it that you have left the church of your fathers, and joined this system of heresy?" "O, sir," said he, "we have left the Church of Rome because she teaches us wrong." "Teaches you wrong?" the priest said, "where does she teach you wrong?" "She teaches us, sir, to worship the Virgin Mary, and the Book says, 'there is but one Mediator between man and God.'" Upon which the priest said to the eldest of the little boys, "Come, now, put up your Bible, and let us have a little conversation on theology." Upon which the little boy gave a nudge to the eldest boy, to whom the priest was speaking, and said, "Say to him, 'Get thee behind me, Satan!'"

### *Appointments by the Executive Committee of the American Home Missionary Society during the month of August, 1852.*

#### *Not in Commission last year.*

Rev. Thomas J. Lamar, to go to Missouri.  
Rev. Josiah W. North, to go to Illinois.  
Rev. Elijah W. Stoddard, to go to Northern Illinois.  
Rev. James R. Smith.  
Rev. John Ingersoll, Marion and Eight Mile Prairie, Ill.  
Rev. Charles E. Fisk, Little Rock, Ill.  
Rev. Andrew Huntington, Gallipolis, O.  
Rev. Leonard Johnson, Triangle, N. Y.  
Rev. Philander Bates, Virgil, N. Y.  
Rev. Ernst Hoffman, Rome, N. Y.  
Rev. James I. Ostrom, New Windsor, N. Y.  
Rev. J. B. Stone, Bedford, N. Y.

#### *Re-appointed.*

Rev. Royal Twitchell, Benton Co., Minnesota.  
Rev. Edward D. Neill, Saint Paul, Minnesota.  
Rev. Konrad Eless, German Ch., Fort Madison, Iowa.  
Rev. Edwin B. Turner, Colesburgh, Iowa.  
Rev. O. V. Hess, Garnaville and Farmersburg, Iowa.  
Rev. Edmund D. Holt, Montrose, Iowa.  
Rev. Griffith Samuel, Welsh Cha., Emmet and Iroquois, Wis.

Rev. Samuel H. Thompson, Salem and Wilmet, Wis.  
Rev. H. H. Dixon, Johnstown, Wis.  
Rev. James Jameson, Center and Magnolia, Wis.  
Rev. Cutting Marsh, Waupaca and vicinity, Wis.  
Rev. Henry D. Lothrop, Palmyra, Wis.  
Rev. Richard Morris, Welsh Cha., Delafield and vicinity, Wis.  
Rev. Conrad H. Heckmann, Ger. Cha., Brunswick and vicinity, Mo.  
Rev. John Gibson, Plum Creek, Ill.  
Rev. John Wettie, Belleville, Ill.  
Rev. William E. Catlin, Carthage, Ill.  
Rev. A. J. Copeland, Como and Gap Grove, Ill.  
Rev. Joseph D. Baker, Cambridge and vicinity, Ill.  
Rev. E. C. Birge, Bourbonnas and Rockville, Ill.  
Rev. C. L. Bartlett, Dupage, Ill.  
Rev. Lewis H. Loss, Joliet, Ill.  
Rev. Almon G. Martin, Angola and Salem, Ind.  
Rev. David M. Cooper, Saginaw, Mich.  
Rev. A. B. Pratt, Genesee, Mich.  
Rev. James McLaurin, Birmingham, Mich.  
Rev. Sylvester Cochran, Livonia, Canton, and Schwarzburch, Mich.  
Rev. William P. Russell, Richmond and Riley, Mich.  
Rev. Jeremiah Petrie, Volney, N. Y.  
Rev. Parshall Terry, Marathon, N. Y.

### *The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums during the month of August, 1852.*

#### MAINE—

Deer Isle, Mon. Con. Coll., in part to const.  
Dea. Nehemiah Olsson a L. M., 20 00  
Fryburgh, Joseph Colby, by B. Perkins, 21 00  
Limerick, Fem. Benev. Soc., by P. E. Sanborn, 8 00

#### NEW HAMPSHIRE—

Missionary Society, by Rev. B. P. Stone, 500 00  
Brookline, Lad. Benev. Soc., by Mrs. M. B. Goodwin, 3 00  
Canterbury, Ladies, by Martha B. Moody, 3 00  
Concord, Robert Davis, \$6; Mrs. Ann G. Merrill, \$5, 11 00  
Hampton, Cong. Ch. and Soc., by F. Grant, 14 82  
Pittsfield, Mrs. A. C. Berry, L. M., in full, 5 00

#### MASSACHUSETTS—

Home Missionary Society, by B. Perkins, 2,000 00  
Treas.,

Amherst College, Faculty and Students, to const. Prof. Aaron Warner a L. D. and Prof. Charles B. Adams a L. M., by E. B. Crowell, 133 25

Andover, Old South Ch. and Soc., by A. J. Gould, 164 00  
E., 15 60

East Cummington, Ladies' Benev. Assoc., by Deborah Snow, 3 00  
Hampshire Co., a Friend, 100 00  
Hardwick, Ladies' Benev. Soc., by Mrs. Lucretia Knowles, 5 00  
Starbridge, Legacy of Perez Walker, by George Davis, 500 00

#### RHODE ISLAND—

Barrington, Ladies' Benev. Assoc., to const. Mrs. N. T. Hyde a L. M., by Mary Tiffany, 80 00  
Providence, a Friend, 10 00

## CONNECTICUT—

Bridgeport, Second Cong. Ch. and Soc.	
Sab. Sch., by M. W. Baldwin,	75 00
Center Brook, Cong. Ch. and Soc., by Rev. J. H. Pettengill,	50 00
H. C. Sanford, by Rev. O. B. Bidwell,	6 00
Colchester, Cong. Ch. and Soc., in full to const. Mrs. Elizabeth Clark and Mrs. Sophia Worthington Life Members, by Miss A. M. Lathrop,	5 00
Danbury, Cong. Ch. and Soc.,	87 19
Gaylord's Bridge, Ladies, by Miss Della Gaylord,	4 00
Goshen, Sew. Soc.,	3 00
Greenville, Cong. Sab. Sch., by F. W. Carey,	30 00
Greenwich, First Cong. Ch. and Soc., to const. George T. Hubby & L. M., by Rev. S. R. S. Bissell,	30 00
Gulford, First Cong. Ch. and Soc., by H. W. Chittenden,	76 11
Hardford, an aged Friend,	5 00
Lebanon, Miss Elizabeth Raymond,	5 00
Madison, Wylie Munger,	1 00
New Haven, viz.:	
First Cong. Ch. and Soc., by John Eitter, to const. Dr. Thomas Walk, Edward A. Walker, Montgomery Atwater, Susan F. Charnley, of New Haven, and William Atwater, of Birmingham, Life Members, \$68 88; Fem. H. M. Soc., by Eliza North, \$3,	688 88
Chapel St. Ch. and Soc., by H. M. Whitelsey,	174 40
College St. Ch., of which \$30 is from Sab. Sch. to const. Miss Abigail Gould & L. M. by E. Benjamin,	232 13
North Cong. Ch. and Soc., by A. H. Maltby, of which \$40 is from E. C. Herrick, to const. Francis Bradley and William A. Macy Life Members, and \$30 is from William Johnson, in full to const. Horace Andrus & L. D.,	235 60
A Friend,	5 00
New London, Second Cong. Ch., by R. Colt, \$235 50; Ladies, \$37 04; Friend, \$100,	423 54
North Cong. Ch. and Soc., by Rev. Joseph Eldridge,	100 00
Norwalk, First Cong. Ch. and Soc., bal. of coll., by A. E. Beard,	35 56
Plainville, Cong. Ch., by C. Moore,	63 42
Rodding, by Rev. D. D. Frost,	25 00
Rockville, First Cong. Ch. and Soc., of which \$100 is to const. Seth W. Johnson & L. D., by C. Hibbard,	119 09
Salisbury, Lad. Sew. Soc., by Rev. J. Lee,	3 00
South Coventry, First Cong. Ch., by Rev. C. Hyde,	81 00
Stamford, Mrs. Cynthia Barnum, to const. Rev. Isaac Jennings & L. M.,	80 00
Thompson, Legacy of Mrs. Nancy Willard, by J. B. Gay,	15 46
Wallingford, Cong. Ch. and Soc., by Rev. E. K. Gilbert,	56 05
West Woodstock, Cong. Ch., by G. Danielson,	3 00
Wilton, Cong. Ch. and Soc., by Charles Marvin,	35 00
Woodbridge, Ladies, by Mrs. J. G. Allen,	9 00
Woodbury, Cong. Ch. and Soc., by Rev. L. Curtis, to const. N. B. Smith, Benjamin Febrique, and Henry S. Curtis, Life Members,	100 00
A Friend,	10 00

## NEW YORK—

Brooklyn:	
Bethford Cong. Ch., by D. O. Calkins,	15 09
South Presb. Ch., Mon. Con. Coll., by W. R. Dwight,	65 88
Brunswick, First Presb. Ch., by Daniel Howe,	13 00
Canastota, in part of legacy of Walter Hubbard, by W. S. Hubbard,	40 00
Catkill, Joshua Atwater, to const. Miss Mary E. Atwater and Emily A. Atwater Life Members,	60 00
Haverstraw, Central Presb. Ch. Sab. Sch., by Rev. A. B. Freeman,	23 00

Hunter, Legacy of Mrs. Lucy M. Hatch, by R. W. Post, Exr.,	50 00
Lake Ridge, S. Edwards Todd, L. M., in full,	10 00
New York, J. L. Halsey, \$10 00; Miss C. A. Dustan, \$10; A. H. C., \$5; George Watson, \$1,	26 00
Central Presb. Ch., Rev. W. A. Hallock,	10 00
Mercer St. Ch., Anson G. Phelps, Jun., in full, \$500; B. F. Butler, \$75,	575 00
Church of the Puritans, Mon. Con. Coll., by W. H. Smith,	13 69
Seventh Presb. Ch., Charles Edmestone, by Rev. Dr. Hatfield,	10 00
West Presb. Ch., Sab. Sch. H. M. Amos, by A. Boynton,	36 11
Roma, Legacy of J. W. Bloomfield, by Bloomfield I. Beach, Exr.,	1,048 00
Somers, Presb. Ch., by D. D. T. McLaughlin,	10 77
Watertown, Second Presb. Ch., to const. D. M. Lindsley, & L. M., by R. E. Bacon,	30 00
Yorktown, Cong. Ch., by Rev. J. H. Thomas,	3 00

## NEW JERSEY—

Newark, Rev. William Bradley,	10 00
Rahway, Thomas Morris,	10 00

## PENNSYLVANIA—

Cherry Ridge, Samuel Darling,	3 00
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## LOUISIANA—

New Orleans, Hon. Charles G. Lathrop & L. M.,	30 00
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## OHIO—

Bryan, Presb. Ch., bal. of Coll. by Rev. A. T. Wood,	3 00
Findley, Mrs. Sarah Hudson,	3 50
Galena, Coll., by Rev. W. Nichols,	13 27
Marietta, David Putnam,	200 00
Youngstown, Legacy of Mrs. Cornelia Jones, by J. W. Edwards,	23 00

## INDIANA—

New Corydon, Rev. James Boggs,	3 00
Otter Creek, Cong. Ch., by Rev. T. S. Goodwin,	1 55

## ILLINOIS—

Chicago, Second Presb. Ch., by S. L. Brown,	403 00
Jacksonville, Cong. Ch., to const. Joseph H. Bancroft & L. D.,	102 00
Tremont, Mrs. Lucy Mowry, by Rev. W. Andrews,	2 00

## MICHIGAN—

Birmingham, Presb. Ch., in full to const. Rev. James McLanin & L. M.,	25 00
Detroit, Free Cong. Ch., by Rev. H. D. Kitchel,	91 00
Geneseo, Individuals, by Rev. A. B. Pratt,	75
Grand Blanc, First Cong. Ch., \$10 25; Rev. C. Osborn, \$15,	25 25
Niles, Cong. Ch., by Rev. E. Colton,	23 75
St. Clair, Cong. Ch., by Rev. G. N. Tuthill,	1 50
White Lake, Presb. Ch., by Rev. H. Hyde,	7 50

## MISSOURI—

New Providence, Sew. Soc., by Rev. H. H. Hayes,	11 00
St. Charles, a Friend,	5 00

## WISCONSIN—

Somers, Presb. Ch., per Rev. D. Pinkerton,	13 00
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## IOWA—

Burlington, Legacy of James G. Edwards, to const. Mrs. Ellen T. Edwards & L. M., \$30; Cong. Ch., by Rev. W. Salter, \$16 75,	46 75
Davenport, Cong. Ch., by Rev. E. Adams,	19 25
Farmington, Dr. Couley, by Rev. D. B. Nichols,	2 50

Troy and Shunem, Presb. Ch., by Rev. J. C. Ewing.	5 00
<b>MINNESOTA—</b>	
Oak Grove, Presb. Ch., by Rev. E. D. Neill,	25 00
<b>SMYRNA, Asia, Rev. Elias Riggs, by J. L. Riggs,</b>	16 00
<b>MADRASS, India, Rev. G. W. Dulles, by Rev. O. B. Bedwell,</b>	5 00
	<b>\$9,425 60</b>

## JASPER CORNING, Treasurer.

## Donations of Clothing, &amp;c.

Canterbury, N. H., Ladies, by Martha M. Moody, a barrel.	51 80
Colchester, Ct., Cong. Sew. Soc., by Miss A. M. Lathrop, a barrel.	
East Cummington, Mass., Ladies' Benev. Assoc., a barrel.	30 80
Fall River, Mass., Central Cong. Ch. Juv. Miss. Soc., by Miss Caroline Borden.	29 44
Gaylord's Bridge, Ct., Ladies, by Miss Della Gaylord, a barrel.	28 86
Goshen, Ct., Sew. Soc., box.	75 76
Hadley, Mass., Russell Soc. Ladies, by J. B. Porter, a box.	43 28
Hardwick, Mass., Lad. Benev. Soc., by Mrs. Lucretia Knowles, a box.	
Hartford, Ct., North Ch., Ladies' Society, a box.	
Henniker, N. H., Western H. M. S., by Rebecca Barnsdell, a box.	56 00
Limerick, Ma., Fem. Benev. Soc., by P. E. Sanborn, a box.	20 56
New Haven, Ct., Center Ch., Fem. H. M. S., by Eliza North, a barrel.	79 00
Newport, R. I., United Cong. Soc. Ladies, by Miss Eliza R. Hamett, a barrel.	65 50
Paxton, Mass., Ladies' Char. Soc., by William Phipps, a box.	56 57
Salisbury, Ct., Ladies' Sew. Soc., by Rev. J. Lee, a box.	47 41
South Windsor, Ct., Lad. Sew. Soc., First Cong. Ch., by E. W. Hooker, a barrel.	
Woodbridge, Ct., Ladies, by Mrs. J. G. Allen, a barrel.	

*The Cincinnati Agency acknowledges the receipt of the following sums.* Rev. HENRY LITTLE, Sec'y.

Amity Ch., Ind.,	\$9 50
Aurora, Ind.,	19 75
Cincinnati, O.,	
<i>Second Ch.,</i>	11 00
<i>Third Ch.,</i>	29 75
Crawfordsville, Ind.,	63 50
Dayton, O.,	208 25
Franklin Ch., Ind.,	20 00
Georgetown, O.,	52 80
Greenville, Ind.,	20 75
La Fayette, Ind.,	66 19
Laporia, Ind.,	44 10
Mishawaka, Ind.,	30 00
Mispah, Ind.,	11 00
Mount Vernon, Ind.,	25
Munroe, Ind.,	12 50
Paddy's Run, O.,	42 40
Rising Sun, Ind.,	7 25
South Fork, O.,	5 75
Troy, O.,	42 00
Vevay, Ind.,	5 00
Rev. H. Wasson.	5 00
Returned by a Missionary,	20 00
	<b>\$788 67</b>

*Rev. CALVIN CLARK acknowledges the receipt of the following sums in Michigan.*

Birmingham, Presb. Ch., in full, to const.	
Rev. James M. Laurin, a L. M.,	5 00
Clinton Cong. Ch., George Pomeroy,	10 00
Detroit, Presb. Ch., Mon. Con. Coll.,	10 00

Flint, Presb. Ch.,	25 46
Marshall, Presb. Ch., Rev. S. H. Hall, \$10;	
Mr. B. \$4,	14 00
Monroe, Presb. Ch., Charles Noble,	50 00
Portia, Cong. Ch.,	16 70
Romeo, Cong. Ch., to const. Rev. Luther Shaw and Dea. Dexter Munsey, L. M.'s,	68 41
	<b>\$193 59</b>

*Rev. ABATUS KERT acknowledges the receipt of the following sums in Illinois.*

East Rockford, Cong. Ch.,	\$18 00
West Rockford, Cong. Ch.,	97 43
	<b>\$115 43</b>

*Rev. DEKTER CLARY acknowledges the receipt of the following sums in Wisconsin.*

Green Bay, Presb. Ch., \$12 26; Mary H. Porter, \$1,	14 23
Racine, Presb. Ch.,	88 75
Waukesha, Cong. Ch.,	5 00
White Water, Cong. Ch.,	8 28
	<b>\$96 26</b>

*The Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of July, 1852. BERNARD FARRIS, Treasurer.*

Abington, Legacy of Edward Cobb, in part,	\$200 00
Amesbury and Salisbury Mills, Cong. Ch. and Soc.,	40 00
Aunherst, Mrs. Elizabeth Haven,	50 00
Barre, Evan. Ch. and Soc., to const. Rev. C. M. Nickels and Mrs. M. W. Nickels, Life Members,	111 50
Bedford, Trin. Soc., \$15 10; Tem. Char. Assoc., \$7,	22 10
Boston, Legacy of Miss Catherine G. Kimball, by Chester Daniell, Ex'r,	50 00
Braintree, First Parish Ladies' H. M. S., to const. Mrs. Mary A. Waldo and Mrs. Mary Holia, Life Members,	71 50
Dalton, gift of Miss Sarah H. Chamberlin, dec., by her sister, to const. Miss Henrietta A. Chamberlin, a L. M.,	123 10
Essex North, Aux. Soc., James Caldwell, Treas.,	200 00
Newburyport, Rev. Dr. Dimmick's Soc., \$24 70; Mon. Con. Coll., \$26 24; West Newbury, a friend, \$1, to const. Mrs. Lydia Hodge, Mrs. Mary A. Brewster, Mrs. Sarah Danforth, Miss Elizabeth Bassett, Mrs. Sophronia L. Dole, William H. Wells and Moses P. Case, Life Members,	261 94
Hopkinton, Missionary Society, to const. Mrs. Ann M. Ober and Miss Betsey Walker, Life Members,	65 56
Ipswich, First Cong. Ch. and Soc.,	63 53
Lowell, First Cong. Ch. and Soc.,	58 00
Newbury, First Parish,	50 00
Orford, Mrs. Margaret Underwood, dec., by Rev. A. Underwood, to const. A. G. Underwood and Mrs. E. A. Underwood, Life Members,	250 00
Orleans, Cong. Ch. and Soc.,	20 00
Plymouth, Third Ch. and Soc. of the Pilgrimage, Rev. C. B. Porter, \$10; Dr. Timothy Gordon, \$10; Josiah Robbins, \$10; Andrew Bartlett, \$5,	85 00
Plympton, Mrs. Lydia Dexter,	10 00
Rockport, Miss. Sew. Circle, to const. Mrs. Mary L. Gale, L. M.,	80 00
Royalston, First Cong. Ch. and Soc.,	31 50
Sutton, Cong. Ch. and Soc.,	42 86
West Townsend, a Lady,	10 00
Winchendon North, Cong. Ch. and Soc.,	26 34
	<b>\$1,925 2</b>

# THE HOME MISSIONARY.

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Go, . . . . . PREACH the GOSPEL, . . . . . *Mark* xvi. 15.

How shall they preach except they be SENT? . . . *Rom.* x. 15.

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**VOL. XXV.**

**NOVEMBER, 1852.**

**No. 7.**

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## Encouragements in the Work of Home Missions.

A very interesting and encouraging view of the progress and ultimate success of this great work is presented in the able Discourse of REV. PRESIDENT HITCHCOCK, of Amherst College, delivered before the Massachusetts Home Missionary Society, at its last Anniversary, in Boston. The discourse is upon the text in Matthew xiii. 33—*The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened.* We transfer to our pages the following eloquent and instructive passages:

### **Diffusive Energy of the Gospel.**

Those engaged in the work of missions need not be discouraged, though the common principles by which men judge of the probable success of their enterprises should show their chance to be small. The fact that they are following a divine command, to go into all the world and preach the Gospel to every creature, may, indeed, be sufficient to give them courage and perseverance amid powerful difficulties. But it is important, also, to know what an extraordinary instrument they possess for carrying on the enterprise; how it works its way into the hearts of men and silently changes their characters, and the whole aspect of society; and sends down an influence, they cannot tell how far, into generations unborn. *It is, indeed, quick and powerful, sharper than a two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.* It takes a stronger hold of society than all other influences, and abides longer. Its secret energy rouses human society into action, and propagates the change from individual to individual, from family to family, from community to community, and sometimes from kingdom to kingdom. Nor can the missionary tell, when he deposits the leaven of the Gospel in one spot, even though scarcely heeded there, but he has started a process which shall go radiating outwards over a whole continent; for thus it has often done.

**Our Country most favorable for the Diffusion of the Gospel.**

But though thus adapted to cheer the missionary in every land, this principle

affords much more encouragement in some countries than in others; and most of all, on American soil;—to the Home Missionary here.

Attempt to propagate its truths in a country where Heathenism, or Mohammedanism, or corrupt Christianity, is firmly established; is sustained by the learned few, and the ignorant and superstitious many, and by wealth and influence; is linked inseparably to the government, and can show a long list of illustrious defenders. By such causes the false system has been knit firmly together, and is settled down into a hard, impenetrable mass, which resists all change. Without a miracle, you would expect that if the truth should make any headway, it would be slow and difficult. Whereas in a nation where a false religious system sets loose upon the people, and has little social or governmental support, and especially where commerce, education and free principles are breaking up the torpid and indurated mass, the way is prepared for the power of the Gospel to show its mighty transforming energy.

Facts, now, corroborate the truth of these principles. For never has the Gospel made rapid progress in any country where a false system of religion has entrenched itself behind the prejudices, the social habits, the pecuniary interests, the splendor of rites and forms, and governmental favor; and its most signal triumphs have been witnessed where the false system has but a feeble hold upon the public mind, or men have begun to think for themselves. Certain conditions seem necessary, in order that this leaven may work; nor where these are wanting are we to expect success, any more than that the laws of chemistry will be set aside in the process of bread-making. God does sometimes, indeed, give unexpected success by the power of his Spirit; to show that, after all, the efficiency lies with him. But such cases are exceptions, which we cannot calculate upon, and are not our rule of judgment or of duty.

From these principles we should confidently infer, that Mohammedanism, and especially Popery, would offer more powerful obstructions to the spread of the Gospel than any other systems of error. Hence it is, that while missionary stations are multiplied among the heathen, they are yet so few in the great centers of Mohammedan and Papal influence in Asia and Europe. Nor can we doubt, that long after every heathen pagoda has been converted into a Christian temple,—nay, long after the Bible shall have supplanted the Koran in every mosque and minaret,—will the perverted Christianity of forms, propped up by leagues and bayonets, present its yet unbroken front, to be breached only in the *battle of that great day of God Almighty*.

On the other hand, from these same principles, we infer that nowhere on earth is there such a preparation for the spread of pure Christianity as in our own land. Here we have no inert and indurated mass of dead formalism to break up; no frozen and petrified system of rites and ceremonies to arrest the leavening process; no iron arm of government to check the onward movement. But the genial light and warmth of free institutions and of general education, have brought the community into a state most favorable for receiving the Gospel and giving it free course. Wherever faithfully planted, it is sure to communicate and spread its vitalizing influence outward and onward; and if Christians will only do their duty, they may be sure that the whole land will be leavened.

The wide world does not furnish another field of missionary labor so promising. I mean not by this, that other countries are not open to the Gospel, or that missionary efforts should be limited to our own land. God bless these efforts and increase them a hundred fold in every land. But I do mean, that our country preëminently invites and demands efforts for its evangelization. I do mean, that it is a

more promising and a more important field than any other on the globe, and, therefore, calls for every heart and every hand to engage in it.

#### *Impressions from Observation Abroad.*

Do I seem to any to be taking too strong ground? Let me propose to them an experiment, which I sincerely wish all my hearers could try, to test this opinion. Let them take the next steamer across the Atlantic, and in one fortnight they would find themselves on ground very favorable for a comparison. They would be traversing lands where state religions exist, with all their pompous and imposing rites and ceremonies, with their exclusive and intolerant spirit, and their hostility to freedom of opinion, and to all that is vital in personal piety. Religion there, is sustained by governmental decrees and by bayonets. Throttled in the embraces of the State, its lifeless form is made use of as a speaking-trumpet, through which are proclaimed, not the doctrines of God, but of man; such as the divine right of kings, the duty of unreserved submission to the Government and the Church; the infallibility of the Church, not of the Bible. The sweet countenance of gospel charity has been changed into that of a persecuting fiend; and the snaky locks of a gorgon cover her head, freezing and petrifying all around. All places are full of religious forms, but alas, to find its power you must search long and deep. The very highways are studded with crosses and crucified Christs, with oratories and images of the virgin, while the towns abound with vast and venerable cathedrals and chapels, full of golden images, splendid paintings, sacred relics; and the magnificent organ peals along the sounding arches and thrills the wondering soul, as the gilded priests chant their "te deums," their "pater nosters," and their "ave marias." You enter the convent at the sound of the vesper bell, and a thousand white veiled nuns are kneeling around you, and gorgeous music lends enchantment to the vesper hymn. Every where in the streets you meet the cassocked priest, and often the imposing procession, while the multitudes uncover their heads as it passes. In short, to an American, accustomed to the simplicity of our modes of worship, the most prominent feature in European lands, save in the glorious fast-anchored isle,—and even there to a great extent,—is, that in spite of the most imposing externals, the whole is little more than heartless formality,—a wretched substitute for the bread of life. Yet when he sees how firmly rooted is this system in the pride and prejudice, the worldly interest, the interests of despotic governments and a swarming priesthood, and how it is woven into the very texture of society, he cannot but feel that little short of a miracle will be required for effecting a revolution. With what deep interest, then, after only a few weeks of such observation in those lands, will the heart of the Christian American turn towards his own country. In the hallowed language of our gubernatorial proclamations he will exclaim, "God save the Commonwealth of Massachusetts!" Save her religion from the base alloy of formalism, superstition and intolerance. Save her system of education from the blighting touch of aristocracy and priestcraft. Save her free institutions from the savage ferocity of the ignorant and unprincipled many, and the grinding oppression of the despotic few. Save her, for the sake of the country. And God save that whole country for her own sake, and for the sake of the world. For to save her, is to save the world; and to lose her, is to lose the world.

It needs only a short pilgrimage through the old world to excite such sentiments as these in the heart of a Massachusetts American. And his prayer to God will be, that he may live to go back and labor harder than he has ever done, to build up the cause of pure religion, of learning, and of freedom, in that land which he has now learnt to be the only one on earth where, for the present, this indissoluble trio of



noble institutions has any chance of wide-spread success. And if this man learns only this lesson by his foreign tour, it is worth all the sacrifice and expense of ten thousand miles of voyage and travel.

#### **Privilege and Responsibility of American Christians.**

What a noble work, then, is committed to our hands! What an inviting field has the Home Missionary Society before it! The man who enters it finds society not only in a state more favorable for casting in the leaven of the Gospel, but that the influence of his labors is felt almost to the ends of the earth. Let him be laboring to build up some obscure waste place, say in Massachusetts. He may seem to be unnoticed and neglected. But he is doing his part towards sustaining and perpetuating the free and the religious institutions of the country, and, therefore, in fact, the eyes of many millions in Europe are watching his labors with deep interest, and with earnest prayers for his fidelity; for their chief hope of the world's emancipation rests on the success of civil and religious liberty here. And if the true Gospel be not preached and received among us, free institutions must for the present fail. In preaching the Gospel, therefore, in the obscurest nook of the land, a man may feel that he is working for the whole country, nay, for the whole world. Indeed, Providence is sending representations from the whole world to our doors. By multitudes they pour in upon us from every European land, and swarms of Asiatics are crowding into the valleys of California. So that in fact we may become missionaries to Papists, Mohammedans, Boodists and other heathen, without leaving our own shores.

What responsibility, then, attaches to the name and position of an American. When, in foreign lands, I have met kings and queens, dukes and marquises, counts and viscounts, they appeared to be men and women of only the ordinary stature; but when I first set my foot again upon our own shores, and met free-born Christian Americans, it seemed to me that I was looking upon giants, because God has given them the power of giants to bear up the pillars of freedom, of education, and of religion, and to cast down the pillars of ignorance, superstition and despotism.

God has committed to American Christians the noblest enterprise which he has given to the present generation in any part of the world. And he has put into our hands an instrument with which to accomplish it, a thousand times more efficacious than those employed in commerce, in manufactures, in agriculture, or indeed any ordinary art or pursuit. How dwarfed must be our piety, how low our standard of patriotism, how contemptible our philanthropy, if we do not supply the means necessary to prevent the leaven of the Gospel from being overpowered and neutralized by ignorance and depravity. Ought we to be satisfied to expend \$50,000,000 annually for railways, and only one thousandth part as much in working out the grandest problem in politics, in education and religion, of this generation! Oh, if any cause has motives powerful enough to rouse men to action, it is this. If we enter into the work resolutely and cheerfully, with humble reliance on God's help, we are sure of success. And success will bring such a day of brightness and blessing to this wide continent, as never yet has visited any other. Though the deluge of ignorance, despotism and false religion, should engulf every other land, ours shall stand high above the flood and beat back its angry waves; and, ere the close of the present century, one hundred millions of Christian freemen shall here be found richly enjoying those social, political, educational, and religious rights and privileges, which God originally gave, but which man has hitherto unrighteously withheld.

## Anniversaries of Auxiliaries.

**CONNECTICUT  
MISSIONARY SOCIETY.**

The Missionary Society of Connecticut, Auxiliary to the American Home Missionary Society, held its annual meeting in the First Church in Danbury, on Wednesday, June 16, 1852, at half-past 7 o'clock, P. M. The Reports of the Treasurer and Directors were read by Rev. HORACE HOOKER, Secretary of the Society; and were ordered to be printed with the Minutes of the General Association. Addresses were then made by Rev. Constantine Blodgett, of Pawtucket, R. I.; Rev. Harvey D. Kitchel, of Detroit, Mich.; Rev. John W. Chickering, of Portland, Me.; and Rev. Walter Clarke, of Hartford. The meeting was one of deep interest, evincing, on the part of the people of Danbury, and the General Association in attendance, the strong hold which the cause of Home Missions has upon the affections of the churches in this State.

**The Treasury.**

The expenditures of this Society for the year ending June 1, 1852, in aid of thirty five feeble Churches in Connecticut, were \$5,096 76. An appropriation of \$1,000 was made, from its Treasury, to the Rhode Island Home Missionary Society; and a remittance of the same amount sent to the Parent Society; making the disbursements of the year, \$7,096 76.

The receipts for the same period were \$7,711 81. In addition to the remittance of \$1,000 from the treasury of this Auxiliary, the Parent Society received from Connecticut, during the year, \$17,790 69; making the whole amount of receipts from Connecticut, \$25,502 50.

The following extracts are presented from the Annual Report of the Directors:

**Results in Connecticut.**

With few exceptions, the churches aided by the Society are gathering strength. Old meeting houses are repaired or replaced by new ones; parsonages are provided; permanent funds for the support of the Gospel are increasing; while the various means for rendering public wor-

ship comfortable and attractive are introduced. Several of these churches were refreshed, the past year, with the effusions of the Holy Spirit. The different objects of benevolence are patronized, frequently to a greater amount than is received from our treasury. Some return to it a large share of their appropriations, and in one case, last year, the whole was returned. Groton and Humphreysville have voluntarily withdrawn from our list, and two or three others we expect will need no further assistance after the present year. Most of these churches enjoy the services of pastors; the rest have stated supplies. Two pastors were dismissed during the year, at their own request, and one installed.

**Continued Claims of this Field.**

The originators of Home Missions for New England had but a faint conception of the magnitude of the work in which they were about to engage. And well was it that they had not; for though men of wide views, and large hearts, and firm purpose, they might have hesitated to undertake the work. They thought that if the feeble churches were sustained until the existing causes of weakness and decay ceased to act, their labors would be lessened, and, perhaps, before many years become needless. But new causes of weakness have come into being, and will continue to arise for an indefinite period, even in New England. They have been specified in former reports of the Directors, and it would be superfluous to notice them again on this occasion. A remark or two on this point may not, however, be out of place. When from the increase of population or some other permanent change, a new church of our order is demanded in Connecticut, and there is a fair prospect that a little temporary aid will set it on a firm basis, why is not such a church as fair a candidate for patronage, as one at the West, which is strong only in anticipation? Why should the former, more than the latter, be required to stand forth at once in full panoply to meet unaided the battle of life? To call the one Church Extension, and the other Home Missions, will not alter the result.

**Extensive Reach of this Instrumentality.**

Through the favor of Providence, Home Missions, if they have not kept

pace with the unexampled growth of our country, have rapidly increased both in extent and efficiency of operations. Some of the founders of the Domestic Missionary Society of Connecticut, now Auxiliary to the A. H. M. Society, live to see the institution which they formed specially for this State, and whose feeble infancy they cherished with parental care, scattering, with a goodly company of fellow helpers, its bounties among the young churches of California and Oregon. Heaven speed their united agency among these outposts of our country; for the spirit which nourishes truth, liberty, and christian institutions in our own land, may leap from these shores over the broad ocean, and repeat the glorious work on another continent. For attaining such a result, the purest doctrines and forms of Christianity are at this moment imperatively demanded on our Western borders. If the light there be darkness, how great darkness will settle down for other long ages over the nations on the opposite side of the Pacific! To convert the heathen, we send missionaries—not money seekers; men who have felt the love of God in their souls, and will exhibit the principles and temper of the Gospel in their lives—not men who make “gold their hope and fine gold their confidence.” But now the heathen are rushing by thousands to our country, and will receive their first impressions of what Christianity is, from its exhibition in the cities and among the gold mines and placers of California. These impressions they will carry back to their own land, and the name of Jesus will be magnified or defamed according as they witness in our countrymen the fruits of holy living, or the disgusting scenes enacted by depravity, quickened through the want of social restraints and religious institutions.

#### Action and Reaction in Missionary Labors.

There is a mutual connection between all the benevolent agencies for extending Christianity. Especially is there, at the present day, such a connection between Foreign and Domestic Missions in this country. If ever there was room for preferring one of these causes to the other, that time is past. Both are now Foreign—both Home. Among the Catholics of Europe, Foreign Missions are not only preparing residents for the Western Valley, but shaping the hearts and minds of those who are to be our own neighbors and fellow citizens. In the Celestial Empire, the Foreign Missionary is train-

ing the heathen to preach the gospel to their countrymen in California; while Home Missions on our Western borders will send back Chinamen to their own land “with abundant blessings of the Gospel of Christ.” If intercourse with the opposite coast of Asia shall be permitted to continue—as in some form and to some extent it undoubtedly will—we might find difficulty in deciding whether a portion of the missions for our own country would not best have their seat in China; and a part of the work of missions for the Oriental nations be best accomplished in California.

In the movements of the Divine government to extend the true religion, sometimes the teacher is sent to his pupils; as when the Apostles and primitive Christians, “scattered abroad” by persecution, “went every where preaching the word.” Sometimes the pupils are sent to their teachers; as when whole nations were brought down from the North and planted in the midst of christian institutions. And sometimes masses of heathen, removed to a christian land by force, or allured to it by the hope of gain, become imbued with the principles and spirit of the Gospel, and return to enlighten and reform their ignorant countrymen. To accomplish such a result seems to be one reason why Providence kept so long in reserve the treasures of the golden West. Let the Gospel be proclaimed through all its cities and villages, its valleys and mountains,—then shall the day spring from on high break upon the teeming millions of Asia, and the song of salvation wafted over the wide waters prove that our labor has not been “in vain in the Lord.”

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#### MAINE MISSIONARY SOCIETY.

The Forty Fifth Annual Meeting of the Maine Missionary Society was held in Seaport, June 23, 1852. Rev. WILLIAM T. DWIGHT, D. D., of Portland, President of the Society, took the chair, and the exercises were opened with reading the Scriptures, singing and prayer. The annual sermon was preached by Rev. EDWARD S. DWIGHT, of Saco, from 2 Cor. 15: 3,—*Now, for a long season, Israel hath been without the true God, and without a teaching priest, and without law.* The truth inculcated, in an interesting and impressive manner, was, that “a Teach-

ing Ministry, an order of men officially charged with the stated and frequent religious instruction of the people, is indispensable to the permanent welfare of society." Then followed the Report of the Treasurer, JOHN HOW, Esq.; and the Report of the Trustees, which was read by Rev. BENJAMIN TAPPAN, D. D., Secretary of the Society. Addresses were made by Rev. S. H. Hayes, Rev. Dr. Pomroy, one of the Secretaries of the American Board of Commissioners for Foreign Missions, Rev. Dr. Carruthers, of Portland, Dr. Pond, of Bangor Theological Seminary, Dr. Adams, of Brunswick, and several others, both clergymen and laymen; all expressive of the lively interest in this object which continues to be felt by the ministers and churches of Maine.

The operations of the Society, during the year, will be exhibited by the following extracts from the Report of the Trustees:

#### State of the Treasury.

At the last annual meeting the Society was reported free from debt, and a balance in its treasury of \$259.58. The receipts during the year, exclusive of a temporary loan of \$800 paid, and then renewed, have been \$12,637.98, of which \$10,279.07 were donations from various sources, and \$1,350 the avails of legacies. There have been paid from the treasury (not including the re-payment of the loan) \$12,866.28; and there is now in the treasury (deducting \$550, which belong to the permanent fund) a balance of \$461.51.

The amount received by donations during the year has exceeded that of the last year by \$1,229.73; a fact, which taken in connection with the completion during the year of a subscription of more than \$30,000 for the Seminary at Bangor, of which a third part has been already paid, affords some evidence of progress.

#### Summary.

The fields in which our missionaries have labored during the year, have been 90—the same in number as the year preceding; comprising 107 churches, and from 30 to 35 towns and plantations, without a church. Of the 140 places contained in these missionary fields, 40 have been supplied the whole time; 6 three fourths, 6 two thirds, 20 one half, 10 one third, and 16 one fourth of the time.

The whole number of missionaries employed has been 65, (last year 90,) of whom 75 have been ordained ministers,

and 20 licentiate. Fifty eight have been in commission for the year, fifteen from 6 months to 10, six from 3 months to 6, and sixteen for shorter periods. The whole amount of service has been equal to 70 years, and that portion of it, for which they have been remunerated by this Society, to 27 years nearly. Seven missionary pastors and stated supplies (of whom three have gone from the State) have left their fields of labor; and three have been installed, as pastors of missionary churches.

The average number of persons attending on public worship in all the assemblies to which our missionaries have preached, may have somewhat exceeded 12,000. The number of persons, added to the churches aided by this Society during the year, has been, by profession 120, by letter 50, in all 170. The whole number of members at the present time is 4,590, of which, however, a very considerable proportion are non-residents. The hopeful conversions reported are 202.

The contributions during the year, so far as reported, have been \$2,223.96; to the Maine Missionary Society \$1,363.76; for other objects \$854.20; being in all about one fifth of what they have received.

#### Good Expected.

Says one of our missionaries, speaking in behalf of the flock of which he is the pastor, "We shall trust, so long as God sustains the Maine Missionary Society, *the foster mother of the feeble churches*. The more I think of it," he adds, "the more I wonder why these feeble churches do not yearly hold a united jubilee of thanksgiving to God for this Institution." Let all unite, who love the State of Maine, and desire its prosperity, in devout and fervent thanksgiving for the good work which has been done in nurturing and strengthening christian churches in the midst of it. Some of these churches have arrived at a self-supporting manhood. Others are striving hard to attain it. Others we fear are too well content with a state of dependence. Now it is well for the child, and even for the invalid adult, to receive assistance, while really unable to provide for his own wants; but not afterward. How shall he ever reach the condition of a perfect man, if always dependent? Let the strong help the weak, while so weak as to need help. But when by any practicable effort and sacrifice the weak can dispense with the aid of the strong, and afford help to others weaker than they, then they do themselves an injury by receiving aid. Not in this way will a vigorous, growing prosperity

ever be secured. When a church long assisted is still declining, and there is no reasonable hope of saving it from death, the propriety may become very questionable of prolonging a sickly existence by aid which might be imparted to those that would soon be able to sustain themselves. There is need, however, of

#### Long Patience.

Some causes of feebleness, which at present it is exceedingly difficult to remove, may not always operate so powerfully. One of these causes, a missionary who has felt constrained to abandon his field of labor, thus describes: "If I had only a few, who could be relied upon for efficient aid, who had really *some back bone*, there might be some hope." In other churches, besides that with which he was connected, the back bone element is wanting; not always through deficiency of either intellect or energy. Sometimes the trouble is, "all seek their own, not the things that are Jesus Christ's." Is this evil without a remedy? Another cause of weakness may be found in that sectarian spirit, which prevents those who are one in Christ, from giving their united support to the preaching of that Gospel in its essential points, which they all love. Must this evil always continue? The spirit of emigration, which is weakening so many of our religious societies, may not always exert so disastrous an influence as at present. Another evil complained of by one of our missionaries, testifying that which he had seen, is "the blasting, soul-destroying influence" of heretical doctrine—that which denies a future retribution—"destroying the benign effects of truth, and raising up a generation of people as godless as the heathen." Facts have shown during the past year, that these strongholds are not absolutely impregnable. Another evil which has operated very injuriously is the use of intoxicating drinks. Some churches aided by this Society (a very few) have not entirely

purged away this "old leaven;" and some laborers in the Lord's vineyard have encountered from this source serious difficulty. But the very general testimony is, that our churches and congregations are free from this great evil, and that in most of the communities, with which they are connected, the Maine Law is approved and executed. In some instances recently reported, a new temperance reform seems to be doing the work of John the Baptist, in preparing the way of the Lord.

#### The End not yet.

The good work, in which for forty five years this Missionary Society has been engaged, is not yet done. It needs to be carried on more vigorously. Obstacles should excite us to more ardent zeal, more diligent effort, more self-denying liberality. The law of Christ's kingdom is, thou shalt love thy neighbor *as thyself*. But who has ceased to care for his own welfare, or to expend thought, time, money, labor, in promoting it? What parent pleads, that because he has already thought, watched, labored, expended so much, and so long, for the good of his children, he ought therefore to be excused from anything more? For *them* it is a pleasure still to give and to labor. And will not love to other human beings operate in the same way? If we love our fellow citizens, if we love our brothers and sisters in Christ, shall we complain that we have too many opportunities of doing them good? Does genuine benevolence ever grow weary of communicating happiness? Blessed ourselves with the institutions of the Gospel, we are debtors to those who are passing their season of probation without them. This debt, while the poor are yet with us—(and who are so poor as those who have not the Gospel)—let us account it our duty, our privilege, still owing, still to pay. And may the God of all grace accept our offerings, and render them conducive to the fulfillment of his purposes, the glory of his name.

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### Missionary Labors.

#### IOWA.

From Rev. E. B. Turner, Colesburg,  
Delaware Co.

#### The Minister's chief Sorrow.

I am grieved, as year after year passes on, that so little apparently has been done

for Christ. It is true the cause of religion is evidently gaining in its influence among my people; but there are many, on whose salvation my heart has been set, who are still unreconciled to God, and manifest little or no interest in the matter beyond a decent respect to the external forms of religion. Day after day, and month after

month, my soul has wept in secret places for them. At the beginning of the present year of labor, I looked forward with confident hope that we should sit with them in heavenly places in Christ Jesus before its close. And these hopes have been strengthened from time to time by a more than usual attention to the word, and a marked solemnity in the house of God. But the year has rolled away, and we have not seen one enter our church by profession. I hope, however, the labors of the year have not been for naught. Good seed has been sown, which I hope will ere long spring up and bear much fruit to the praise of divine grace.

#### Advance of Intelligence and Morals.

So far as we can judge from the outward appearance, there is progress in divine things among us. Our congregations have been full, and an increasing attention is given to the truth. The time has been here, when most of the people would go farther to hear the frothy ebullitions of some off-hand declaimer, even though he had no regard for the logic or order of his harangue, than they would to listen to a studied discourse. Now, however, they are manifestly pleased with a somewhat studied, and even *written* sermon. There never has been a time since my residence here, when the average number who attend meeting was as great as now. A small log school house would once hold many more than usually came to our meetings; now there are two churches, having services at the same hour, and both are generally well filled. It was with great effort that a Sabbath school could be maintained here at all when I commenced my labors; now there are two Sabbath schools, with from 40 to 60 scholars each. Sabbath breaking was a matter of common occurrence then; now the crack of the rifle, the shout of the riding party, or the click of the ax are seldom heard.

#### "Sprinklings of Isms."

During the present summer I have preached one sermon in our meeting house each Sabbath, and one at some out-post in the vicinity. My audiences in the latter places have been overflowing, and a great interest is manifested in the word. But the congregations are so mixed up with "sprinklings" of almost all the isms, that I hardly know to what extent the hearers are benefited.

#### An Important "If"

I strive, however, to do them all the good I can; deeming it of little importance in what form of chariot they go to heaven, *if they only get a safe passage.*

The fact is, your missionaries frequently do a great deal of work for other denominations. They shake the tree, and the fruit is often gathered by others. But their reward I suppose is the same. Not being willing to resort to such hasty and doubtful measures to increase the number of church members, those who have been brought in under their influence and labors are frequently hurried away to other churches. We are tried not a little, too, by the system of means that is generally resorted to here, by certain denominations; which has an effect to unsettle the regular religious habits of the community, and to create a disrelish for the ordinary means of grace. It associates religion with noise and excitement, and presents a strong obstacle to the usefulness of the means of sober instruction and conviction, and to all the regular labors of the ministry.

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*From Rev. H. N. Gates, Yankee Settlement, Delaware Co.*

At our last communion season seven members were added to our little church, more than doubling our number, there being but six before. Six of this number were from other churches; two from England, two from Vermont, and two from Galena, Ill. One was a widow lady lately from New York State.

#### Roman Catholic Intolerance.

A brief sketch of the religious trials of this lady may not be uninteresting. Her parents and friends are Dutch Catholics; but her husband was an American, a brother of one of the female members of our church. On the death of her husband, her father offered to take her home, and provide for her and her three interesting little boys; but she, desirous of escaping the influence of the Romish religion, and of bringing up her children as Protestants, although poor, declined the offer, preferring to support herself by her own efforts. Accordingly she obtained a small dwelling of a brother-in-law, paying him rent. For a time she was allowed to live in peace, but soon her brothers and brother-in-law, perceiving that she attended Protestant meetings, associated with Protestant ladies in the sewing so-

ciety, &c., began to disturb her. At length, finding their efforts to draw her back into Romanism unsuccessful, her brother-in-law informed her that she must leave his premises.

In the meantime, fearing a rupture, she had been corresponding with her late husband's friends here, relative to her removal to Iowa. Her friends here became much interested in her case; especially her brother and sister-in-law, who kindly invited her to come and share, with them, the home which the Lord had given them. So that when the heartless, cruel mandate of her relative in New York came, she meekly replied, "Very well, I know where I can go." Then packing up her little all, she set out for this place, where she was kindly received by her friends; and at our next subsequent communion, she publicly professed faith in the Lord Jesus Christ. Does not this look a little like persecution? A poor, widowed daughter and sister, turned out of house and home, by those who should have been her protectors and helpers, and compelled to seek a home in this wilderness land; because she wishes to shield her little ones from the influence of the religion of her fathers, in which she has herself been educated, but is now aware of its danger to the soul, and asks to be permitted to worship God "according to the dictates of her own conscience!"

A Roman Catholic paper at St. Louis not long ago, made some very frank admissions in regard to the intolerance and persecuting spirit of Romanism. It intimates, too, that the reason why other papers of the same faith, are not equally candid, is because they are either afraid, in this country, to confess the whole truth, or have too much policy to do so. In defending his course against the rebuke of one of his more prudent coadjutors, the editor uses the following explicit language:

"Is this doctrine of Toleration a christian doctrine, or is it not? Does it come from heaven or hell—from God or the Devil? Do we see any thing of it in the Bible, in the Fathers, in the actions or writings of the Saints, in the treatises of the doctors of the Church? Was it heard of before the birth of Protestantism? Has it not been condemned by the Council of Constance, and repeatedly by the Supreme Pontiffs? Is it any thing more [as advocated by some temporizing Catholic organs] than a convenient theory got up, that Catho-

lica, living among Protestants, may meet with less ill will? \* \* \* May we not expect the Church and christian rulers to act again as they have acted? Is it not our boast that the Church never changes; and is not her history an open book which all may read, which we cannot close if we would, and of which we are accustomed to say that we have no cause to be ashamed?"

The editor says, however, that he is "not in favor of *roasting* heretics; and professes that, "if this sort of work is to be revived, if persecution is to be renewed, we should rather be its victims than its agents." But then he adds:—"We say that the temporal punishment of heresy is a mere question of expediency; that Protestants do not persecute us here, simply because they have not the power; and that, *where we abstain from persecuting them, they are well aware that it is merely because we cannot do so, or think that by doing so we should injure the cause we wish to serve.*" How much, within the limit of these restraints, is left for dissenting Catholics to fear!

#### A Rural Celebration.

For the first time in the history of this place, on the last 3d of July, the people here celebrated our national birthday: not with powder and rum, music and dancing, but in a very plain, social, and, I may add, a very pleasant way. A few days previous to the time, the word was passed around that we should have a celebration—a homemade one; and each family was requested to bring a portion of their substantial fare for the refreshments. A bower was constructed of poles and bushes, on the prairie, near the house in which we hold our meetings, seats of boards and blocks were provided, and other comforts such as were necessary for the occasion. One of our citizens was prepared with a rustic oration, which was listened to with much pleasure. At about one o'clock, an entertainment of nourishing and substantial viands was set out upon a rude table in the open air, a cloud having spread itself over us, to protect us from the sun. Around this table about one hundred ladies stood, for we had no seats for them, and were obliged to dispense with many other conveniences commonly considered essentials of polite life. The men and boys took their portion in their

hands, and all seemed to relish the entertainment much. As the dinner was about concluded, the kind cloud, of which I spoke above, began to drop rain, so that very reluctantly we were compelled to postpone some two or three addresses which were expected—(one on Sabbath schools, one on Slavery, and one on Temperance)—until some other time; every one, of course, regretting that it was necessary to leave so soon.

I have given the foregoing, to show the channel in which we are trying to direct such things.

#### *From a remote Station.*

##### **An Example for Missionaries.**

From one of the western Counties of this State a missionary writes:

For myself and family, I can say that we are grateful to your Society for the aid you render us. Without your aid, I could not preach the Gospel in these new settlements; and I should be obliged to seek some other calling, or go to some region older and more densely populated than this, where they could, without aid, sustain the institutions of the Gospel. But I love the work in which I am here engaged; nor do I feel that my lot is a hard one, because of the trials and deprivations to which I am subjected.

##### **An Example for Young Ladies.**

At Knoxville they have a very flourishing Sabbath school and Bible class. This school and Bible class were commenced chiefly by the influence of one young lady, a member of the Congregational church; and she is the main pillar in their support. The Agent of the American Sunday School Union was there a few weeks since, and presented the claims of that Society to the people; when they contributed twenty eight dollars to supply their school with a library. How much good may be done by a single individual, intelligently and perseveringly devoted to the work.

##### **A Field for Another Laborer.**

There ought to be another minister in this vicinity immediately. I know of one or two points where churches might now be organized, if they could have any one to break unto them the bread of life. I cannot but hope it will be in the power of the Executive Committee to appoint a missionary to visit these destitute settlements.

## **WISCONSIN.**

*From Rev. C. W. Munroe, Appleton, Outagamie Co.*

I know that my own experience, as a Western minister, is not dissimilar from the experience of many of your missionaries, as disclosed in their reports; and I will not trouble you with the details of my own trials and discouragements, many of which are small in themselves, and, on paper, would seem almost ridiculous. But trials which bear upon the comfort, the convenience, the happiness and the health, physical and spiritual, of himself and his family, and which have an adverse influence upon the cause of Christ, he who is thus tried, cannot look upon as small or unimportant."

#### **Hope Deferred.**

I am led into this train of thought, in part, by two things:

One is the successive disappointments which have attended our efforts for the erection of a house of worship. At the time of sending my last report, my own, and the expectations of some others, whose hearts seem to be in the work, were much raised with the prospect of the immediate prosecution of the enterprise; and I confidently anticipated being able, at this time, to say that the building was well under way. But—"the foundation of the Lord's house is not yet laid." Most of the timber for the frame is upon the ground, and one load of stone has been hauled; and that is all. But members of the church say, "The Lord willing, we will worship in the new house the coming winter, if we do no more than raise and enclose the building; and so much we *must* do." This spirit is hopeful, and I do what is in my power to keep it alive. The old difficulty about the location has been the most formidable hindrance; but I believe the Trustees have at last decided that it is best to retain the spot first fixed upon. But on this matter I will not enlarge.

#### **Still holding on.**

The other thing is, the inadequacy of the provision for my support, resulting in the application for additional aid from the Society. This application I was very reluctant to have made. But, unless this additional aid be granted, I do not see how I can remain. For, from what I know of the circumstances of the brethren, the few who have hitherto borne the load



have done more than, in justice to their families, they should have done, as well as more than they can do, or are willing to do, at present. And this field is too important to be abandoned. My own feelings are too strongly enlisted for the prosperity of the little church which the Lord has permitted me to plant here, to allow me to leave; unless I shall come to the inevitable conclusion that by remaining, I am fighting against his providence.

#### Encouragements to Labor.

You must not think, however, that it is all discouragement here. The attendance upon the preaching of the word is quite as good as ever, taking into consideration our very uncomfortable summer quarters and other unfavorable circumstances. During the last quarter I have commenced stated preaching, once a month, in a destitute neighborhood between two and three miles in the woods, and the attendance is quite encouraging. We have also organized a Sabbath school there, and assisted them in procuring a good library; one of our church acting as Superintendent. I cannot but look upon this as a good beginning. My missionary field is thus enlarging, and I tell my people that, if so large a part of my salary comes from the Society, they must expect me to do a proportionate amount of what is more properly missionary work. Our own Sabbath school is well sustained, and with unabated interest on the part of the teachers and pupils.

#### Temperance advancing.

The cause of temperance is receiving considerable attention in the community at this time. The reputation of this, as a temperance town, is notorious. No licenses for selling ardent spirits are granted; and, if our next Legislature enact the "Maine law," it will be easily and strictly enforced here.

Honor to that community where this law can be strictly and easily enforced! The friends of temperance, both East and West, should understand that such a preparation is indispensable to its salutary and permanent operation. Nor let it be said, that in such communities the law is not required. It is made for the lawless and disobedient; who, till the Millennium shall come, unless restrained, will be found, in greater or less numbers every where, willing to seek their own profit or gratification at the expense of the best interests of society.

*From Rev. Roswell R. Snow, Rochester, Racine Co.*

#### Public Enterprise.

Our place is at present receiving something of an impulse from the recent converging of travel through it. Plank roads are now constructed through this place, both from Milwaukie and Racine, leading out into the country for a considerable distance beyond us. There are also some very active efforts in operation to obtain a line of railroad along up the Fox River, and through our place; to begin at Elgin in Illinois, and to extend to Waukesha, or direct to Milwaukie. This will probably be accomplished at no distant day.

#### Social Progress under a Permanent Ministry.

We are favored at the present time with an unusual supply of preaching; consisting of various shades and complexions of Methodism, as well as a decided style of Universalism. But these, we are in the habit of regarding as incident to an imperfect state of being; and so our social equilibrium is not greatly disturbed by their movements.

There are among this community most decided and encouraging marks of the benefit of a permanent support of the Gospel; and we cannot but feel, as a people, our high obligations for the generous assistance of the American Home Missionary Society. Without such assistance a pure Gospel could not, and would not be maintained here, at least with any degree of efficiency. We have some dear and good brethren and sisters in our connexion; but, comparatively, it must be said, that, in this community, the true and decided friends of Zion, such as can be relied on for sympathy and coöperation, are few.

#### Hardly "a bare support."

Notwithstanding your kind aid, and the kindness of friends around us, we are compelled to practice retrenchment of the strictest kind, in order to "bring the year around." Our expenses are necessarily considerable. Living on a great thoroughfare, and keeping open doors, as is common with ministers at the West, there is but a portion of the time that we are free from company; which, however welcome to us, and cordially received, is still no inconsiderable item in our current expenses. This, together with a due share of sickness, and setting an example in regard to

charitable and benevolent objects, very soon swallows up a salary amounting to no more in reality than 300 dollars, all told.

But I am not complaining. I still rejoice in my calling; and whenever a demonstration of christian sympathy comes, tangibly, in the form of a quarterly installment or a small missionary box, we seem to breathe afresh under our burden; yea, we thank God and take courage.

*From Rev. N. C. Chapin, Watertown, Jefferson Co.*

#### A Change without Relief.

In former communications I have spoken of the difficulties with which our Society has had to contend, in consequence of a burdensome debt, incurred in building our house of worship. Recently we received a temporary relief from the urgent pressure of pecuniary obligation, by negotiating a loan for \$300, with an Eastern gentleman. We were obliged, however, to take this money at twelve per cent.; so that we really gained nothing by this arrangement, except that we were able to pay a part of the money which had been long due to the Society's creditor. I am afraid our church will not be likely to prosper, till we can get clear altogether of this burden.

#### Sabbath Desecration by the Germans.

As an instance of the boldness with which infidelity and irreligion, imported from Europe, are beginning to manifest themselves in this country, I may mention that on the last Fourth of July, an attempt, which was partially successful, was made by the Germans of our village, to desecrate the Christian Sabbath by a public celebration on that day. This movement was started by certain infidel Germans, who seemed to be glad of an opportunity to show their contempt of American law, and of the religious sentiments of the nation. All possible efforts were made to prevent this outrage, but I am sorry to say without success. These efforts were not, however, without some effect. A feeling of sorrow and indignation was manifested by a large portion of the people, including many foreigners, which will, I hope, prevent a repetition of such disgraceful procedures.

The Sabbath celebration was conducted with less noise than is usual on such occasions, and it appeared as if those par-

ticipating in it were half ashamed of their doings. Christians of all denominations in our community seemed to be fully resolved that our American Sabbath must not be surrendered to any hostile force, however strong, which may be arrayed against it. They will be ready, I trust, to defend this sacred institution so necessary to the stability and prosperity of our Republic, against any and every assailant.

Even the Roman Catholic priest expressed his disapprobation of such a violation of the Lord's day; and I believe very few, if any, of his people were involved in it.

Instances of similar outrage to the above are mentioned by other missionaries at the West, in this and previous numbers of the Home Missionary. The Fourth of July occurring this year on the Sabbath, afforded a more plausible occasion than ordinarily arises, for those educated in countries where the Sabbath has long been perverted from its sacred purpose to that of a holiday, a day of public military parade, &c., and who can ill abide the restraints even of its decent christian observance by the people among whom they have come to dwell, to make manifest their feelings of hostility towards this great source and safeguard of our freedom, intelligence and virtue. The Germans in Wisconsin, it is said, now number from one hundred to one hundred and twenty five thousand. As a class they are, perhaps, more intelligent, active and enterprising, than the body of the German emigrants in any other Western State. But at the same time, they appear, if possible, to be more incorrigibly corrupted by their national infidelity. One writer states that political conventions have been held among them, "declaring it to be an imperative duty to abolish all the existing Sabbath and temperance laws; and hinting even at the marriage institution, as needing to be set more free."

But it is not in Wisconsin, or in the West, alone, that these impious outbreaks have occurred. Among the German laborers, artisans, and mechanics at the East, the same dispositions have been repeatedly evinced. Nor are sins of this flagrant character by any means confined to the Germans and other foreigners among us. Too many of our own people are drinking

in the same destructive poison, through the influence of deism, universalism, intemperance, and irreligion generally.

#### By Americans Abroad.

The precise locality of the following is not given; but the Christian Mirror publishes the facts on the authority of the private journal of a clergyman residing at some foreign port lying within the tropics. We insert it here, that its solemn admonitory lesson may be pondered in connection with the foregoing, and other kindred facts, furnished by our missionaries.

It will be remembered, that the anniversary of American Independence fell on the Sabbath the present year. Preparations were made in the place of the writer's abode, for a secular celebration, with all the accompaniments of processions, oration, feasting, drinking, and the like. His decided remonstrances had no effect but to bring on him a tempest of ridicule or curses, as these wrong doers could wield one or the other of these weapons to the best advantage to their cause. The preparations went on; the wicked insolence of the manufacturers of public opinion, and of the managers of the concern, increased daily. It seemed as if they rejoiced in the opportunity of defying God, and breaking his laws; while my own mind was impressed with the idea that God would vindicate his own honor—perhaps even by some judgment on these men. The day came and went, with the usual concomitants of the celebration in the States. The number at church was small; that at the celebration large. About the church (which is in a retired place), the day passed off quietly, except that we were somewhat disturbed by fire crackers. Those who attended seemed satisfied with their Fourth of July sermon.

At the greater, the multitudinous gathering, the orator of the day was in his glory; his performance was much applauded, and his praise was in the mouths of all. All seemed in ecstasies of joy. Multitudes became beastly drunk; and all appeared to exult in their successful defiance of God. But the end was not yet. That evening two friends met to drink in honor of the day; they became drunk, quarreled—and one of them is a murderer; the other fills a drunkard's grave.

But this is not all. The lauded orator retired from the Hall to the house of a

friend, who urged him to "drink in honor of the day." He consented. The first glass was like the letting out of waters; he could not stop—he became very drunk, and in that state was taken to his room. The same scene was repeated the next night, and the night following—every night indeed, till the next following Friday, when he was taken violently ill; and on the Sabbath day, just one week from the time he stood the admired and praised of all, I laid my Bible upon the head of his coffin, and preached repentance to his boon companions. God has avenged his injured honor. This people have been warned that it is not safe to vote him out of his own world. O, that they would heed the lesson!

*From Rev. John Muhlhauer, Milwaukee.*

#### A German Mission.

We give the following, as near as perspicuity will admit, in the interesting, imperfect English of the missionary. It brings sad confirmation to the testimony of Mr. Chapin, in the foregoing communication.

One quarter more is past in my missionary work; and, if I can not like other German ministers, say that, in a short time, a good many persons have been converted, yet I have a right to say that my labor has been blessed from the Lord. My congregation is increasing so much that we must make more pews to accommodate the hearers. The children of God are more coming up to do their duty, and help me pray.

Our city is much in discredit, through Sabbath breaking; for we have, in different places, every Sabbath, dancing; where not only Germans, but also Americans, take part. All the churches and ministers, also the Catholic church, with their ministers, oppose this bad practice. Over 1400 names on a petition, have been presented to the Common Council, to put down the evil. The German papers are crying very hard:—"Let us not take our liberty, in a free country!"—"We will not obey the *pfaffen* (bad ministers)!" It is not decided whether the Common Council can and will put down dancing on the Lord's day.

Infidelity takes a strong hold in Wisconsin. We have now two daily political, infidel papers, and two weekly, radical, infidel papers; we have, also, from a Red Republican lady, a paper for the ladies, weekly.

Under these discouragements I labor, with a band of faithful ministers, for the coming of Christ's kingdom. And, at the end, we know Jesus will conquer Wisconsin. But we have need of the help and prayers of the Church. Do not forget your missionary in Wisconsin, in your prayers.

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## MISSOURI.

*From Rev. E. P. Noell, Troy, Lincoln Co.*

### Doctrinal Preaching.

During the past winter and spring I have been preaching doctrinal sermons, in the forenoon, on the Sabbath. There is great want of doctrinal knowledge in Missouri. If you knew how little even professors understand the Bible, and the doctrines taught in it, you would be astonished. Quite a number of our ministers in this state have their attention turned to this subject, and the catechism is taught in many churches; so that we may hope there is a better day coming for the churches in Missouri.

### Blind Leaders of the Blind.

There is an Anti-mission Baptist preacher who resides here, and preaches once a month in the Universalist church, who teaches that the Sabbath has been done away, and says, as I understand, that, if it were not for the laws of the land, he would labor on the Sabbath as on other days. He is a man of wealth, considered as intelligent, and exerts a great influence in this community. Not long since a Mission Baptist supplied the pulpit for the Baptist church here. He was careful to inform the people that he had not studied his sermon; that he preached as the old Baptists used to preach:—"As God gave it to him, he gave it to the people." He added, with great emphasis, "That any thing that was digested, dry or systematic, would never enlighten the mind or convert the soul." This man has been considered, by some professors here, to be the greatest preacher that has been here for years. A few weeks since, we had a sermon from a Campbellite minister, who is a lawyer, has been a member of Congress, and is considered a talented man. His sermon was considered a very extraordinary one by many. He maintained that Calvinism was one extreme of error, Universalism the other; and that the truth lay between them. The doctrine of total depravity he affirmed was

not to be found in the Bible. He said also that we were baptized into Jesus Christ, and that to be baptized into him was the only way that we could come in contact with the blood of Christ and be cleansed from sin. In another connection, afterwards, he said that baptism was not necessary to salvation!

With such teachings, doctrines and influences the West is full; and the great mass of the people will embrace any kind of "ism," to get away from the plain, simple, soul humbling, and self denying truths of the Gospel. It is impossible to understand the difficulties that lie in the way of building up the kingdom of Christ in Missouri, without being on the ground, and laboring against their continual opposing influence. After fifteen years' labor in this state, I am satisfied that the constant and faithful preaching of the Gospel, the influence of the Sabbath school, and faithful christian example are to be the means of saving the great West.

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*From Rev. T. S. Reeve, St. Joseph, Buchanan Co.*

### Revival Fruits—Happy Deaths.

I wrote you last when there was a very interesting state of things in my church. As the fruits of that revival, thirty two persons connected themselves with my church. Since that report, two have died and eleven moved away. The two who died were among the most decided conversions, and died triumphant deaths, being each about sixteen years of age, one male and the other female, and both very popular in our city. But their happy exit has given character in the minds of the people to the revival, and greatly strengthened our cause in this community.

Very much depressed, still our motto is, "Hope on, hope ever."

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## ILLINOIS.

*From Rev. James Walker, Union Grove, Whiteside Co.*

### First Blow struck for Temperance.

The temperance cause here is not going backward. It would be pleasant to report that the "mockers" had been entirely banished from this field; but it has not been. From certain rumors that reached my ears, I thought it advisable to make a temperance effort in Clyde, one of my preaching places. Accordingly, last Sabbath, I preached a sermon which I had

announced beforehand, and which I had prepared for the occasion. The house was full and overflowing, and all listened with earnest attention. At the close the question was raised, "Shall we form a Temperance Society?" And sorry am I to say, that it found some of its strongest opposers *among the members of the church*. Says one, "There is no need of a Society. There is no alcohol within twenty miles. God has given me the right to drink when I think I need it. When wet and on a journey, I think it right to take a horn."

An old reformed drunkard, who had wasted his property and ruined his health, arose and said, "The creature is in the neighborhood. Several gallons came in last week. One family generally keeps it on hand, where all can get the stuff, and drink it, and get drunk. Last week one man got drunk and turned his family out of doors. We must have a Society."

The vote was taken. A majority being in favor, and none voting against it, a Society of twenty-five members was formed, officers chosen, a constitution and by-laws adopted, and arrangements made for the next meeting.

This is the first blow that has been struck in this place for temperance. Although there was considerable parrying, yet it fell, and did good execution. It is a beginning. The temperance star is just rising in this neighborhood, and I trust it will rise higher and higher, and shine brighter and brighter, until no advocate for dram-drinking, especially among the members of the church of Jesus Christ, can endure its light.

What man has done, it is said, man can do. This is certainly true of man when armed with the panoply of the Gospel. For the encouragement of beginners in the Temperance cause, in the newer localities of the West, we may refer to the following felicitous results in one of their older States.

The Secretary of the Bible Society in Fayette County, Ohio, says in his Report: "Thirty-five years ago, we had *thirty* distilleries in our county, and *no* church; we have now *thirty* churches, and *no* distillery."

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### INDIANA.

*From Rev. L. R. Booth, North Madison, Jefferson Co.*

#### Church Formed.

Since I made my last report we have organized a church in North Madison of

sixteen members—six males and ten females—all heads of families, except one. The whole number are of the best class of citizens we have. They will no doubt manifest much practical wisdom and a suitable zeal in the advancement of the kingdom of Christ in this place.

In a little church, southwest seven miles, consisting of twenty-two members, there are some things very encouraging. I preach there one-fourth of the time. They keep up meetings every Sabbath, whether I am present or not. Also a prayer meeting during the week, and a Sabbath school in healthful condition are conscientiously sustained.

#### A Church Confirmed.

At Paris, a village sixteen miles west, containing 400 inhabitants, is another field in want of a laborer. A little church was formed here, about ten years since, by our Presbytery. They had supplies for a few years; but the place was isolated and the roads bad, so that for the last five or six years nothing has been done for them, and they have gone down into forgetfulness, both of their own interest and their duty to God. A few weeks since I made them a visit during the week. I talked with them about their Zion, and preached for them, the next Sabbath, in a borrowed church. But I saw that they had hung their harp upon the willows, feeling that there was *no hope for them*. I told them that there was yet hope; that all the orphan churches of this land might have hope; for the American Home Missionary Society, who may be said to be the mother of us all, in this western country, is stretching out her hands to them. They seemed to feel the quickening influence of such kindness; their courage was somewhat revived, and they now feel that they shall live, and shall finally become a part of that great spiritual building of which Christ is the builder. There will be, when gathered up, about twelve members. Here, too, we find some good men; and may the Lord stimulate them to much prayerful, holy action.

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### OHIO.

*From Rev. Thomas Griffith, West Newton, Allen Co.*

#### Fruits of Three Years' Labor.

In reviewing my labors, the past three years, among this people, I have great reason for thankfulness toward God, for

what has been done in the extension of the Redeemer's kingdom in this wild wilderness. Since I removed to this place a great change is perceptible in the moral and intellectual condition of the community. The church at first consisted of twenty one members; a feeble band and without a house of worship. God, in his abundant grace, poured down his spirit in abundant showers, and many I trust were brought to repentance, and received the pardon of their sins through Jesus Christ. The church now numbers sixty members; and I have, in this and other results of my labors, great cause of encouragement. Truly the Lord has been gracious. We have a flourishing Sabbath school, four Bible classes, with male and female prayer meetings. We trust that, ere long, this once desolate field will bud and blossom as the rose. The benevolence of the people has greatly improved, and the cause of education receives more attention than formerly. To the youth of our church and community we are looking for help, hoping they may be prepared to be greatly useful in the cause of Christ. The hope of this and all other churches in the West, is in the rising generation. We must educate our children, or our labor is in vain.

### MICHIGAN.

*From Rev. Justin Marsh, Lodi Plains, Washtenaw Co.*

#### An Unexpected Call.

Contrary to all my expectations, the people in this place, with whom I had spent a few weeks in a revival between four and five years ago, made proposals to me in relation to becoming their pastor. I have ever looked upon this field with interest. Here is located one of our most important Academies; and I suppose that, at no place in the State, are so many young men in a course of preparation for College. I have considered this as a most important, especially in its bearing upon the ministry of future years, that this church should have an efficient pastor; but never had I thought that myself could be the man, until I received an invitation to come and labor with the congregation, with that end in view. But I dared not obey the call was not from God. I am now here with a prospect of remaining. This wide and lovely field is open before me, if I were but sufficient for its demands. It appears, therefore, that I am called

to take my leave of the American Home Missionary Society. Laboring under Commissions from that Society for seventeen years, with a constantly increasing attachment to its Board, and its plans of operation, it is not the easiest thing, I assure you, now to dissolve the connection. But, if I can fulfill the duties of this place, I shall, in the result, I think, do more for Home Missions here, than in any field that I have ever before occupied. The mind to be molded by the Grace of God for the missionary work, is now, in a greater measure, before me. I shall be in almost daily contact with young men who are studying with the ministry in view; and with others who may and ought to have it in view. I had almost hoped to spend the remainder of my life under a Commission from your Society. But God seems ordering otherwise. Seldom has duty, upon every consideration, appeared more clear. I do not, by this change, expect an increase of salary at present, perhaps never. The support of the Gospel in this congregation is not at present easy.

We are now in the warfare. A crisis is near. Great battles are to be fought soon. Our weapons are not "carnal, but mighty through God to the pulling down of strongholds." I am persuaded that the West must turn the scale of victory for Jesus Christ. The youth of our land, of the West especially, must be converted, and fitted to stand fast, with the armor of God on. But how faithful must we be, who are now soldiers in the army!

### VIRGINIA.

*From Rev. J. M. Graham, Winchester, Frederick Co.*

#### Scenes with the Sick and Dying.

The last three months have not been to me devoid of interest, so far as my missionary experience is concerned. The extreme illness of my own beloved mother, during a part of this time, prepared me to sympathize with all the children of affliction I was called to visit.

It was my privilege to be near the death bed of a young woman, who had been sick eight or nine years. She could not speak above a whisper, and was too weak even to hear me sing. But although in this state of extreme prostration, none could say she was to "die and give no sign." *Heaven was in her countenance, and every gesture pointed to the skies.*

## Miscellaneous.

**Duty of Ministers to the Ministry.**

An interesting and well executed Memoir of the late Rev. EVERTON JUDSON, of Milan, O., prepared by Rev. ELIJAH P. BARROWA, JR., Professor in the Theological Department of the Western Reserve College, has just been published by Messrs. Crocker & Brewster, of Boston. The Memoir presents, in the compass of about 200 duodecimo pages, a discriminating and faithful portrait of a minister of Christ, who was in several respects remarkable, both for native endowments, and for an energy of devotedness to his work, by which, in a life not continued much beyond the middle of his 49th year, he had attained to a distinguished measure of influence and usefulness. Mr. Judson, who was a native of Woodbury, Ct., and a graduate of Yale College in the same class with Professor Barrowa, and also of the Theological Seminary at New Haven, went to Ohio, as a missionary of the American Home Missionary Society, in 1829. Providential events, contrary to his original design, led to his location at Milan, where, it may be mentioned for the encouragement of missionaries now laboring in like circumstances, he preached his first sermon in "the yellow school house," on a "pleasant day," to "not more than thirty" persons. "But these thirty," the biographer remarks, "appear to have been 'men, that had understanding of the times to know what Israel ought to do;' for they immediately pressed him to remain with them." During the eighteen years of his ministry here, some of the first of which were divided between this place and Berlin, the church in Milan grew to be the second in size on the Western Reserve; the First Church in Cleveland being the only one, at that period, having a greater number of members.

But it was not our intention to write a notice of Mr. Judson. For this we refer our readers to the Memoir; which will repay a thorough perusal, especially on the part of ministers.

But there is one prominent department of Mr. Judson's usefulness, which we desire

to present, in the following extracts from the book, as an example to pastors, and all who have an instrumentality to exert in bringing forward young men for the Gospel ministry. For a long time there has been great remissness in this delicate but highly important duty. It is partly in consequence of this, no doubt, that we hear, on every hand, of such an alarming dearth of candidates for the sacred office. On ministers, on the pastors of the churches especially, must devolve the chief responsibility, in ensuring a supply of holy and devoted men to succeed them in the great work to which they have been called; and this responsibility, in the age and country in which we live, is necessarily one of extraordinary urgency and interest. Any errors of former years, which may have led to injurious consequences, ought, as in the experience of Mr. Judson, to prove the occasion of more wisely directing, rather than of extinguishing our zeal.

Under section 4th of the chapter containing "a Review of his Public Life," his biographer has given some interesting facts and statements on this subject. Having spoken of his anxious care for the youth of his parish, he says:

The same enlightened concern for the young impelled him to undertake the arduous work of establishing the Huron Institute. We have seen that this institution was brought into existence mainly by his energy and efforts. He himself claimed it as his own child, and his paternity was never denied by any one. It may be added, that he took a fatherly interest in its prosperity, watching over it with constant solicitude, and exerted his influence to bring pupils within its walls. In projecting this Institute, its founders had in view, as we have seen, not only the general education of the young, but especially the preparation of young men for college who had the ministry in view. Such he carefully sought out, and, when he considered them worthy of encouragement, urged them to enter upon a course of education, and assisted them to obtain the requisite funds. As his own pecuniary resources were limited, this was accomplished by the presentation of their claims to such as were able to render them

the needful aid. A large number of men now in the ministry first had their attention directed to it by him.

In his ardor for accomplishing this work he sometimes went too far, in the earlier years of his ministry. This he afterwards candidly acknowledged. To one of his confidential friends he said, that he had formerly erred in urging young men forward prematurely; that thus he had encouraged unworthy persons; that his present plan was to set facts before them with plainness and fidelity, and leave them to judge for themselves. When any young man had commenced a course of study, he found in Mr. Judson a kind, though very candid counselor. His excellent judgment, the fertility of his invention in providing resources, and his warm sympathizing manner, caused him to be very much resorted to by students in their embarrassments and trials.

When the student had gone from the Institute to the college, his solicitude for his welfare remained undiminished. It followed him from the commencement of the preparatory, to the completion of the theological, course. "I well remember," says one, "when I thought of leaving the institution of which he was a trustee for another where I hoped to enjoy more ample pecuniary resources, how he invited me to sit down with him upon an apple tree log in full view of the college buildings, and insisted that I must remain, and showed how I could obtain the requisite means. As he thus conversed with me the tears streamed down his cheeks." His own sad experience of the evils of a defective preparation for college, led him to insist earnestly upon thoroughness in the preparatory studies. When the student had entered college he was strongly opposed to any interruption in his course.

The following statements, furnished the author by men who enjoyed his friendship and patronage, and who are well qualified to bear testimony on the subject, may serve as illustrations of what he was accustomed to do for young men who were in a course of preparation for the ministry. The first is from the pen of one who is now a missionary in the foreign field.

"I remember often words of encouragement and incitement to keep me along, when I was almost ready to stop in order to obtain means. Two instances occur to me now. The one was in the second term of my junior year in college. I received a letter from him saying that he had made up his mind that I must not stop for want of means, and that, if I had no other resort, I might call on him, and he would see that my wants were sup-

plied. The letter contained five dollars, and I made use of the patronage offered several times before I graduated. I think that the amount for which he received a note at the close of my [college] course was not much short of a hundred dollars.

"The other instance was at the close of my second year in theology. I told him I had no means and could not remain unless I took the aid of the Education Society, which I had never used, and would not begin to use, in the last year of my course. His reply was as usual, 'You must stay;' and to effect this, he borrowed a hundred dollars from one of his parishioners who should wait on me till I could pay it. The plan succeeded, and I completed my regular course.

"He was always strongly opposed to any interruption either in my collegiate or theological course. A call upon him during vacation was always attended with pleasant hints relative to my progress in study, or the difficulties which I encountered. A very common reply to my complaint of trouble was a quotation of the text, (always associated in my mind with him,) 'It is good for a man that he bear the yoke in his youth.'

Another, who is now a useful pastor on the Western Reserve, bears the following testimony.

"In no particular part of his pastoral efforts was Mr. Judson more successful than in looking up young men for the christian ministry. The future supply of the Church with the living teacher, was a subject that pressed with great weight upon his heart. Believing that the present generation of pastors cannot 'continue by reason of death,' he felt it to be an indispensable part of his ministerial duty to do all in his power to meet both present and future demands. He believed, moreover, that this work would not take care of itself. Nor, in his opinion, would it be efficiently performed if left to the Church, or to the agents of the great benevolent societies, or even to the officers in our academies and colleges. His conviction was deep and *actuating* that it must be attended to mainly by the pastors of the flock.

"And he endeavored to carry out his theory in practice. Hence originated his vigorous and self-denying efforts in founding and sustaining the Huron Institute. The same consideration induced him to suspend his pastoral labors for a time, at the earnest solicitation of the Trustees of the Western Reserve College, to engage in an agency to secure its permanent endowment. While he was an ardent advocate of the cause of education in



general, he was still more desirous to furnish the Church and the world with an intelligent and thoroughly trained ministry. When he visited the common school and the academy, he was accustomed to note the most promising of the youth, and seek occasion privately to urge upon them the claims of the ministry. Many an earnest appeal has he made in the conference room, in the Sabbath school, at the monthly concert, and in the sanctuary, to the pious youth of his charge; urging each one to propound the solemn question to himself, 'Ought I not to be a minister of Christ?' Never can I forget the impression those appeals made upon my mind, even while impenitent. He was forward also in urging parents to dedicate their sons to this work. In his pastoral visits he generally had something to say on this subject.

"But Mr. Judson's eye was turned especially to the Huron Institute as his nursery of christian ministers. He knew all its pupils personally, and was generally acquainted with their parentage and early history, and their future plans. More than one entered those walls with the fixed purpose of preparing for business, but left them with a heart on fire for the sacred office, mainly through his influence. In order to gain their confidence, and get a deeper insight into their characters, he would frequently invite them to his study, or take them with him to attend an evening meeting in some distant part of his parish. And the heart that would not open itself and its hidden purposes to his touch was peculiarly guarded.

"Mr. Judson had an ingenuity in developing the gifts and graces of his young men rarely equalled. As soon as one professed piety, he was ready with a test by which to try his sincerity. He would call upon him to pray and to speak in public immediately; and enlist him at once in efforts for the spiritual good of others. Some careless companion was to be warned, some prodigal to be brought back to duty, or some Sabbath school to be collected and instructed in a destitute neighborhood. And as the work was laid out, so must it be performed. He was an accomplished logician, who could successfully excuse himself from a mission to which Mr. Judson had appointed him.

"In this way he was ever disciplining the pious and hopeful young men of his flock for the service of the Church. And the fruits of his labors are abundant. Probably no pastor on the Reserve has been instrumental, directly and indirectly, of putting so many into the sacred office within the same length of time.

"While he was pastor of the church in Milan, twenty six young men—all beneficiaries and more or less assisted by him—passed from under his eye to college. Of these nineteen have already entered the ministry, three have died, and the others are yet in their course of preparation to preach the Gospel. Very many of this number would have devoted their lives to other employments had it not been for his special exertions in their behalf."

And he did something more than counsel them as to their course of duty. He was always ready to render them all the pecuniary assistance in his power. If he heard of one who was about to "give up the ship" because "the wind was so contrary," he would seek an interview with him at once, for the purpose of persuading him to continue his struggle for a little longer, assuring him that the "darkest hour was just before day." He would narrate his own severe but successful contests with pecuniary embarrassments. Then he would disclose some plan he himself had already formed to render the young man aid. Either he had made arrangements to take him into his own family and give him his board; or he had enlisted some wealthy friend in his behalf; or some neighboring parish had agreed to support him through his entire course of study; or some lucrative situation had been secured, in which the young man could save enough in a few weeks or months, to enable him to pursue his studies again without difficulty. No way was so strait and perplexing but Mr. Judson could foresee a hopeful egress. His plan did not always succeed; but when it did not—which was rare indeed—it was a safe bridge over a present difficulty.

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#### Donation from one who Gives by System.

The inclosed draft for \$200 is, I suppose, your part of \$1,000, which was one fourth of the gain I made on my late house and lot.

For ten years I have given according to system, and whether in doing so more is contributed than formerly or not, sure I am there is more satisfaction in giving according to rule, while it keeps in view my dependence and accountability as "a steward," and thus enforces the virtues of economy and prudence. All is needed for his cause who bestows "every good and perfect gift;" and there is enough in

the hands of his professed followers, to furnish the *pecuniary* means for converting this world in one generation.

To this end an open Bible, in my estimation, must ever be considered as the foundation of all correct moral and religious knowledge and conduct. Wherever that book of Wisdom is not, or is shut away from the mass of the people, ignorance and superstition, and ecclesiastical and political despotism reign. But Protestant missionaries have done more than all others to translate that blessed book into the various languages of men, to form first a love for its precious truths and to call forth and strengthen a right spirit in the hearts of Christians, whereby they have willingly furnished the means and the men "to fill the earth with the knowledge of the Lord."

The christian and benevolent associations of our day, are parts of the same great whole. They confirm and strengthen each other and seem necessary, as

means, to the fulfillment of the precious promises of Gospel grace.

Every year brings the fact, with increasing power to my mind, that this country must have a large share in the work of removing the obstacles which prevent the truth from affecting the nations of the earth benignly; as well as in carrying that truth, and bringing it to bear upon those who have it not. THE WEST is soon to govern this great Republic. Of the many kindly and powerful influences which are purifying and christianizing the West, I think, none are doing more than the American Home Missionary Society. Patriotism, philanthropy, and the high and holy claims of Christianity are all, therefore, deeply concerned in sustaining that Society.

May the wisdom which is from Heaven ever direct you in your plans and in their execution, and, also, all your missionaries; so that light and happiness may spring up in all your paths!

*Appointments by the Executive Committee of the American Home Missionary Society during the month of September, 1852.*

Rev. Edward B. Waleworth, to go to California.  
 Rev. John G. Hale, " "  
 Rev. Elias B. Harmon, " "  
 Rev. Sidney H. Bartson, to go West.  
 Rev. Edward Brown, Wantons and vicinity, Wis.  
 Rev. Elijah A. Carson, Savannah, Mo.  
 Rev. George Gran, Beardstown, Ill.  
 Rev. John Wilcock, Roscoe and vicinity, Ill.  
 Rev. Thomas Spencer, Laurel, Ind.  
 Rev. William Bacon, Mount Tabor, Ind.  
 Rev. Richard Sanders, Bristol, Ind., and Baldwin's Prairie, Mich.  
 Rev. John F. Hargrave, Middleburgh and vicinity, Va.  
 Rev. Herman Blakfield, Ger. Ch., Buffalo, N. Y.  
 Rev. " Woodruff, Branchport, N. Y.  
 Rev. Joel Kennedy, Middleport, N. Y.  
 Rev. Chester Holcomb, Williamson, N. Y.  
 Rev. Edward Cope, North Gullford and vicinity, N. Y.

*Re-appointed.*

Rev. S. E. Miner, Wyocoma and vicinity, Wis.  
 Rev. Hiram Marsh, Linden and vicinity, Wis.  
 Rev. William A. Westervelt, Crawfordsville, Iowa.  
 Rev. James A. Darrah, Rock Hill, Mo.  
 Rev. H. C. Abernethy, Rock Creek and vicinity, Ill.  
 Rev. Joseph H. Payne, Libertyville and Fremont, Ill.

Rev. William P. Apthorp, Port Byron, Ill.  
 Rev. George B. Hubbard, Lemont, Ill.  
 Rev. Moody Chase, Waveland and Parkersburgh, Ind.  
 Rev. Benjamin F. Stuart, Bethel and Mount Zion, Ind.  
 Rev. Louis Austman, Ger. Ch., Terstegen, Ind.  
 Rev. Jonathan Cochran, Palmyra, Mich.  
 Rev. Benjamin Marvin, Unadilla, Mich., half the time.  
 Rev. James Nall, Dearborn, Mich., half the time.  
 Rev. Jas. H. Spelman, New Albany and Jefferson, O.  
 Rev. E. R. Tucker, Defiance, O.  
 Rev. Alanson T. Wood, West Unity, Bryan and vicinity, O.  
 Rev. Hugh C. McBride, Hebron, O.  
 Rev. Edmund Garland, St. Albans, O., half the time.  
 Rev. Stillman Tucker, Little Mill Creek, O., half the time.  
 Rev. William B. Brown, Spring Place, Ga.  
 Rev. Isaac N. Naff, Destinations in Tazewell Co., Va.  
 Rev. Lewis F. Laine, Portland, N. Y.  
 Rev. Royal Mann, Marion, N. Y.  
 Rev. Hiram Eddy, Ellicottville, N. Y.  
 Rev. Nehemiah Cobb, Springbrook, N. Y.  
 Rev. Sylvester Cowles, Olean, N. Y.  
 Rev. Charles Crocker, Glenwood, N. Y.  
 Rev. Sanford W. Roe, Cairo, N. Y.  
 Rev. Philander Barbour, Stillwater and Mechanicville, N. Y.

*The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums during the month of September, 1852.*

**MAINE—**

Bacon, Ladies' Sew. Circle, \$3 00  
 Arrowe, Ladies' Sew. Soc., by Jane Preston, 2 50

**NEW HAMPSHIRE—**

Amherst, Sew. Circle, by A. A. Davis, 2 00  
 Antrim, Ladies' Assoc., 2 00

Haverhill, Fem. Benev. Soc., by C. M. Spaulding, 1 00  
 Jaffrey, by Rev. L. Tenney, Mrs. E. S., \$2; First Cong. Ch., \$3 36; Fem. Benev. Soc., \$10, 15 86  
 Marlborough, Cong. Ch., by Rev. B. P. Stone, 18 00

Nashua, First Cong. Ch. and Soc., by J. A. Wheat, to const. Oliver Lund, Moses A. Herrick, and Mrs. Jane K. Herrick, Life Members, 115 00  
 Northfield and Sanbornton Bridge, Orthodox Ch., by Mrs. M. A. Curtiss, 8 00  
 Orfordville, a friend, by Rev. J. Sewall, 4 00  
 Pelham, Ladies' Sew. Soc., by Mrs. J. M. Taylor, 6 00

## VERMONT—

Chester, Cong. Ch. and Soc., Ladies, by Abigail Onion, 2 00  
 Fairfield, Mrs. I. S. Olmsted, O., 25 cents; Mrs. A. L. Olds, 25 cents, 0 50  
 Georgia, Fem. Miss Soc., Mary Jane Blair, Newbury, First Cong. Ch., by Rev. A. Dean, Jun., 6 00  
 Westminster, in part of Legacy of Miss Hannah Chapin, \$49; in part of Legacy of Jacob Chapin, \$78, by Rev. J. W. Pierce, 25 00  
 Windsor, a widow's offering on behalf of a deceased mother, by Rev. F. Butler, 115 00  
 5 00

## MASSACHUSETTS—

Home Missionary Society, by B. Perkins, Treas., 1000 00  
 Chicopee, Ladies' Benev. Assoc., by Sarah L. Severance, 3 00  
 Cummington, First Parish, Miss Clarissa Briggs, \$20; Mrs. Nancy Dawes, \$6; Mrs. Anna D. Loud, \$5, 31 00  
 East Cummington, Ladies' Benev. Soc., to const. Miss Deborah Snow a L. M., by Elizabeth Porter, 30 00  
 Fitchburgh, Ladies' Sew. Circle, by Mrs. C. R. K. Dole, 5 00  
 Granby, Young Ladies' Sew. Soc., by Sarah Clark, 8 00  
 Hadley, Russell Soc., by Miss S. A. Woodbridge, 3 00  
 Hampshire, Miss. Soc. by E. Williams, Treas.,  
 Chesterfield, Dr. D. Burnell, 5 00  
 Northampton, first Parish Coll., 20 88  
 S. Stoddard, 10 00  
 South Fama, Lucy Lyman, Treas., 11 00  
 South Hadley, a friend, 35 00  
 Other sources, \$18 17 400 00  
 Salem, Crombie St. Ch., by R. Putnam, 75 55  
 Southfield, Ladies' Sew. Soc., by Sarah E. Sage, 4 00  
 Southboro, Ladies, by Mrs. K. Thompson, 3 00  
 South Deerfield, Ladies' Benev. Soc., by Mrs. Austin Ware, 3 00  
 South Weymouth, Fem. Char. Soc., by Lydia Pratt, 3 00  
 West Brookfield, Ladies' Sew. Soc., by Miss Abbie F. Snell, 3 00

## CONNECTICUT—

Branford, Lyman L. Squire, to const. Geo. Lewis Staples a L. M., 30 00  
 Bristol, Ladies' Benev. Soc., 4 00  
 Center Brook, Young Ladies' Friendly Soc., by Mrs. W. F. Sanford, 3 00  
 Central Village, Cong. Ch. and Soc., by Rev. Mr. Hyde, 55 00  
 Deep River, Cong. Ch. and Soc., by Rev. J. A. Clark, 13 00  
 Exeter, Ct., Ladies' Benev. Soc., by Olive S. Williams, 3 00  
 Greenwich, Second Cong. Ch. and Soc., by Rev. Dr. Lindsley, 88 90  
 Hitchcockville, Ladies' H. M. S., by Mrs. J. H. Sage, 8 00  
 Lebanon, Goshen, Ladies' Benev. Soc., by Mrs. S. A. Brown, 8 00  
 Madison, Mrs. Sarah W. Chittenden, 5 00  
 New Canaan, Cong. Ch. and Soc., by Rev. T. Smith, 69 91  
 New Haven, First Cong. Ch., \$90; James Donaghe, to const. Mrs. Mary B. Donaghe, of Staunton, Va., a L. M. \$80, by John Ritter, 50 00

North Woodstock, Cong. Ch. and Soc., to const. Rev. O. D. Hine and Mrs. Ellen E. Hine, Life Members, \$78 73; Dorcas Soc., \$15, by J. B. Gay, 98 73  
 Norwich, a few Young Ladies, for freight, by A. W. Hubbard, 4 00  
 Plymouth, Leavitt Darrow, in behalf of his deceased wife, to const. Wallace Darrow, of Rochester, N. Y., a L. M., 70 00  
 Ridgefield, Cong. Ch. and Soc., by Harvey Smith, 71 79  
 Saybrook, First Cong. Ch. and Soc., Ladies, by Mrs. C. K. Dowd, 15 00  
 Sherman, Mrs. Susan Pickett, 1 00  
 Stonington, Fem. H. M. S., by Miss L. A. Sheffield, 23 00  
 Thompson, Ladies' Sew. Circle, by Miss Hope B. Gay, 3 00  
 Torrington, Sew. Soc., by Helen P. North, 3 00  
 Trumbull, a friend, 2 00  
 Vernon, Char. Soc., by Mrs. Julia S. Kellogg, 4 00  
 Watertown, a friend, to const. Mrs. Eloisa Gridley a L. M., by Rev. C. Goodrich, 30 00  
 West Hartford, Ladies' Benev. Assoc., by Mrs. Julia Ann Flagg, \$4 00  
 Young Ladies' Benev. Soc., by Miss Ellen Deming, \$4 00, 8 00  
 West Haven, Legacy of Ichabod Smith, by Rev. E. Wright, 500 00  
 Williamantic, Cong. Ch. and Soc., \$37 88; Ladies' Sew. Soc., \$4 64; Mrs. C. D. Gear, \$1, by Rev. S. G. Willard, to const. Samuel Lee a L. M., 33 00  
 Wolcottville, Cong. Ch. and Soc., by Rev. S. D. Seeley, 31 00

## NEW YORK—

Bethlehem, Presb. Ch., by Rev. J. N. Lewis, 40 70  
 Brooklyn,  
 First Presb. Ch., Mon. Con. Coll., by R. J. Thorne, 19 00  
 South Presb. Ch., Mon. Con. Coll., by W. E. Dwight, 68 94  
 Dryden, F. Stebbins, 4 50  
 Durham, Abigail Pratt, by Rev. Marcus Smith, 20 00  
 Fort Covington, First Presb. Ch. and Soc., by Mrs. Charles Gillette, 3 00  
 Greenfield, Cong. Ch., by Rev. J. B. Eastman, 25 00  
 Hudson, J. W. Benton, 2 00  
 Lenox, Mrs. Lydia Hall, L. M., in part, by N. Hall, 30 00  
 Lumberland, Cong. Ch., by Rev. F. Kyte, 2 45  
 New Lebanon, Cong. and Presb. Ch., by F. W. Everest, 11 00  
 New York City,  
 John McComb, to const. Miss Elizabeth G. Peters a L. M., \$30; Mrs. Buckel, deceased, \$25; Rev. James H. Francis, \$10; a Lady, by J. Hunt, \$3 65; a friend, \$1, 68 65  
 Mercer St. Ch., Mon. Con. Coll., by R. Lockwood, 8 72; L. Attarbury, Jan., 25, 33 72  
 Church of the Puritans, Mon. Con. Coll., by E. M. Kingsley, 11 80  
 Peekskill, Second Cong. Ch., S. S. Miss Assoc., by G. N. Seymour, 8 75  
 Peterborough, by Rev. G. Hall, Individuals, 3 62  
 River Head, Cong. Ch., by Rev. C. Lockwood, 25 00  
 Ticonderoga, Cong. Ch., by Rev. H. Her- rick, 7 00  
 Walton, Cong. Ch., by Rev. J. S. Pattan- gill, 40 00  
 West Durham, Fem. Mite Soc., by Miss Abby E. Newell, 3 00

## NEW JERSEY—

Caldwell, Ladies' Sew. Soc., Mrs. I. N. Sprague, 3 00  
 South Orange, Legacy of Miss Phebe Brown, by Ira Taylor, Exr., 100 00  
 Washington Valley, Un. Fem. Char. Soc., by Martha Whitehead, 4 00

## PENNSYLVANIA—

Randolph, Cong. Ch., by Rev. L. L. Radcliff,	40 00
Wilkesbarre, W. C. Gildersleeve,	5 00

## NORTH CAROLINA—

Fork, Presb. Ch., by Rev. J. Hood,	7 40
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## TENNESSEE—

Clayville, J. A. De La Vergne,	1 00
Sparta, James E. Manning,	1 00

## OHIO—

Canton, Coll. by Rev. E. Buckingham,	35 00
Chester, Presb. Ch., by Rev. J. N. Whipple,	11 27
Defiance, Presb. Ch., by Rev. E. R. Tucker,	1 00
Greenwich, Legacy of Joseph E. Mead, by Moses E. Mead,	20 00
Western Reserve Agency, by Rev. M. Tracy,	311 91

## INDIANA—

Lawrenceport, Presb. Ch., by Rev. J. A. Tiffany,	2 85
Marion, Rev. Alfred Hawes,	7 50
Shiloh, Franklin and Gilead Presb. Chs., by Rev. A. Lemon,	11 00

## ILLINOIS—

Albany, Cong. Ch. Mon. Con. Coll. by Rev. J. J. Hill,	4 00
Berry, Cong. Ch., by Rev. C. S. Cady,	30 50
Carthage, Cong. Ch., by Rev. W. E. Catlin,	12 15
Mendon, Cong. Ch., by Rev. A. H. Fletcher,	15 00
South Ottawa, Presb. Ch., by Rev. C. A. Williams,	8 00
Spring Creek, Presb. Ch., by Rev. J. Porter,	5 00
Sycamore, Cong. Ch., \$4 18; Mrs. Waterman, \$1, by Rev. O. F. Hudson,	5 18
Wethersfield, Cong. Ch., by Rev. D. Gore,	15 00

## MISSOURI—

Little Osage, Presb. Ch., by Rev. C. Bradshaw,	14 40
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## MICHIGAN—

La Poudre, Presb. and Cong. Ch., \$5 78; Rev. Wm. Platt, \$2,	7 78
Marion, Presb. Ch., by W. H. Boyd,	41 50

## WISCONSIN—

Green Bay, Presb. Ch., Mon. Con. Coll. by D. Butler,	24 00
Hartland and Pewaukee, by Rev. Alvah Lilly,	4 66

## IOWA—

Bellevue, Cong. Ch., by Rev. W. L. Coleman,	2 00
Le Clair, Coll. by Rev. L. R. White,	8 95

\$4,318 33

JASPER CORNING, Treasurer.

## Donations of Clothing, &amp;c.

Arrowe, Ma., Ladies' Sew. Soc., by Jane Preston, a barrel,	21 16
Amherst, N. H., Sew. Circle, by A. A. Davis, a box,	24 85
Bloomfield, N. J., Bloomfield Institute, by Rev. E. Seymour, a barrel,	40 00
Bristol, Ct., Ladies' Benev. Soc., a box,	43 29
Caldwell, N. J., Ladies' Sew. Circle, by Mrs. I. N. Sprague, a box,	50 00
Center Brook, Ct., Young Ladies' Friendly Soc., by Mrs. Wealthy F. Sanford, a barrel,	33 56
Chester, Vt., Cong. Ch. and Soc., Ladies, by Abigail Onion, a box,	21 75

Chester Village, Miss., by Rev. R. S. Eggleston, a box,	20 00
Chickopee, Miss., Cong. Ch., Young Ladies' Benev. Soc., by Sarah L. Severance, a box,	40 00
Coventryville, N. Y., Ladies' Benev. Soc., a box,	34 05
Exeter, Ct., Ladies' Benev. Soc., by Olive B. Williams, a barrel,	30 00
Fitchburgh, Mass., Ladies' Sew. Circle, by Mrs. C. R. B. Dole, a box,	45 00
Fort Covington, N. Y., First Presb. Ch., by Mrs. Charles Gillette, a box,	40 80
Georgia, Vt., Fem. Miss. Soc., by Mary J. Blair, a box,	
Granby, Miss., Young Ladies' Sew. Soc., by Sarah Clark, a box,	
Hitchcockville, Ct., Ladies' Miss. Soc., by Mrs. Joseph H. Sage, a box,	22 26
Lebanon, Goshen, Ct., Ladies' Benev. Soc., by Mrs. S. A. Brown, a box,	
Livonia, N. Y., Ladies, by Rev. R. G. Riley, a box,	
Lyndonville, N. Y., Mrs. Sarah H. Hill, a box,	40 00
Mamona, N. Y., Ladies, a box,	21 85
New Haven, Ct., a friend of Missions, a box,	
New York, Mrs. and Miss Griffin, a box,	70 00
North Brookfield, Mass., Ladies' Sew. Soc., by Miss Abbie T. Snell, a box,	50 37
Norwich, Ct., a few Young Ladies, by A. W. Hubbard, a box,	
Oswego, N. Y., First Presb. Ch., Ladies' Miss. Soc., by Mrs. H. A. Balla, a box,	173 12
Pelham, N. H., Ladies' Sew. Soc., by Mrs. J. M. Tylor, a barrel,	51 06
Saco, Ma., Ladies' Sew. Circle, a box,	
Salisbury, Ct., Cong. Ch. and Soc., Sab. Sch., by Rev. A. Reid, a box,	
Sanbornton Bridge and Northfield, N. H., by Mrs. M. A. Curtice, a barrel,	26 23
Saybrook, Ct., First Cong. Ch., Ladies, by Mrs. C. K. Doud, a box,	
South Deerfield, Mass., Ladies' Benev. Soc., by Mrs. Austin Ware, a box,	55 89
Southfield, Mass., Ladies' Sew. Soc., by Sarah E. Sage, a barrel,	31 24
South Weymouth, Mass., Fem. Char. Soc., by Lydia Pratt, a box,	44 54
Stonington, Ct., Fem. H. M. S., by Miss L. A. Sheffield, a barrel,	63 00
Thompson, Ct., Ladies' Sew. Soc., by Miss Hope B. Gay, a box,	28 95
Torrington, Ct., Ladies' Sew. Soc., by Helen P. North, a box,	31 75
Vernon, Ct., Char. Soc., by Mrs. Julia S. Kellogg, two boxes,	50 37
Volney, N. Y., Ladies' Sew. Soc., by Rev. J. Petrie, a box,	30 00
Washington Valley, N. J., Fem. Char. Soc., by Martha Whitehead, a box,	56 27
West Durham, N. Y., Fem. Mite Soc., by Miss Abby E. Newell, a box,	25 27
West Hartford, Ct., Ladies' Benev. Assoc., by Mrs. Julia Ann Flagg, a cask,	76 38
Young Ladies' Benev. Assoc., a barrel,	20 30
Four barrels and one box, sources unknown.	

Receipts of the Central Agency at Utica, N. Y., for the quarter ending Sept. 1, 1852. Rev. R. F. CLEVELAND, Secretary.

Binghamton, Presb. Ch. and Soc., Ladies' H. M. Soc., \$84; Mrs. Doubleday, \$5; Coll., \$136 87, by Rev. John Humphrey,	225 87
Burke, Cong. Ch. and Soc.,	7 50
Columbus, Emanuel Jewell, \$1; a friend \$15 75,	16 75
Concklin, Presb. Ch. Coll.,	19 11
Exeter, Cong. Ch. Coll.,	14 47
Fort Covington, Presb. Ch.,	28 00
Gilbertville, Coll. by Rev. M. S. Doubleday,	42 00
Hamilton, Second Cong. Ch. Coll., \$14 75;	
Rev. A. Sedgewick, \$5 25,	20 00
Holland Patent, Presb. Ch.,	7 06
Homer, Coll., \$125 24, Amos Rice, in part to const. Miss G. B. Rice a L. M. \$11; Sisters' Soc., to const. Mrs. M. A. Bradford and Mrs. M. C. Chamberlaine, Life Members, \$89 47,	225 41
Jordan, Presb. Ch. Coll.,	12 43

Laurens, Presb. Ch. Coll.,	17 81
Manlius, Trinity Presb. Ch.,	48 00
Marcellus, Presb. Ch. Coll.,	84 91
Middlefield, Presb. Ch. Coll., by Rev. A. Parmelee,	64 02
Paris Hill, Cong. Ch., by Rev. S. M. Campbell,	43 77
Rodman, Cong. Ch., by Rev. D. Spear, to const. William E. Hanford a L. M.,	31 25
Sacketts Harbor, Presb. Ch., by Rev. L. A. Sawyer,	25 28
Springfield, Presb. Ch.,	74 37
Stow's Square, Mrs. Bailey,	3 00
Trenton, Presb. Ch. Coll.,	8 75
Watertown, First Presb. Ch., by Rev. I. Brayton, Coll., \$118 25; Legacy of John Morris, \$25,	143 25
Winfield, Rev. P. S. Pratt,	3 00
	\$1,105 10

Rev. CALVIN CLARK acknowledges the receipt of the following sums in Michigan.

Almont, Cong. Ch., \$3; Mrs. W. B. Owen, for H. M., 50 cents,	8 50
Mount Clemens, Presb. Ch.,	17 75
Niles, Presb. Ch.,	16 00
Port Huron, Cong. Ch.,	10 85
Rochester, Cong. Ch.,	5 00
Vermontville, Cong. Ch., \$7 25; Mrs. Davis and family, \$5,	12 25
	\$70 25

The Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of August, 1852. BENJAMIN FRANKLIN, Treasurer.

Andover, Phillip's Academy Society of Inquiry, to const. J. Q. Bittenger and Joseph Bloomer, Life Members,	60 00
Berkshire and Columbia, H. M. S., L. Church, Treas.,	200 00
Beverly, Dane St. Ch.,	106 90
Cambridge, Shepard Cong. Soc. Coll., \$76 48; Mon. Con. Coll., \$88 78,	165 31
Essex North, Aux. Soc., I. Caldwell, Treas., Newbury, Rev. Mr. Fisk's Soc., Ladies, \$181 80; Gents, \$80, to const. Mrs. D. M. Rousseau, Mrs. Mary Ann Bisbee, Miss Ruth A. Boardman, Edwin P. Grosvenor, Stephen Little, Jun., Samuel Moody and Sprague Chase, Life Members,	211 80
Frammingham, Hollis Evan. Soc.,	80 00
Franklin Co., Home Miss. Soc., S. S. Eastman, Treas.,	
Gill, Cong. Ch. and Soc.,	18 00
Greenfield, Cong. Ch. and Soc.,	8 05
Shelburn Falls, Cong. Ch. and Soc.,	25 00
South Deerfield, Legacy of Solomon Fitch,	38 00
Warwick, Gent. Assoc.,	10 60
Georgetown, Rev. J. M. Prince's Soc.,	84 65
Gloucester Harbor, Ladies' H. M. S., to const. Mrs. Mary Swift a L. M.,	83 02
Holliston, Rev. Mr. Tucker's Soc., balance,	30 00
Ipswich, South Parish, Rev. Mr. Fitch's Soc.,	6 00
Manchester, Fem. Miss. Soc.,	40 00
Medford, Mystic Ch., P. Curtis, Treas., to const. Miss Rebecca Wallt and Mrs. Chas. Hyde, Life Members,	15 00
Methuen, Rev. Mr. Phillips' Soc., to const. Albert Smith, Joseph Eastman, Caleb Swan and Miss Asenath Osgood, Life Members,	150 00
Roxbury, a friend,	120 00
Stoneham, Legacy of Rev. John H. Stevens,	5 80
Sturbridge, Cong. Ch. and Soc., S. M. Lane, Treas.,	20 00
Winchendon, First Cong. Ch. and Soc.,	56 13
Worcester, a friend, by Rev. Dr. Smalley,	19 21
A Lady of Massachusetts,	3 50
	100 00
	\$1,565 43

The Connecticut Missionary Society acknowledges the receipt of the following sums to Sept. 22, 1852. E. W. FANSON, Treasurer.

Bethlem, Cong. Soc., by Rev. Mr. Loomis,	99 00
Bristol, Gent., \$114; Ladies, \$56 08; Mon. Con. Coll., by E. C. Brewster, \$30,	200 06
Chaplin, Coll., by Rev. M. Knight,	20 54
Farmington, First Cong. Ch. and Soc., by S. Hart,	52 25
Groton, Coll., by H. Hooker,	7 00
Hartford, First Cong. Soc., in addition, by J. Warburton,	273 50
Lyme, Cong. Ch. Coll., \$3; Ladies' Sew. Soc., 10,	63 00
Newtown, by J. Atwater,	48 00
North Mansfield, Ladies' Benev. Soc., by Rev. A. R. Livermore,	15 55
Rockville, Second Cong. Soc. Coll., by A. W. Tracy,	171 37
West Hartford, Coll., of which \$30 is from Dea. J. E. Cone, to const. Miss Helen M. Fuller a L. M.; by J. Brace, \$122 73; Benjamin Belden, \$2,	144 73
	\$1,075 63

Receipts of the Philadelphia Home Missionary Society, for the quarter ending Sept. 1, 1852. Rev. ROBERT ADAIR, Secretary.

#### NEW JERSEY—

Bloomton, Coll., in part, \$15 87; Miss Scott, \$20,	35 87
South Camden, Central Ch.,	19 00
South Orange, by Rev. D. G. Sprague,	66 62

#### PENNSYLVANIA—

Birmingham, Beecher's Island,	7 88
Covington,	15 00
Darby,	25 00
Dauphin,	12 50
Dundaff, \$9 08; J. H. Phelps, \$10,	19 06
East Whiteland,	7 00
Elkland,	7 00
Girard,	15 00
Harrisburgh, Presb. Ch. Mon. Con. Coll., \$40; Subscription, \$167 30,	207 30
Liberty, by Rev. B. Baldwin,	6 00
McKean,	10 00
Manayunk, Coll., \$56 68; Sab. Sch. Coll., \$16 82,	73 00
Marple, by A. C. Eckfelt,	61 20
Montrose, bal. by Rev. B. Baldwin,	13 00
Mullengar,	25 00
Orwell,	15 00
Philadelphia, R. S. Walton,	5 00
First Ind. Ch. Miss. Soc.,	60 00
First Presb. Ch.,	35 50
Third Presb. Ch.,	74 00
Logan Square, to const. Thomas Wood a L. M.,	36 00
First Ch., N. L. Coll., \$18 04; Subscription, \$15,	33 04
Clinton St. Ch., C. Tingley,	10 00
Western Ch., a member,	1 00
Central Ch.,	37 00
Second Colored Ch.,	10 00
Wells Ch., by Rev. J. L. Riggs,	7 50
Interest on Alleghany Bonds,	58 50
Pleasant Mount,	45 41
Susquehanna Depot, by Rev. B. Baldwin,	3 50

#### DELAWARE—

Milford,	12 50
St. Georges,	14 00

#### DISTRICT COLUMBIA—

Washington City, Fourth Ch. Miss. Soc., by Dr. Wilson,	50 00
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\$1,147 55

# THE HOME MISSIONARY.

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GO, . . . . . PREACH the GOSPEL, . . . . . *Mark xvi. 15.*

How shall they preach except they be SENT! . . . *Rom. x. 15.*

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Vol. XXV.

DECEMBER, 1892.

No. 8.

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## Home Missions on the Pacific.

FIVE years have elapsed since the American Home Missionary Society embarked in the work of planting the standard of the Cross on the Pacific Coast. This event may be considered as marking an era in the history of this Institution. For twenty years the field of its labors had been rapidly increasing, but nearly every feature of its operations had continued the same. While it had been diligent in repairing the spiritual desolations of the Atlantic States, it had striven to keep pace with the progress of the new settlements in the great Valley of the West. From the shores of Lake Erie, and the banks of the Ohio, it had followed the retreating frontier across successive States and Territories, to and beyond the Mississippi,—sending forth the heralds of the Cross in the front rank of emigration, and planting in each infant community the germs of christian institutions. But that it was to be summoned so soon to perform the same work for hundreds of thousands of our countrymen on the shores of the Pacific Ocean, the most sagacious speculators upon “manifest destiny” had not yet dreamed.

The greater part of this vast territory was really, and all of it was *practically*, a foreign country, and one of the most remote on the face of the globe. The most feasible mode of transit to it was by a voyage of 18,000 miles, via Cape Horn and the Sandwich Islands—occupying, ordinarily, more than half a year. The only portion of the country to which the United States made any claim, was also claimed by Great Britain, and was occupied by some of the most powerful and savage tribes of Indians on the Continent. The number of white inhabitants, previous to 1840, was very small, and consisted mainly of English, Scotch and Canadian French, introduced by the Hudson’s Bay Company, and a few Americans who had deserted from ships, or had emigrated from the Western States in connection with trading expeditions. These settlers, together with a few Hawaiians, had intermarried with the Indians, and were little behind them in vice and degradation.

It was an appropriate field for foreign missionary effort, and was occupied as such by the Missionary Society of the Methodist Episcopal Church, as early as 1824. On the 28th of September, in that year, Rev. Jason Lee, who was sent out by that

Society, preached, at Fort Vancouver, the first sermon, so far as is known, that was ever heard in Oregon. A mission was soon established among the Flat Head Indians in the Valley of the Willamette; and in the following year another mission was commenced among the Cayuses, and Nez Perces, by the American Board of Commissioners for Foreign Missions.

As late as 1843, no considerable emigration to this part of the country had taken place. In that year, about 800 persons crossed the Rocky Mountains to seek a home on those distant shores. The emigration increased rapidly till the year 1846, when the number of white inhabitants was estimated at 10,000. Little had yet been done to organize christian institutions among them.

On the 15th of June, 1846, a treaty was concluded by the Governments of the United States and Great Britain, constituting the 49th parallel of latitude the boundary between the territories of the two nations, and leaving to the former Government an undisputed title to the whole country between that line and California. The accession to our national domain of this vast area, so well adapted in all its physical features to sustain a dense population, and already occupied by thousands of our countrymen, seemed to mark it as an appropriate field for cultivation by this Society.

To establish and conduct missions in a region so remote and difficult of access, sending forth missionaries upon a voyage of two thirds the circumference of the globe, was an undertaking altogether novel in the history of *Home Missions*, and involving an unprecedented outlay of missionary funds. But the field was important, and, though so remote, it was properly a *Home Missionary* field. Its claims were unquestionable and urgent. The language of Providence to the Society, as the organ of the churches, seemed to be, as it was to Israel, when a sea lay between them and the land to be possessed, "that they go forward." Accordingly Rev. George H. Atkinson, the pioneer in this enterprise, embarked for Oregon, October 23, 1847, and arrived at Oregon City, his destined post of labor, on the 20th of the following June, having been detained nearly three months at the Sandwich Islands, awaiting an opportunity to obtain a passage to the mouth of the Columbia. Within a month from the time of Mr. Atkinson's departure, the mission of the A. B. C. F. M. among the Oregon Indians, was suddenly brought to an end, by the massacre of several of its members, and the American Home Missionary Society was called to assume the sole responsibility, so far as the denominations sustaining it were concerned, of proclaiming the Gospel, and rearing the churches of Christ on those western shores.

In the autumn of 1848, a second missionary, Rev. Horace Lyman, was commissioned for this field, and was stationed at Portland, on the Willamette, 12 miles below Oregon City. Since that time, no additional laborers have been sent to that Territory.

The discovery of gold in California in 1848, produced an unsettled state of society in Oregon, very disastrous to the interests of the missions. The regular pursuits of life were suspended, and nearly the whole male population rushed to the mines. When, at length, the crowd of adventurers began to return, it was only to be dispersed again, from the towns and villages, by the operation of the "Land Law," which made liberal grants of land to actual settlers upon it. The population rapidly spread over the country; congregations were nearly broken up, and every form of social improvement was checked. In the face of these obstacles, however, encouraging progress has been made. At both the stations occupied, churches have been organized, and houses of worship erected, and various other places have shared the occasional labors of the missionaries.

But far more important than these local results, has been the influence which

they have exerted in molding the character of this infant Territory, and in laying the foundations of public order, intelligence and virtue. The seed thus far sown, may seem but as "a handful of corn in the earth upon the top of the mountains," but it shall not perish, and ere long over all the hills and prairies of this new-born empire, "the fruit thereof shall shake like Lebanon."

The treaty of Guadalupe Hidalgo was ratified May 30th, 1848, by which Mexico ceded to the United States the Province of Upper California. This event added a vast area to our national domain, and imposed a new responsibility upon this Society, as the organ of the churches in supplying the destitute portions of our country with the means of grace. Though the treasury was empty, and pledges already made to the missionaries could not be redeemed, yet the Committee, walking by faith, prepared to obey the summons, and occupy these new possessions in the name of the King of kings. Accordingly two missionaries were commissioned for California in the autumn of 1848.

Before they had embarked for their field of labor, the astounding announcement was received which turned toward that land the attention of the whole civilized world. The golden treasures which had slumbered from the Creation awaiting the occupancy of the soil by a free Protestant people, were suddenly disclosed; and from every civilized land, but most of all from our own shores, eager multitudes rushed tumultuously thither to gather the golden harvest. The ancient solitudes of those mountain gorges swarmed with population. The waters of that magnificent bay, which had before been disturbed only with the keels of a few "hide droghers," bristled with the masts of a more numerous fleet than could be found in any other port on earth. Villages and cities sprang up as by magic along the river courses. From an obscure Mexican Province, leaped forth, Minerva-like, a full grown and full armed State.

To follow these self-exiled thousands with the institutions of the Gospel, and mold the chaotic elements thrown together on those shores, into the forms of organized and christian society, was the appropriate work and evident duty of this Institution. This new responsibility the Committee were constrained to accept, notwithstanding the large pecuniary outlay it involved; and in 1850, three additional laborers were commissioned for this field. They were cordially received, and after a short period, their support was assumed by the people to whom they ministered. God has signally prospered their labors. In San Francisco, San José, Marysville, and Nevada, flourishing churches have been gathered, and commodious houses of worship erected. Extensive tours for exploration and preaching have also been made in different parts of the country, especially in the mining districts. The missionaries have, moreover, exerted a leading influence in restraining the prevalence of vice and crime, in creating an elevated and healthful public sentiment, in projecting educational enterprises, in diffusing general intelligence and religious truth through the medium of the press, in short, in every movement connected with the laying of the foundations of institutions which are destined to bless the unborn millions that are to people those shores.

For more than two years no additional laborers have been sent to the Pacific Coast. This has not been owing, however, to the diminished importance of the field, nor to inattention on the part of the Committee, to its claims. In Oregon, there has been, and still is, a pressing demand for well qualified preachers of the Gospel, as the communication on the subject, published on a subsequent page, will show. In California, the fields and facilities for evangelical effort have been constantly multiplying. Though a whelming flood of iniquity has deluged the



threatening to sweep away the very pillars of the social fabric; nevertheless society has been gradually assuming a more organized and permanent form. The spirit of wild and reckless adventure is in a measure checked. The living tide which was driven, as by a whirlwind, through the gorges of the Sierra, has returned, and is spreading itself in natural channels over the fertile plains and valleys. The mechanic, the merchant, and the artizan have resumed their accustomed pursuits, and the husbandman gathers from the arable soil a golden harvest surer, if not richer, than he found in the ravines of the mountains. Multitudes who went thither as adventurers, and for a brief sojourn, have gathered their families, and have found a permanent home. Some of them are members of churches at the East; others have been reared under the influence, and appreciate the worth of gospel institutions. They would joyfully welcome and heartily coöperate with the ambassador of Christ.

Urgent appeals have been made to the Executive Committee in behalf of important towns,—some of them entirely destitute of evangelical preaching, though containing several thousands of inhabitants,—where a preacher of suitable qualifications would find an ample field, and, after a short time, a competent support. But men adapted to a service so peculiar and difficult were not readily obtained. As the result, however, of diligent effort on the part of the Committee, several offers of service have recently been made and accepted; and we are happy to announce that *eight* missionaries have been appointed, and are now on their way, with their families, to this distant field. Six of them are destined to California, and the remaining *two* to Oregon. Their names, and other particulars relating to them, will be found on a subsequent page.

The embarkation of so large a missionary band, for a voyage of 17,000 miles, on a mission to our own countrymen on our own territory, is an event of novel interest. We venture to make it the occasion for the following suggestions:

1. Those who have personally enlisted in this undertaking have a strong claim to the sympathies and prayers of the friends of missions. We doubt not that if God shall spare their lives, they will commend themselves, as we now commend them, to the confidence of those whose agents they are in the work of planting the standard of the Cross on our western borders. On their long and perilous voyage, as well as amid their future labors and trials, let them be remembered at the mercy seat of him who is "the confidence of the ends of the earth, and of them that are afar off upon the sea."

2. The sending forth of this large reinforcement to our Pacific missions, should awaken new interest in the work we are performing on that coast. Its importance can hardly be overestimated. God has purposed to plant those long vacant shores with millions of intelligent, Protestant, christian freemen; not strangers and foreigners, but chiefly those of our own household. They are to be stationed on this outpost of Christendom, far on toward the dark domain of heathenism, that the light which they shall kindle may illumine the thousand isles of the Pacific, and the dark Continent beyond. God is even bringing the heathen to their very doors. It is estimated in a recent California paper, that there will be in that State, at the close of the present year, more than 40,000 Chinese. If brought at once under a controlling christian influence, they may remain to bless their adopted country, or return, bearing clusters from the true vine, to tempt yet other thousands to this land of promise. How important, therefore, the bearing of these missions upon the progress of the Gospel in the Oriental world.

3. This enlargement of the Society's operations, creates an obvious necessity for increased resources. If we are to lengthen our cords, we must also strengthen our stakes. To provide for the removal of so large a number of families, and for their temporary support, in a country where all the means of living are so expensive, will occasion a heavy draught upon the treasury. But as the work has been undertaken in accordance with the manifest indications of Providence, the Committee rely with confidence upon the cordial and effective coöperation of their patrons. Let them adjust their standard of contributions to this object, to the augmented proportions of the land to be possessed, and of the work to be done. When we are receiving, in quick succession, such vast accessions to the missionary field; when from Europe and Asia, increasing multitudes are flocking to our Atlantic and Pacific shores, to become a blessing or a curse, according as they are won to the truth, or abandoned to error; when the tide of emigration is rolling its tumultuous waves over all the nearer and the remoter West, it is time to forget all former estimates of the importance of this work, and to inquire anew, in view of its increasing interest and claims, "LORD, WHAT WILT THOU HAVE ME TO DO?"

## Intelligence from the Missions.

### OREGON.

The following communication from a missionary, under date of May 18, 1852, gives a number of particulars, which afford a somewhat comprehensive view of the moral condition and wants of this remote Home Missionary field.

#### State of Ministerial Supply.

At one of my stations there are three families who have lately been organized into a church by a Presbyterian minister of the Old School. Excepting this minister, who is a young man, there is not a Congregational or Presbyterian clergyman, besides myself, in the counties of Marion, Pike, Linn, Benton, Lane, Umpqua, Douglas and Jackson; which comprises about two thirds of the Territory of Oregon.

#### Other Denominations.

There are about six clergymen of the Associate Reformed Church in this country. While they are Calvinists in doctrine, they are Close-Communion Baptists in the ordinance of the Lord's Supper. They are good people, and doing good; active in the benevolent efforts of the day.

The Methodists in all these counties, as also in the whole Territory, are far more numerous than any other denomination. Their labors are most praiseworthy and

efficient. Their sermons and prayers, with almost no exceptions, are strictly Calvinistic. The Baptists are the next in point of numbers. The Cumberland Presbyterians are probably the third in this respect. The Old School Presbyterians have three clergymen in the Territory, and one respectable church.

#### Extensive and Entire Destinations.

All these servants of the Lord are laboring with commendable zeal, and some of the ministers are examples of self-denial. Yet they come far short of meeting the demands of the Territory. I am acquainted with many counties in which there is not a minister of *any denomination*, to my knowledge. I know of no minister in the three counties north of the Columbia River; where are several important places fast settling. I know of no minister in the three southern counties, including the vast population in the mining districts, viz: Douglas, Thurston and Umpqua. I know of but one, the young man above referred to, in Lane County, immediately south of this.

#### New Educational Institutions.

Amid embarrassments which no one can know who has not visited Oregon, your missionaries are exerting a very healthful, far-felt and far-acknowledged influence in their respective places. Rev. Mr

Atkinson, at Oregon City, in addition to a great amount of preaching in and out of the city, and causing to be erected a comfortable church, has brought into existence, as the principal agent, that important institution, the Female Seminary. I could wish its importance might be felt by Christians in the Atlantic States, as it is felt by the struggling few here. The projectors of such an establishment in the old States, where home has its sacredness, and such institutions a rock to stand upon, can know nothing of the difficulty of such an undertaking in Oregon, where the great rush is for gold, not to be laid out for schools and churches, but to be put to the purpose of rolling together more gold. Rev. Mr. Lyman has also done a great work at Portland. Both these brethren are highly respected by the clergy of every denomination, and by all classes of men. Mr. Atkinson, in addition to the above labors, has done much, in connection with Rev. H. Clark, to bring into existence the Academy at the Plains. This Academy, as also the Female Seminary, are in a forward state of completion, and have substantial and fine buildings, with good schools in them in successful operation.

The object of Mr. Atkinson's visit to the States, is to solicit funds to aid these institutions. Could their importance be fully felt at home, I am sure he would come back to us with abundant funds. Could the friends of education in the Atlantic States, stand but one day upon the top of Wind River Mountain, and looking down upon this Pacific coast, contemplate the mighty rushing in of influences from every part of the world, drawn mostly by our never to be exhausted mountains of gold, but attracted also by the rich donations of land, the salubrity of the climate, and the vast and tempting regions yet unoccupied,—agencies that will certainly determine the destiny of millions of our fellow beings, and among them many sons of those Atlantic friends, whom we are now looking to for help,—agencies that even now are fast molding the character of these Pacific States,—agencies, however, be it remembered, wholly unlike that heaven born influence that came forth from the May Flower, and with one foot upon the Rock of Plymouth and the other upon the Rock of Ages, gave to the world a church without a bishop, and a state without a king, and is now in a fair way to give to man universal freedom, and to Christ universal reign;—could, I say, the friends of education and religion in the Atlantic States get but one such glance at Oregon and California,

they could not but hasten to send us ministers and sacred funds, to establish schools and churches. I do not believe there is at this day, on the globe, another spot that so strongly demands the labors, the prayers and contributions of christians at home, as Oregon and California.

The Oregon Association of Congregational and Presbyterian ministers consists of seven ministers. There are, also, three respectable churches; one at Oregon City, one at Portland, and one at the Plains. There are a few churches of our order in other parts of the Territory. I hope to form a church at this place; perhaps I could collect one in Umpqua. I hope to visit that county this season, sixty miles from here. There are three Presbyterian families in Salem, not yet settled; should they come into this neighborhood, as I some expect they will, I shall have a church.

#### Principal Points of Influence.

*Portland* is the principal city in the Territory, which is on the Willamette River, at the head of ship navigation. *Oregon City*, twelve miles from Portland, is the next, and is important for its great water power—the Rochester of Oregon. *The Plains*, or Forest Grove, is twenty four miles west of Portland. *Salem*, the probable seat of government, is forty miles west of south from Oregon City, on the river. I am forty miles west of south from Salem, and near what will soon be the county seat, in the center of a great settlement, not dense as yet, as the grant of a mile square to each settler will not, at first, allow it. But this country is susceptible of sustaining a great population.

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## IOWA.

From Rev. B. A. Spaulding, Ottumwa, Wapello Co.

#### The Missionary at Home.

At the meeting of our General Association, a minister, who was with us from Connecticut, remarked that it was the first time, and probably would be the last time, that he should ever meet us. A minister from Massachusetts, who visited our Association several years ago, said, that before he started from home, he thought Cincinnati was in the West. But when he reached that city, he found the people still talking of the West; and he traveled

on, as far west of Cincinnati, as that is west of Massachusetts, crossed the Father of waters, and stood on its western bank; and now, he says, "Surely I must be in the West." Both of these brethren seemed to feel that they were a great distance from home. But I am now at home, sitting and writing at my own table, in my own house, about eighty miles west of the Mississippi. I have been here more than eight years, and may well begin to feel that this is to be my home on earth.

#### The Priest at Home.

About a year since, on stepping into one of the business houses in town, I met there a Catholic Priest, from the very Court of Vienna, in the heart of Austria; and he, too, seemed to be very much at home. He seemed familiar with everything about him;—and why not? He was in the midst of old friends; some of whom he had come to see. He could tell me all about the young American who had been imprisoned in Austria, and the reason for it. "Why," said he, "he was not smart enough to conceal his true character. He was a spy—a spy; no doubt at all about that, sir. All governments have their emissaries in all parts of the world. They could not maintain their existence in safety without them." But I replied, "We permit people to travel where they please, and when they please, and to say and do what they please." "Ah, ha! indeed you do, when they say and do what *pleases you*; but when they displease you, you mob them, sir—*mob them, sir*." Then he gave me a history of some little insignificant outbreak, too inconsiderable to excite much interest in the newspapers, which had occurred a few days previous, in a little town in Iowa, where he happened to be. My interview with him was, on the whole, agreeable, and very instructive.

#### Europe Represented in the West.

We, who are living in the far West, do not have to go to Europe, to become intimate with European thought and feeling. We can sit down in our own homes and hear graphic descriptions of European scenery. We can converse at our leisure, with those who saw with their own eyes, the grand army on its march to Moscow, and its shattered fragments in its wild and precipitate retreat. If I ride about forty or forty five miles, in a northwesterly direction, I find myself in a settlement of Hollanders, with their language, manners, customs, all before me. Or if I

travel westward sixty miles, I find myself in the midst of the chiefs of the Hungarian revolution, with the very armor with which they fought the battles of freedom, all about me.

*From Rev. George G. Rice, Kaneshville, Pottawattamie Co.*

#### Traveling in the Far West.

Some of the details given in the first part of Mr. Rice's communication, while they illustrate the condition of the country, will convey acceptable and useful information to emigrants removing thither from the East, and persons traveling in that direction.

When I last wrote you, I was absent from my field of labor. After attending the meeting of the General Association of Iowa, at Muscatine, I returned, with Mrs. Rice, to this place. We arrived here in health and safety, having been absent eight weeks. Muscatine, the place of meeting of the Association, is 350 miles from this place. I made the journey with my own conveyance; that being easier, cheaper and equally as expeditious as the public conveyances.

The stage fare from here to Burlington, or Keokuk, is \$15, and eight working days are occupied in making the journey, five days being occupied in traveling the first 150 miles from this point. Board would amount to about the same as stage fare, making the expense about \$25 or \$30.

The journey by the river, from here to St. Louis, when there is a good stage of water, occupies from three to five days, but the passage up the river to this point, occupies from fourteen to twenty days. I believe no boat has come up from St. Louis this season, in less than fourteen days. The distance by river is about 800 miles. The fare from St. Louis to this place is from \$20 to \$30; the fare down the river is somewhat less. I believe I have before spoken of the Missouri River; it is the most rapid river I have ever seen.

The best way for one coming from the East to this place, unless he travels by private conveyance, is to come by way of St. Louis, and up the river. The boats on this river are generally well built, and passengers are made very comfortable on them. Some of the largest class of Mississippi River steamboats have come up here this season. The journey across the country, by stage, is performed in an un-

comfortable stage, and over considerable tracts of country which are uninhabited. Sometimes it is a day's drive from one house to the next. The stage driver stops on the open prairie and feeds his horses, and takes his dinner, which he had provided for himself where he stayed the night before. At night he comes to a log cabin, not the most inviting to an Eastern man; perhaps it has but one room, and this the traveler must share with the whole family.

#### **Supplies Consumed by Emigrants.**

The expense of living here, at this time, is very great, on account of emigrants to Oregon, &c., having consumed almost everything. It is estimated that 10,000 people, having with them 20,000 head of cattle, have passed through this place; all stopping here a longer or shorter time, and taking from here a stock of provisions for their long journey across the mountains. These have pretty well drained this part of the country of almost every necessary of life. For every kind of mechanical labor, too, we have to pay exceedingly high; and lumber is so scarce that it is very difficult to build. I have been obliged to act in the capacity of carpenter and mason, in fitting up my house, so that we could have a shelter from the storms. When we first came into our house, whenever we had a heavy shower of rain, we had to hurry and put things out of the way, to prevent their getting wet; but I have now patched the roof and plastered the spaces between the logs, so that we can keep comparatively dry when it rains without. Every species of lumber almost, has been used to make wagons for crossing the Rocky Mountains. Boards sell here from \$25 to \$50 a thousand feet. This is from a want of mills, to meet the suddenly increased demands.

#### **Fast Labors Lost.**

During my absence, meetings were kept up a part of the time only. The Sabbath school was also suspended. Resuming our labors on my return, was like commencing entirely anew. Those who attended our meeting and Sabbath school last winter, had gone, almost every one. The principal part of the Mormons now have left, though some remain, intending to go next spring. We have here almost an entirely new population. But, alas! the change is not so much for the better as I had hoped. When I came back, it seemed as if Satan reigned here triumphantly. Not the least regard was paid

to the Sabbath, but business moved on as at other times. Grog shops had multiplied, so that they fairly lined the streets. These grog shops were first opened to sell liquor to the emigrants; but they still continue in full operation, and multitudes here seem to have given themselves up to drinking and carousing. I hope when I write you again, to be able to tell you of some measures taken to promote temperance among us. Young men come here sober and serious minded; but soon you can discover in their countenances every mark of intemperance and dissipation. No place in the world can be worse for a young man than this.

But we are not altogether without encouragement. We have purchased a house for a place of worship, for which we paid \$125. The citizens subscribed to pay for it, and some of the emigrants passing through, aided us a little, so that it is all paid for into fourteen dollars. The Methodists occupy it with us. A few families of professing christians have come in. The Methodists have formed a Society of about ten members. We hope to be able to organize a church soon of six or eight members. We are now receiving immigration constantly. This country is destined to fill up rapidly; and let us pray and labor that it may be given to Christ.

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### **WISCONSIN.**

*From Rev. David Pinkerton, Kenosha, Kenosha Co.*

#### **Recovery from Sickness Sanctified.**

When I wrote you last, I was just recovering from a dangerous sickness. I left home one evening on horseback, to attend a meeting of my session, about a mile and a half distant. On my way, the blood began suddenly to rush to my head. I felt faint. Fearful lest I should fall from my horse, I made my way to the nearest house. I applied cold water to my head, and warm water to my feet, and after giving some directions, I was, in half an hour from the first attack, unconscious and irrational. In this state I continued for three days and three nights, the result of a violent congestion of the brain. Under the treatment of a good physician, I recovered directly, yet very slowly. The people were much alarmed at my sickness, and surprised at my sudden recovery.

When I learned in what state I had been, it seemed to me as though I had

gone up almost to the bar of God, and that the Head of the Church had allowed me to come back again to labor longer in his vineyard. Since then, I am sure, I have loved God as I did not before. The plan of salvation by Jesus Christ has seemed more a great and blessed reality, and Christ an all-sufficient Saviour. I am conscious of more submission to God's holy will. I have been made sensible of my great unworthiness in the sight of God, and of my dependence on the blood of Christ alone. Resting on his promise, I have felt secure. I have had sweet peace and joy in believing. It has worked evidently for my good. I can preach and converse with a force and pungency, which I had not before. What a blessed thing is the grace of God, converting, what at first seem to us afflictions, into great blessings! I know from experience, that there is nothing on which we can depend but the blood of Christ. In his atonement there is no deficiency, no lack of any thing. I have reason to bless God that he has given me a livelier view of these things.

#### "Providence Permitting."

Since my sickness, I have spent some time visiting in the families of a neighborhood, a little distance west of us. The inhabitants are mostly Universalists. I do not know that they had ever had a religious meeting in their neighborhood. They had passed a vote that they would have no meetings in their school house. Most of the parents have been in the habit of attending no meeting. I had spoken, publicly, of holding a meeting in their school house, at 5 o'clock on the next Sabbath, *Providence permitting*; and I was intending to go into all the families and see if there was any objection. During the week, however, one of their most influential men himself, gave out the notice through the school. The information had gone *all around* before me. I said but little. Sabbath evening, the house was crowded full of very attentive listeners. They were "all pleased with their meeting," and a number of their leading men have expressed a wish to others, that I would hold more meetings there.

#### The Gospel Wins its Way.

In a neighborhood northeast of us, they are anxious to have me come and preach to them, as "they now have no Baptist meetings," and there is a large number of families there who cannot regularly attend meeting at our church.

Further north and west, when I was up last, the house was well filled. Directly south, there are other families of Universalists, wealthy and influential; and some of them are of the better class of men. I feel that the Gospel must be published in all these various directions. The people will attend to it, if we go to them in earnest, and mingle with them, and assure them that the great God has claims upon them. These Universalists are beginning to make us presents. The irreligious, generally, are more friendly.

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*From Rev. Edward Morris, Potosi, Grant Co.*

#### Losses of the Church Repaired.

In my last report, I presume I informed you of the further diminution of my church, by a further draft to California; by which I lost two members, and three young men out of my congregation, besides several occasional hearers. Amid this discouragement, the work of divine grace has been gradually manifesting itself. For the last three communions—held quarterly—we have had, each time, one, two, or three, joined to the church on profession, and four, in all, by letter. Two of the former have gone with their letters, one to Dubuque, and the other to Shullsburg. Three also of those who have united with us by letter, are not numerically any advantage to us, one having removed, and two being at a distance of fifteen miles from us. These last were a Methodist minister and his wife. His circuit was in my neighborhood last year, and we formed a profitable acquaintance. We often exchanged labors, and labored together in protracted meetings, and had much intercourse. The result was an entire revolution in his views. He honestly stated them to the authorities in the Methodist Church, and withdrew from Conference and membership, *on his letter*; and was received into membership in my church, in Potosi, about six weeks afterwards, and during the quarter just closed. We expect him to join our Association at its next meeting; and, as soon as the Head of the Church points out a place for him, we hope to see him again on one of the walls of Zion. He is at present teaching a school.

#### The Preacher Intent upon his Work.

I have been enabled to extend my missionary operations, during the last few weeks, into a farming district on one of

our prairies about five miles distant, and also into a new mining village, about one mile east of it, and about the same distance from Potosi. My arrangement is to preach in each place on alternate Sabbaths; and, as the places are contiguous, some of the people can attend at each preaching station from the other, if they will. On the prairie I preach in a school house; in the new village there is no school house, and I preach *in a grove*, in the open air. The grove is on the farm of one of the members of my Potosi church. It was cleared out for the July celebration. I was invited to act as chaplain on that occasion, and then conceived the idea of making it a missionary station, announced my purpose at the celebration, and on the next day, which was the Sabbath, and the actual 4th, I preached my introductory discourse, to a congregation of about 150 or 200 persons. I have preached there several times since. Already, thanks be to the Holy Spirit, one young female has expressed a desire to become a christian.

#### The First Sermon in the Grove.

Mr. Morris is an Englishman, and no small degree of interest may have been felt, by the people who had been gathered at the civic celebration, to hear the discourse he should deliver on that Sabbath, and from that place; thinking, not unlikely, that he might make some reference to the memorable struggle between his native country, naturally beloved and venerated by him still, and the country of his adoption, now realizing, under the blessing of Providence, such glory and advantage from the issue. If such an expectation was entertained, the missionary knew how to avail himself of it to advance the objects of his divine commission. As reported by a Potosi paper, he took his text from the 106th Psalm:—*Then believed they his words; they sang his praises; they soon forgot his works; they waited not for his counsel.* From this he deduced his theme:—"That we ought not to forget the mercies of the Lord our God; but should adopt such means as are adapted to perpetuate them." This he seems to have treated with a two fold reference to England and to this country, as illustrated by the events leading to and growing out of the American Revolution. A brief extract from the reporter's epitome of Mr. Morris's discourse runs thus:

The preacher went into some circumstances in the history of England, just prior to the American Revolution, for the successful issue of which the then Tory Government were mainly indebted to these Colonies:—That although at the time they had a lively sense of God's mercies, and sang his praise in all their churches, at every victory gained, and hung the colors taken on the battle field, and on the ocean, in their cathedrals and churches, where they hang tattered and torn, worm eaten and dusty to this day, yet "they soon forgot his works, and waited not for his counsel." Circumstances in the history of this country were introduced, connected with the campaigns of the Colonists to repel the French invasion by which "the inhabitants became inured to the habits and hardships of military life, and skilled in the arts of European warfare. This was the school in which Washington learned his tactics, and afterwards excelled his teachers. This was God's method in providence of punishing the Government who "sang his praise and then forgot his works." A just tribute was paid to the Colonists, who, without being indebted to the Home Government for any aid, had struggled successfully against all their difficulties, defending themselves against the savage of the wilderness, subduing the forest, cultivating the soil, building flourishing towns, and sending forth their ships to every part of the commercial world. The jealousies, the determined policy to make America subservient to the advancement and glory of England; the measures of vexation and acts of oppression, especially toward Massachusetts and the city of Boston; the appeal of Massachusetts to her sister Colonies: the forming of the Confederation; the meeting of the first and second Congresses, and the principal transactions and characters, were all rapidly but vividly passed in panoramic view. God's great design in putting this great continent into our hands was evidently to provide for the destitute and oppressed of all lands whom he in his Providence would bring hither. He pointed out our duty towards them, referring to God's direct government over the Jews, Lev. 25th, as expressive of his will, that *every man should have a portion of the soil.* The religious acknowledgment of God and his government in the act of prayer in the very first Congress, the direct and specific acknowledgment of God's providence in the Declaration itself, and the deep and God-trusting piety of the "Father of his Country," were facts adduced to show, that as our fathers believed the words of God and waited for his

counsel, so it was incumbent on those who inherit the blessings granted in answer to their prayers and sacrifices, to celebrate his praise in every form of suitable commemoration. The memorials of these glorious achievements, he said, were found not merely in the pyramid of Bunker Hill, pointing to the heavens, or the Capitol at Washington, spreading out in majesty and grandeur; but in our free political and religious institutions, our school houses and academies, our colleges and churches, our annual Fast days and Thanksgivings. Rocks may decay to dust; Monuments of stone may waste away under the tooth of time; but these will last as long as time endures!

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## MISSOURI.

*From Rev. Isaac B. Ricketts, Waldo, Wright Co.*

### Religious Incidents of Travel.

When on my way to St. Louis, to attend the meeting of Synod, I stopped, on Saturday evening, to let my horse rest, and to rest myself, and get some refreshment, for I was very much exhausted with the heat and from want of water to drink on the way. When I sat up to the table, to take a little food, I did not feel able to converse; but I thought I must try to make some inquiries concerning religion in that neighborhood. I found that there were two ladies, in the vicinity, who formerly belonged to the Presbyterian church, but who had not had the opportunity of joining that church since they came to Missouri. I determined, therefore, in my mind, if the way should be open, that I would preach to these two church members on the next day, which was the Sabbath, May 2d. So, after getting directions, I set out for their house, where the mother resides. I got there but a little while before dark. The gentleman of the house was not at home when I arrived, but came home soon after dark. I had learned that he was a wicked, old man, and that he might refuse to let me preach at his house. But I can assure you, that I have not met with a man in the State of Missouri who has treated me more kindly than did that man, nor one who seemed to be more desirous that I should preach at his house. He put himself to a good deal of trouble to get me a good congregation. And, what is better than all, as I learned from a neighbor of his, as I returned, he sent for a

daughter and son-in-law to come to the meeting, who had not been in his house since they were married—a period of several months. I learned that the old man was so much opposed to the marriage, that he carried his gun for some time, intending to kill the young man who had married his daughter. How thankful I am, if I may have contributed anything towards bringing about a reconciliation in this family.

This man had become utterly disgusted with the preachers, and their preaching, in that part of the country. He told me the most *popular preacher* there, was one of the *biggest drunkards* in all the region round about. He belongs to the Old Side or Anti-Missionary Baptists. They are anti almost every thing that is good. When such is the character of the “most popular” preachers, you can easily infer what will be the state of morals in the community!

In my immediate field there is nothing of very special interest to report. I have four places at which I regularly preach. I have been enabled to meet all my appointments during the quarter. A little interest has been manifested by some sinners on the subject of religion. I hope that a harvest will be gathered after a while, if we faint not. Dear brethren, pray for me; I am in a missionary field indeed and in truth!

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*From Rev. William Porter, St. Francisville, Clark Co.*

The stopping of the public works on the Des Moines, has proved a great drawback upon this place. Very little business of any kind is done here, at present, and scarcely any money at all is in circulation. For eighteen months we have been hoping for better times, and I am happy to say that for the last few months, the prospect is brightening.

Our little church has doubled its number since its organization in November last. There is a healthy state of religious feeling existing in the church.

### Need of an Instructive Ministry.

There is very great need of another minister in this county, and I trusted that before this time the O. S. Church would have secured one. I am frequently and earnestly solicited to preach at several different places in the county; but I am obliged to refuse most of these applications, or else neglect the church here. There



are two points in the county, about fifteen miles apart, where there is good reason to believe that a good and efficient minister would soon gather churches as large, at least, as this was when first organized. These fields ought to be occupied without delay.

When I say there is great need of another minister in this county, you must not infer that I am the only one here. There is scarcely a Sabbath in the year in which most of the people in the county could not attend preaching, within a reasonable distance. But it is such preaching, for the most part, as is not adapted either to instruct or benefit the people. The "remarks" which I used to hear from lay members in the conference meetings in New England, were vastly more edifying, in every way, than most of the preaching to be heard in this region.

#### The Sabbath.

A few weeks since, I commenced a series of discourses on *the Sabbath*. There is great need here of a thorough discussion of this subject, not only because worldly people generally violate the day, but because a majority of so-called professing christians, in this region, practically deny its sacredness. With the Baptists, whom we have here, the Sabbath is a day, to a great extent, for visiting, traveling, hunting up their cattle, doing errands, and not unfrequently, for making trades of various kinds. Their influence, of course, is bad, upon the community. I hope that, by divine aid, I shall be able to bring the authority of the Bible to bear upon all such transgressors, and do something towards creating a conscience on the subject.

#### The Catechism.

Mrs. Porter commenced a catechetical exercise a few months since, at our own house. All the baptized daughters of the church, who are old enough, attend and recite the catechism, and receive religious instruction. We feel as if the Lord had rewarded us for our labors, by the tokens of his favor in the hopeful conversions that have occurred within the present year. We thank God, and take courage. To be sure, it is a day of small things with us, in some respects, but we hope yet to see greater things.

It is pleasing to find in the letters of the missionaries a frequent mention of the Assembly's Catechism. What more appropriate service than the above, for the missionary's wife!

## ILLINOIS.

From Rev. E. B. Olmsted, Caledonia, Pulaski Co.

#### State of Southern Illinois.

If I were not assured that more good is effected than appears, I should be constrained to do as others have done before me—quit the field in despair. Almost every *ism* has been tried here. The few orthodox churches in being have a feeble existence, and are too much given to changes. The general demand is for a permanent church; and that will require *patient labor*. This is true of all Southern Illinois.

#### Cairo.

I preach alternately at Cairo and Caledonia. At the former place I preach in the dining room of the hotel. The room is large and convenient, but peculiarly unsuited to this purpose. We have to snatch the hours between meals, morning and afternoon, for our service. Tables, chairs, &c., have all to be shifted for each occasion. The citizens think of fitting up a house, to supply the place of the one burned last winter. More than one half of the population is *afloat*, in all manner of craft, from the large dismantled steamboat (there are four of them), to the "family boat," not near as large as a Pennsylvania wagon bed. There is no Sabbath, with most of the people. On last Sabbath I passed a group of young men playing marbles; and not a great while ago, on a Sabbath morning, saw a number of grown men playing town-ball. I grieve to say the stores all do business on the Sabbath. We hope, by constantly showing the people their transgression, to break up this, the source of so much other sin.

Peculiar causes are just now operating to affect unfavorably the moral condition of this place. The "City of Cairo" is situated at the southern extremity of the State of Illinois, at the confluence of the Ohio River with the Mississippi; and has for a long time been regarded as ultimately destined to be a place of great commercial consequence. Nothing but the want of a sufficient elevation of the site, to render it secure against the annual inundations, has prevented it from becoming, years ago, a populous and flourishing city. But since it has been fixed upon as the southern

terminus of the great Illinois Central Railroad, now in the successful process of construction, extensive plans for its improvement have again been entered upon, and a heavy outlay of funds is now making by a joint stock company, for the construction of a levee upon the banks of the river, and of other works, to prepare the place for the reception of the immense business which must speedily be concentrated at this point. These spirited operations have brought together, in the present population of Cairo, an aggregation of floating, incoherent and rough materials, out of which, so long as they exist in such excess, no orderly and promising community can be formed. This state of things, however, will soon give place to another, of more regular and permanent character, where the influence of christian institutions will be not only needed but demanded; and in which they will require all the advantage of an early and efficient introduction in order to their due ascendancy.

In a separate communication, published in the Alton Presbytery Reporter, for September, Mr. Olmsted thus speaks of Cairo; and of the moral exigencies of this part of the State, growing out of the great enterprises of internal improvement now in progress.

"It is impossible to accomplish much at Cairo, under present circumstances. Public worship is still held in the hotel, and the people turn out readily and listen with attention. I have procured for this place and for Caledonia, valuable Sunday school libraries; but while many teachers are ready to go to work, we are stopped for want of a house. All the machinery for the propagation of the truth, except the public preaching, must, for a time, be suspended. The city of Cairo is an anomaly. I suppose it is the first city in which the power of the law has been invoked to prevent the erection of houses. There will soon, however, be an opportunity for private enterprises. City lots will be sold, it is said, in the fall, and then you will see the magic power of wealth. All the buildings hitherto erected have been put up by the Cairo Company, including a large hotel, foundry, planing-machine shop, saw mills, &c. There are other causes operating to bring men and money into this end of the State. The first division of the Central Railroad, extending from Cairo to Muddy River, about fifty miles, has been let, and a number of hands are at work. On the 1st of July, it is said, one thousand men are to be employed.

"What will be done for the spiritual well-being of the multitudes who will be con-

centrated on this line of railway! I do not suppose much can be done for those brought up in the delusions of Rome. Taught, all their lives, to trust in penance and works of merit, they will listen, with the death-sweat on their brows, to the exorcisms of the priest, and yield up life while an impotent absolution falls on their dying ears. But there will also be employed a great many native Americans. For these the Word of Life ought to be dispensed. But where are the men! There ought to be a man just now at Cairo. I can get there but once in two weeks, and then have to travel thirty miles to make sixteen. There is no road on a line with the Ohio River, and cannot be until the Cairo levee is extended some miles further up than at present. The back-water would soon destroy any road made on the present level. The man who lives at Cairo, ought to have strong nerves and strong faith. Every boat—and no boat passes without stopping—may bring in small-pox, cholera, or ship fever. Many have died there with cholera this summer. But the minister of the Gospel runs no greater risk than the physician, the merchant, or the laborer."

We may be permitted to commend to the Cairo Company the wise policy of some similar Corporations in New England, who in laying the foundations of such prosperous cities as Lowell and Lawrence, in the vicinity of Boston, made early provision, at a liberal cost to themselves, for the location and erection of houses of worship, for the several religious denominations.

#### New Destitution Discovered.

I have found a field of labor, eight miles from Caledonia, which I think is exceedingly destitute, even for Southern Illinois. Within a scope of country about six by eight miles in extent, known as the *Nation*, which is as well populated as most of this end of the State, there is, so far as I can learn, not one minister of the Gospel, only one church (Campbellite), one small school, and no Sabbath school. Not more than six or seven newspapers are taken. There is no regular preaching except what the American Home Missionary Society furnish, through me. I preach every other Sabbath to them, in the evening, and I must say for them, that they listen with more attention than any people I preach to, and attend more numerously. I consider this a promising field. It lies between the Cache and the Ohio Rivers, and is a fertile, rolling, well timbered country. It is the opinion of the person who took the census in 1850, an elder of our church at Caledonia, that the population, in the area I have described, is not less than five hundred.

*From Rev. J. H. Russ, Ewington, Effingham Co.*

#### **Railroads.**

The prospective railroad operations mentioned in my last, are verging to a commencement. At no distant day, it is expected, they will bring in a great influx of population. There is now a great rush here, of men from other states, looking for land to purchase. The two railroads that are to pass through this county, will cross each other about three miles from Ewington, making a place for a depot, and a site for a town.

#### **German Papists.**

The German Papists, mentioned in some former reports, are increasing by immigration. It is said they now number about three hundred families. They are building a large and splendid church, about seven miles from this place, in a village settled by themselves, called "Tantopolis"—in English, "Dutchtown." The town has about forty families—it is a sink of pollution. It has already a brewery, and next year, it is expected they will have a distillery. The people are generally industrious, through the week; but drunkenness, on the Sabbath, after public worship, is very common.

#### **"Like People, Like Priest."**

Both priest and people are very *pugnacious*. Some months ago, the priest was fined for assault and battery. He was brought here a few weeks ago, with a peace-warrant, by one of his own members. But he was not brought to trial. The affair was hushed up through the influence of some of our American office-seekers.

#### **Political Demoralisation.**

Our leading men, though Protestants, and some of them church members, seem willing to make almost any sacrifice of moral principle to please the Papists, which may be likely to secure their favor at the polls. The following statement of facts will indicate the state of christian morals in a large portion of Illinois, embracing some of our most highly favored counties. Last week, the two great political parties in this Seventh Congressional District, comprising fifteen counties, met here in convention, to nominate their re-

spective candidates for Congress. One party arrived on Sabbath evening. The other, on the following Wednesday evening. Among the delegates of the former, was at least one popular minister of a numerous denomination. Both parties were exceeding noisy. The Sabbath-traveling convention closed with what they called a "political love-feast" and "class-meeting," the President thus addressing a delegate from each county: "Come, brother, tell us your experience."

From these humiliating details may be seen the pressing need of missionary reinforcements, through all this region, to roll back the inundating tide of wickedness.

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*From a Missionary in McHenry Co.*

#### **The Two Celebrations.**

The celebration of the nation's anniversary by the Sabbath schools seems to contribute to the interest and increase of the schools, and in various ways to exert a wholesome influence in our county. This year the Sabbath schools of this vicinity, met at our county seat. A civic celebration was also had at the same time and place, in which rum and gunpowder were made to perform their part, according to long usage. But it was gratifying to the friends of religion, to observe that the Sabbath school celebration was vastly the larger of the two, though it made much the less noise.

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#### **Removing Prejudices.**

Another missionary writes as follows:

I try to preach faithfully from Sabbath to Sabbath, and to visit the sick and the dying, and it is a settled principle with me, that I must visit all. But I find it very difficult to fulfill all my good resolutions in reference to this matter. I endeavor, however, to be particularly attentive to the sick, and this I sometimes find one of the best means of removing wicked prejudices. To-day I had the happiness of engaging a load of wood for a poor, sick man, and yesterday of sending a basket of apples to another. These little instances of kindness to the sick, seem to be remembered long after their recovery, and they learn to regard me as their friend.

## INDIANA.

*From Rev. John M. Bishop, Bedford, Lawrence Co.*

The field of Mr. Bishop's labors is among the destitutions within the bounds of Salem Presbytery.

### Prospects of Southern Indiana.

The work in Bloomington, Monroe County, has prospered. I have preached seventeen times there during the quarter. As the result, we have organized a church of twelve members. We have leased the Universalist church building, having entire control of it—which gives us the best building in town. Altogether, our prospects there, are flattering.

In Jackson County, at Rockford, a point to which the Jeffersonville railroad is finished, and through which, very probably, the Ohio and Missouri railroad will pass, there is a good opening. We are about organizing a church at Rockford. I spoke, three months ago, rather discouragingly of this County. My opinion is now more favorable.

### Destructive Effects of a Tornado.

At Leavenworth, Providence has seemed to frown upon us. Early in my labors there, we commenced planning to secure a house of worship. This was just about accomplished at my last visit to that place in April. But when I looked on the village in May, it was a heap of ruins. The tornado had passed over it, and fallen with peculiar severity on our people. The houses of four out of seven of our families were almost entirely ruined; and the building (a good, but unfinished, brick one) which we were expecting to have for a house of worship, had scarcely one brick left upon another. The spirit of the villagers, as well as of our church members, is much broken; and our success here "indefinitely postponed."

As to this (Lawrence) county, every thing is advancing in our favor. The congregation, regularly attending where I preach, is about four times what it was at first. We have a good Sabbath school. But we have, as yet, no regular prayer meeting, as there is no person among the people who could conduct such a meeting.

### A Fellow-Laborer Wanted.

Every day I am convinced anew of the importance of this field. The Christiani-

ty represented by the American Home Missionary Society, has no better field on which to make itself felt. We want a man, however, from you this fall, to work shoulder to shoulder with me, or a little in advance of me. If you know of one—good, strong, common sense, pious and considerably experienced minister—capable of conducting revivals—I wish you would send him here. I believe firmly that two or three years' labor by such a man, *just now*, might turn Southern Indiana into a Western New York.

## OHIO.

*From Rev. William H. Brinkerhoff, Concord, Lake Co.*

### Laying the Foundations.

At Concord we have better prospects than at any time since I commenced here. Congregations are larger, numbering over one hundred, generally. The Sabbath school is also very flourishing. The entire community is very much interested; and there have been here, several hopeful conversions. My field is an interesting one, and much good has been done, though there remains very much more to be done.

There are now, through my being here, six Sabbath schools, where last year there were only two. Three of these I have established, and in them there are over one hundred children, besides fifty or more young people and aged persons. One of these schools is established in the forest. The native trees stand all around—the house is newly built of logs, and before the floor was laid, we opened our school in it. We were the first to sing the praises of redeeming love, and to worship there; and there our voice first proclaimed salvation to the lost and perishing. This spot is directly in the geographical center of the township. The original sections here contained some four thousand acres each; and there were three or four such contiguous sections held, for many years, by wealthy persons, which have lately come into market, and are now filling up with settlers. One of these covered the geographical center of the town; and this center must one day be its business center, between these rivers. To this point we have been directed. May Almighty God water this desert spot with the dews of his heavenly grace, and make it blos-

as the rose! Until of late, this was not cared for. Its nearest neighbors seem not to have known that such a spot existed in Ohio.

*From Rev. Reed Wilkinson, Pomeroy, Meigs Co.*

#### Floods.

We have been interrupted and very much hindered by two floods, within two weeks of each other. The water came into my dwelling-house each time. The first time, to the height of sixteen inches, and the second, eight feet and over. It broke up our meetings for two weeks; for the water came into our church four feet and six inches deep, and almost all our families were either driven out of their houses, or into the second story. The water rose the last time, fifty feet above low water mark. We suffered great inconvenience, and no little damage. This flood was altogether unexpected, and when we saw it, we did not suppose it would rise so high as it did, by some four or five feet. Our houses were badly injured; and some persons in feeble health, suffered considerably from the exposure.

#### Catechetical Instruction by the Pastor.

During the present quarter, I have undertaken to hear the children of my church and congregation, recite the Assembly's Shorter Catechism. I hear them all at their houses. This catechetical work very much increases my labors, and especially does that of going to all the houses. But there are advantages in going into the families for this purpose. It gives me opportunity to see the parents and converse with them, explaining difficulties, and enlisting their coöperation. Nor do I suppose I could get half of the children to call regularly at my house, if at all. It goes on well, and I have hopes that it will do good. Some of the children seem to feel the truths they study.

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### MICHIGAN.

*From Rev. Samuel A. Benton, Armada, Macon Co.*

#### Conversions, True and False.

There have been two cases of hopeful conversion since I last wrote, and both of

the subjects of them have gone to give up their account. It is a solemn thing thus to stand between the living and the dead. These souls, if saved, are so purely by means of missionary effort; for they were among that large class to whom the Gospel must be carried, or they must perish. Christian courtesy, kindness, and love, finally, by the blessing of God, prevailed, with these two young men, between the ages of twenty five and thirty. They have gone, and we shall see them no more.

Most of my hearers are young people. The majority of the middle aged and aged have been "converted" so many times, under the influence of superficial and unsound instructions, that it is now almost impossible to excite any permanent interest in their minds. The most of them must perish, unless a miracle of mercy prevent.

Still I am not discouraged. I have the largest congregation but one in the county, and the poorest but one, in worldly property. God has hitherto raised us up helpers when we were ready to despair, and he will again, I trust. This is now the center of evangelical interests for more than six miles in circuit. I have reason to be grateful that my field of labor has been diminished. I did not ask it nor desire it. I desired rather that both societies, to whom I had ministered, and from either of which I was reluctant to part, would unite their exertions to sustain me without missionary aid. But each society preferred to have a man all of the time. This prevailed, and Bruce is still destitute.

*From Rev. W. W. Atwater, Lima, Washington Co.*

#### Signs of Advancement.

I cannot, as evidence of our prosperity, give the tidings of conversions to God, except in a single instance. I think one young lady in our midst has, not long since, given her heart to God; and she has lately consecrated herself, by a public profession, to be the Lord's for ever.

As a token of prosperity and permanency, I may mention that the ladies have raised a subscription of about \$50, for the purpose of painting and otherwise repairing our house of worship. We have also set out some shade-trees about the house, hoping to make it pleasant and attractive, and to gather about the house of God the affections of this community.

May it indeed be a lovely spot, drawing this people together for divine worship, through every generation down to the end of time!

Another token of good among us to be mentioned, is the prosperity of our Sabbath school. It is now larger, I am told, than it has been for several years. To keep up the interest and unite the scholars, I meet them every Wednesday afternoon and teach them tunes to sing in the school. They learn them very easily, and are highly pleased. A new library of books, presented by the Sabbath school of the College Street Church, in New Haven, Conn., and the "Well Spring," taken by the scholars, contribute greatly to the spiritual good of the young in our midst. None can fully tell the great value of all these appliances.

Our congregation continues to take a great interest in the cause of missions. We observe the Monthly Concert regularly, and the great difficulty is, it does not give us time enough to impart the great fund of missionary information we receive. Our church members do not take the *Herald* as much as I wish they did, consequently they lack much information.

At all our Monthly Concerts, the cause of Home Missions is remembered with great affection; and on our subscription list it finds more names and money subscribed than all the other benevolent institutions.

*From Rev. A. B. Pratt, Genesee, Genesee Co.*

#### Gratitude in Success.

The first year of my connection with the American Home Missionary Society has closed, and with gratitude would I acknowledge the kindness of my Heavenly Father, manifested to me during the whole of it; for, though it has been a self-denying toil, yet I can truly say it has been one of the happiest of my life. God has seemed to smile upon my poor efforts and crown them with a degree of success, at least, by advancing the outward prosperity of the church to which I have been permitted to minister. The congregation have been steadily increasing, till for a few Sabbaths past the places of our meeting, especially one of them, have become too straight for us.

#### Supply Creates Demand.

The churches in Genesee, with which I

have labored for half the time, during the past six months, desire and need my whole time; and I have engaged, hereafter, to confine my labors to them. I have been induced to do this, not with a view of lightening my labors, but because I wish to concentrate them. Hitherto they have been spread over so much ground that much of the fruit of my exertions has been lost, through not being able to follow up any good impressions made until they were nearly effaced. But my heart yearns over those who, by this arrangement, are left destitute. Oh, may the Great Head of the Church be merciful to his flock, and send them an under shepherd to watch over and feed them. To the north, east and west of me, great destitution prevails. To the north and west there is not a Presbyterian or Congregational minister within thirty miles; to the east not one within twenty miles; and the Macedonian cry comes to me from various places, "Can't you come and preach to us?"

## KENTUCKY.

*From Rev. George W. Nicolls, Mercer Co.*

#### A Faithful Experiment.

I became convinced in the spring that it was not my duty to stay at New Market and Bradfordsville, when there were so many fields around me, where, to all human probability, I could accomplish much more for the cause of Christ. My brethren who were acquainted with the destitutions of this country, and who have the responsibility of preaching the Gospel resting upon them, advised me to select some other field. I had felt a strong desire to gain a complete victory over the powers of darkness there, and had labored for it almost three years, with anxiety and much sacrifice; but I saw at last, with deep affliction, that the current of worldliness was too strong for me. While I saw many improvements, of a general nature, proposed and carried forward for enhancing physical conveniences; while I saw schools established in almost every neighborhood in my county; while I saw much of the abuse of, and swindling in, the elective franchise corrected; and while it was my privilege to see very favorable changes in all points of morals in the community, and even some radical changes and reforms; still it was with much regret that I was forced to the con-

viction that, for the present generation, the hope was exceeding small that there ever could be gathered there a church sufficiently large to support a minister of the Gospel. If I have understood the object of the American Home Missionary Society, it is to assist the churches, with the hope and expectation that they will one day be able to sustain the Gospel without such aid. I saw no very encouraging prospect that this would ever be the case. And this was not a hasty conclusion with me. For twelve months it was a subject of prayer and anxious reasoning.

The field I now occupy is more encouraging, from various reasons. There are many more persons under our influence, or else under none; so that we may reasonably hope to do them good. Other denominations are professedly Protestant, and appear to be orderly and pious. The Gospel is better appreciated by those without.

#### Commendable Decision.

At Mount Pleasant, where I am preaching half the time, the people had been obliged to go six miles to meeting. The consequence was, they were not regular, and some of them were very seldom there. Their children did not enjoy the benefit of the Sabbath school; and it was only to a very limited extent that the benevolence or christian feeling of many were cultivated, and religion was fast losing its influence upon the morals of the community. Under this state of the case, the people determined to have a church at home. They first commenced by building a meeting-house; which they completed, and *paid* for, in one season. It is a nice, convenient house, and sufficiently large for their accommodation. They then took measures to become organized into a church; which, I think, numbers about sixty. The next step was to obtain a minister. I commenced preaching here, the first Sabbath in May. We have since organized a Sabbath school, which numbers eighty members. We have a prayer-meeting established. Our congregations are large and interesting.

One fourth of my time I spend at a little village, six miles from this place, a very destitute region, I assure you. It is missionary ground indeed.

#### A Colored Congregation.

One fourth of my time I devote to a colony of free colored people, six miles

from here. There are some twelve or fifteen families in the settlement. I preach to them under the shade of some large oaks, in the woods; they sitting on logs, laid parallel with each other, and myself standing on a platform of logs, elevated a little, and flattened on their upper side, making what we call a "woods pulpit." My congregations there are large and attentive. There are many white people in the neighborhood, who will be regular attendants there; and who would not get to meeting at all, or but seldom, if it were not for this preaching place or stand. Sometimes two thirds of the congregation is composed of white persons.

It does my soul good to mingle and worship with these Africans, here in the woods. Their piety is humble, and their daily walk commendable. They are to commence in a few days to build a meeting-house; which, they say, they will have completed before cold or rainy weather sets in this fall. I think they will accomplish it, if prospered in their undertaking.

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### TENNESSEE.

*From Rev. H. F. Taylor, Madisonville, Moore Co.*

#### Communion Seasons.

According to the long established usage of some of the Presbyterian churches of the Middle and Southwestern States, the Ordinance of the Lord's Supper is celebrated at more distant intervals than is common in our churches generally. These, however, are made very solemn occasions; and are often accompanied, both before and after the administration of the Ordinance, with religious services which give to them a prominence and interest not unlike to that of a "protracted meeting." Especially is this the case in the more sparsely settled and destitute sections of the back country, where the inhabitants, for a considerable distance round, look to these opportunities chiefly for their religious privileges of a public nature.

Including the second Sabbath in April, I held a Communion of two or three days at this place. The attendance was good and the Communion, on the Sabbath, large and interesting. On Sabbath night a degree of solemnity pervaded the large

assembly in attendance, which encouraged me to propose the anxious seat,—a measure that has been greatly abused in this country,—but without the success that I hoped. We sometimes mistake our own feelings and desires for those of others. Still I am not without evidence that the word preached, on these occasions, is of profit to those who hear. Christian families, in some instances, attend the preaching from a distance of eight or ten miles. Evening appointments in the neighborhoods are well attended. The solemn mien and stealing tear occasionally encourage your hopes.

Including the third Sabbath in May, I held a Communion in the new Bethel church. Several persons from the church at Athens, a distance of seven miles, were with us, and many others from a like distance, were present. The Communion, on the Sabbath, was particularly solemn and pleasant. Christians of different denominations sat down and wept and rejoiced and feasted together. All were cheered, and felt “strong in the Lord and in the power of his might.”

With us these Communion Sabbaths, coming at distant intervals, are “high days.” Large assemblies convene. The attention to religious truth is quickened. Christians whose infirmities, or whose distance from the house of God, or the state of their families, keep them away, on ordinary occasions, are here, if possible, to greet others and to gain new strength for their journey. Ministers are more deeply impressed, themselves, and are enabled more deeply to impress others. Vice and immorality are held in check. The good seed of the kingdom is sown broadcast. The ungodly have confidence in these meetings. They believe that God is with his people at such seasons, and that we are laboring for *their* good. Here, more than any where else, they *expect*, if ever, to be impressed. And here, in point of fact, more than anywhere else, they *are* impressed. We would not, however, give to these meetings an undue prominence over the ordinary means of grace; but would improve them as adapted to the present state of our population.

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## Miscellaneous.

### Missionaries for the Pacific.

It is stated in a former article that *eight* missionaries have recently been commissioned for the Pacific Coast. It is presumed we shall not be thought to attach undue importance to this event, if we give some additional particulars respecting this company. So large a reinforcement of missionary laborers has rarely, if ever before, left our shores; the stations to which they are destined, are among the most remote yet occupied by the American churches; and there are few other fields, the cultivation of which awakens a deeper interest among Christians, or involves more sacrifice on the part of the missionary. It may be gratifying to our patrons to know the names of those who compose this missionary band. They are as follows:

Rev. EDWARD B. WALSWORTH, for the last four years, Pastor of the Presbyterian church in East Avon, N. Y.; Rev. SILAS S. HARMON, for the last year and a half Pastor of the Presbyterian church in Liverpool, N. Y.;

Rev. SAMUEL B. BELL, recently Principal of a Female Seminary in Shelby Co., Ky.; Rev. JAMES PIERPONT, and Rev. THOMAS CONDON, from the Theological Seminary at Auburn, N. Y.; Rev. JOHN G. HALE, and Rev. OBED DICKINSON, from the Theological Seminary at Andover, Mass.; and Rev. WILLIAM C. POND, from the Theological Seminary at Bangor, Me. Messrs. Dickinson and Condon are designated for Oregon—the other six for California.

These gentlemen are all married, and are accompanied by their wives—two of them by three children each—to their distant field of labor. It is an interesting circumstance, that in this company are a brother and two sisters, who, in their new home, will be brought into the neighborhood of a third sister, the wife of a missionary of the A. B. C. F. M., at the Sandwich Islands. Another lady is a native of those Islands—being the daughter of a former missionary there—and is now to make her fourth passage around Cape Horn.



The party, consisting of twenty two persons, including children, expect to sail from New York, for San Francisco, in the "Trade Wind," Captain Webber, about the 12th of November; and before this notice reaches the eye of our readers, they will doubtless be on their way. The "Trade Wind" is a first class clipper ship of 2,000 tons burthen, and has just completed, successfully, her first voyage to San Francisco. She has unsurpassed accommodations for passengers, and we are happy to assure the friends of the missionaries, that every possible provision has been made by the agents to secure their comfort and safety. Seldom has a more precious freight been borne from our shores. May they be remembered at the family altars and in the closets of those in whose behalf they go forth to their distant fields of labor and trial.

A public service, in reference to their departure, was held at the Fourteenth Street Presbyterian Church, in New York, on Sabbath evening, November 7th, a report of which will be given in the Home Missionary for January.

#### Missions of the Free Church of Scotland in Australia.

The remarkable similarity in the events and circumstances, which, on the part of the churches in America and of Great Britain, have created, almost simultaneously, a sudden and extraordinary demand for the extension of Home Missions, cannot fail of exciting in every reflecting mind, a most profound admiration of the manner in which Providence is now directing the energies and resources of the christian world toward the enlargement of the Redeemer's kingdom. The discovery of immense golden treasures in California and Australia,—two remote dependencies of the two great Protestant countries of Christendom,—points of incomparable importance, in their relations both to the enlightened and the unenlightened portions of the human family,—occasioning an unexampled rush of population thither, the majority of whom must almost immediately demand christian institutions,—is an event in history in which the voice of God is heard, as

plainly as though it were uttered from the heavens, saying to the people of these two christian nations, "Go up and possess the land which I have given you," to be added to that dominion of righteousness which I am extending "from sea to sea, and from the river to the ends of the earth."

The following brief extracts from an article in the Home and Foreign Record of the Free Church of Scotland, under the title of "Additional Ministers for Australia," is in pleasing coincidence with the facts and views which we have had occasion to present, in the present number of the Home Missionary, in reference to the corresponding portion of our own extended field.

We are very happy to announce, that a large number of most respectable ministers, probationers, and students, impressed by the great emergency which has arisen in Australia, have formally tendered their services to the Colonial Committee. It will be remembered that, a few months ago, the Rev. Mr. Macintyre was appointed to Ahalton, in Eastern Australia. He will very soon proceed to the scene of his labors. The Committee have within the last few weeks made the following additional appointments, viz: the Rev. Allan Macvean (recently ordained by the Presbytery of Paisley), to labor among the Gaelic-speaking population in Victoria, referred to in the deliverance of last Assembly, and the Rev. A. Macintyre, of Paisley, to Eastern Australia.

This is a gratifying commencement of earnest and vigorous efforts to meet the spiritual necessities of the vast population that is so rapidly flowing in upon the plains of Australia. But it is only the commencement. For "what are these among so many?" It is difficult to realize to our imagination the stern and undoubted facts which are presented to our eyes, as to the numbers who are leaving our shores for this distant land. Familiar as we have been with extensive and enterprising emigration for many years, the statement looks more like the vision of a romance writer describing the attractions of some fabulous El Dorado, than the actual events of present history. Six months ago, the arrivals at Melbourne alone were 3,000 a week; and at a later period as many as 1,800 have been known to land there in a single day. The stream has been constantly flowing since, and still its volume seems increasing, so that the rate of emigration from this country

alone has latterly reached the enormous number of 5,000 per week. Among these are men of all varieties of class, profession, and character, from all parts of this country, besides many from other countries also. The sudden confux of such a multitude cannot but be fraught with many unfavorable influences on their moral and religious welfare, and place in deadly peril the highest interests of that land in present and future generations; and, therefore, it demands the planting of ministers and teachers amongst them in far greater numbers than has been yet anticipated. Instead of ten or twelve, no fewer than twenty ministers would be needed within this very season to be added by us to the small band of evangelical instructors previously laboring there. And, indeed, so manifest is this, that the same generous gentleman who, as announced in the last *Record*, offered a contribution of £100 towards sending out the former number, has subsequently proposed, if twenty are sent, to double this contribution towards an object that must be the earnest aim not only of every right-minded man among the emigrants themselves, but of all who can realize the weight of obligation resting on the Church, to watch for the salvation of souls and to extend the Redeemer's kingdom.

The Committee are at present prevented from sending out this number mainly, if not solely, by want of pecuniary resources; but as rapidly as the "Special Fund" which last Assembly sanctioned, and which they are now promoting, is supplied, they will appoint to this important mission ministers of whom, they are confident, the Church will have no cause to be ashamed. They have many facilities at present for sending forth ministers without entailing any heavy or permanent burden on the Church. Government has agreed to give a free passage to a minister or teacher, appointed by the Committee, in every emigrant vessel of which a great part of the passengers belong to the Free Church, for the sake of those religious and educational services which may be rendered during the voyage. Various private parties have made similar kind offers. There is no fear about permanent support to any able and faithful minister, after he shall have reached these distant shores. But, in the still unsettled condition of the great proportion of the emigrants who have lately landed there, and on account of the time occupied in communication with this country, however zealous and intelligent the christianly disposed portion of them are, delay

would necessarily occur before we could receive from them the means that are absolutely necessary to provide the needed outfit for our ministers. At any rate, all that we are called on to provide is the unavoidable expense of outfit, and of a first landing on an unknown shore. And no time is to be lost. The part of true wisdom is to occupy the ground without delay, and at any cost; assured that, if our ministers are faithful men, he whose are the silver and the gold, will not suffer us to be losers by the necessary sacrifice.

### The Pastoral Relation.

A solemn lesson inculcated by apostolic experience, demands more attention than it receives:—"I have learned in whatsoever state I am, therewith to be content." Modern pastors and flocks may do well to study it for their protection against the sullen murmurs of discontent, and the wild freakishness of caprice; and to master it for the perpetuation of peace, the benefit of posterity, and the honor of their Redeemer.

The pastoral relation has its trials. They are inseparable from the infirmities and obliquities of fallen humanity in all its conditions. Avoided in all shapes, they cannot be; but endured in any shape in which heaven sends them, they may be. If clouds arise, and winds blow, and thunders roll, and storms fall, threatening a general wreck of earthly hopes and prospective quiet, the disturbed elements are not to be hushed by flight, but by simple trust in God, and fidelity in duty. Certain it is, that in one church there may be a Diotrefes, who loveth to have the preëminence; in another an Alexander, the coppersmith, who doth the ministry much injury; in a third, a Hymeneus and Philetus, who err from the faith, and draw disciples after them; but shall they triumph in their wickedness? Shall they drive the man of God from his place, while he is ready to impart to them not the Gospel only, but his own soul? Never! Let his heart be firm as the iron-ribbed oak—let the purpose be steadfastly maintained, to abound yet more and more in the work of the Lord—and the demon of discord will flee, the Holy Spirit will descend like a dove, sweet peace shall supervene upon the terrors of conflict, and heaven's richest blessings shall flow in channels wrought out by the action of the very waters of strife.—*Dr. Storrs.*

*Appointments by the Executive Committee of the American Home Missionary Society during the month of October, 1852.*

*Not in Commission last year.*

Rev. Samuel B. Bell, to go to California.  
 Rev. W. P. Ealer, Wacousta and Elida, Mich.  
 Rev. C. B. Barton, Manchester, Ill.  
 Rev. Erasmus Cole, Grafton and Eaton, O.  
 Rev. Augustus Cone, Brighton, O.  
 Rev. Mathews, Sylvania and Whitford, O.  
 Rev. Marcus Palmer, Ripley, O., half the time.  
 Rev. John A. Seymour, Franklin, O.  
 Rev. Philo Canfield, Ridgebury, Ct.

*Re-appointed.*

Rev. George H. Atkinson, Oregon City, Oregon.  
 Rev. Charles Secombs, Falls of St. Anthony, Minnesota.  
 Rev. John C. Ewing, Troy and Shunam, Iowa.  
 Rev. Asa Martin, Bloomfield, Iowa.  
 Rev. John D. Strong, Iowa City, Iowa.  
 Rev. Joseph S. Emery, Paris, Wis.  
 Rev. Lucius Foote, Delavan, Wis.  
 Rev. C. R. French, Newark, Cedar Lake, West Bend and immediate vicinity, Wis.  
 Rev. Israel C. Holmes, Hartford, Wis.  
 Rev. Edward G. Miner, Prairie du Sac, Wis.  
 Rev. Horace N. Parmelee, Oak Grove, Wis.  
 Rev. John Weinmann, Ger. Cong., Racine, Wis.  
 Rev. John Wilcox, Packwaukee, Wis.  
 Rev. Louis Mills, Howell, Mich.  
 Rev. Joseph Butler, Destitutions in Wabash Presbytery, Ill.  
 Rev. Darius Gora, Wethersfield, Ill.

Rev. James Hodges, Elida and Otter Creek, Ill.  
 Rev. Thaddeus B. Huribut, Upper Alton, Ill.  
 Rev. Eliaba Jenney, within the bounds of Illinois Presbytery, Ill.  
 Rev. Seth Smalley, Chemung, Ill.  
 Rev. James Boggs, Jay Co. and New Corydon, Ind.  
 Rev. Asa Johnson, Miami and Wabash Co., Ind.  
 Rev. Alexander Lemon, Newtown and Bobroy, Ind.  
 Rev. N. L. Lord, Plymouth and Hopewell, Ind.  
 Rev. Xenophon Betts, Johnson, O., half the time.  
 Rev. Lewis Godden, Orwell, O.  
 Rev. G. C. Judson, Berlin, O.  
 Rev. William F. Millikan, Avon, O.  
 Rev. H. W. Osborne, Hamden and vicinity, O.  
 Rev. J. B. Parlin, Vermillion, O.  
 Rev. Alanson Saunders, Rome, O.  
 Rev. John Seward, Solon, O.  
 Rev. B. F. Sharp, Independence, O.  
 Rev. James Shaw, Newburg, O.  
 Rev. James E. Wright, Sheffield, O.  
 Rev. John N. Blackburn, Benton and St. John's, Tenn., one third of the time in vicinity.  
 Rev. J. M. Graham, Shenandoah Co. and vicinity, Va.  
 Rev. A. L. Crandall, Stockbridge, N. Y.  
 Rev. Joseph B. Eastman, Greenfield, N. Y.  
 Rev. Clark Lockwood, Riverhead, N. Y.  
 Rev. Alfred North, Middlefield Centre, N. Y.  
 Rev. D. Stahlschmidt, Gor. Evan, Cong., Croghan, and New Bremen, N. Y.  
 Rev. A. O. Wightman, Copenhagen, N. Y.

*The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums during the month of October, 1852.*

**MAINE—**

North Belfast, Cong. Ch., by H. Davison, 5 00

**NEW HAMPSHIRE—**

Derry, First Cong. Ch. Ladies' Benev. Soc., by Sarah M. Eastman, 8 00  
 Exeter, a friend, 5 00  
 Nashua, Oliver St. Ch. and Soc., by J. A. Wheat, 100 00  
 Portsmouth, North Cong. Ch., Ladies, by Rev. B. F. Stone, 61 00

**MASSACHUSETTS—**

Home Miss. Soc., by B. Perkins, Treas., 1,000 00  
 Conway, Married Ladies' Benev. Soc., by Mrs. Maria H. Avery, to const. Anson Shepherd a L. M., 80 00  
 Hadley, in part of Legacy of Eliaba Dickinson, by Ephraim Smith, 802 85  
 Pittsfield, Rev. Dr. Todd's Ch., Ladies' Sew. Soc., by Martha G. Warriner, 5 00  
 South Egremont, Ladies' Benev. Soc., by Mrs. Sophia Goodale, 3 00  
 South Reading, Burrage Yale, to const. William Stowe Heath and Miss Lucretia Yale Boardman, of South Reading, and Miss Octavia Yale Smith, of Worcester, Life Members, 90 00  
 Worthington, Fem. Benev. Soc., by Rev. J. H. Blaboe, 4 00

**RHODE ISLAND—**

Providence, Benev. Cong. Ch., by B. Dyer, 829 22  
 Central Cong. Ch., by Solomon Gilbert, of which \$100 is from Wm. J. King, to const. Charles G. King, Lydia G. King, and Elizabeth G. King, L. M's, and \$80 is to const. Mrs. Mary Cox, of Indianapolis, Ind., and George Swain, of Nashua, N. H., L. M's, 401 75

**CONNECTICUT—**

Clinton, Benev. Assoc., by S. L. Stevens, 30 00  
 Columbia, Cong. Ch. and Soc., by Rev. F. D. Avery, 27 00

Cornwall Bridge, Dorcas Soc., by I. A. Calhoun, 8 00  
 Crounwell, Cong. Ch. and Soc., by John Stevens, to const. Mrs. Mary E. Bryan and Mrs. Cordelia Stevens, L. M's, 119 00  
 East Hampton, Ladies' Benev. Soc., by Rev. W. Russell, 3 00  
 Fairfield, Sew. Soc., by L. M. Jones, 5 00  
 Greenwich, Stillson Benev. Soc., by Miss Sarah Lewis, 480 00  
 Haddam, First Cong. Ch., Ladies' Sew. Soc., by Miss Mary Kelsey, 5 00  
 Middletown, in part of Legacy of Miss Elizabeth Rawson, by H. S. Ward, 1,850 00  
 Fem. H. M. S., by Miss Julia A. Russell, 15 00  
 Monroe, Cong. Ch., Mon. Con. Coll., by Rev. L. M. Shephard, 10 00  
 New Haven, Rev. E. G. Swift, 5 00  
 West Oons, by A. Townsend, Jun., Treas., 24 00  
 Ansonia Cong. Ch., Mount Carmel, Cong. Soc., to const. Mrs. Sarah Dickerman a L. M., \$80 28; Ladies, to const. Miss Elizabeth H. Dickerman a L. M., \$37 87, 67 63  
 West Haven, Ladies' Benev. Association, to const. Miss H. Louisa Plimpton a L. M., 30 80  
 Wolcott, Cong. Soc., 15 00 136 88  
 Stonington, Aux. H. M. S., by Miss L. A. Sheffield, 21 00  
 Thompson, Miss Sally Brown a L. M., by J. B. Gay, 30 00  
 Vernon, Young Ladies' Benev. Soc., by Miss Jane Hunt, 3 00  
 Watertown, Miss Lucy S. De Forest to const. Mrs. Juliette M. Lyman, of Goshen a L. M., \$30; Sab. Sch. Assoc., by H. H. Clark, \$6 06, 86 06

**NEW YORK—**

"An ex-missionary," 70 50  
 Albany, Fourth Presb. Ch., Mrs. Henry W. Dwight, 5 00

First Cong. Ch., by Rev. Dr. Palmer, Brooklyn,	26 59
First Presb. Ch., Fisher How, \$50; A. Wesson, \$25; J. W. Spencer, \$5; J. W. Jackson, \$10,	90 00
Clinton Av. Cong. Ch., Ladies' Miss. Sew. Soc., by Mrs. B. A. Davenport,	54 00
Fulton Av. Cong. Ch., Coll., \$25 68; Mon. Con. Coll., \$10, by William Gill; Sabb. Sch., by Mr. Horsey, \$20,	55 68
South Presb. Ch., Mon. Con. Coll., by W. R. Dwight,	101 95
Buffalo, a friend,	9 00
Qairo, Presb. Ch., Coll., by Rev. S. W. Roe, Chamout, Sally McPherson,	15 00 21 00
Dansville, Legacy of Mary Shephard, by her husband, Endress Faulkner, Ex'r,	101 50
Harlem, Presb. Ch., Mon. Con. Coll., by E. Ketchum,	14 35
Haverstraw, First Presb. Ch., Mon. Con. Coll.,	23 00
Hudson, J. W. Benton,	9 00
Jamestown, Isaac Carr,	1 00
Jefferson, Presb. Ch., by R. Merchant,	10 39
Knowlesville, Ladies' Miss. Soc., by John Wilson,	1 00
New York, John McComb, to const. Mrs. Malina A. Darling, of Madisonville, O., a L. M., \$30; a Lady, \$9 50; do. \$3; A. Merrill, \$3,	50 50
Allen & Co., Mon. Con. Coll., by Rev. G. Thatcher,	10 33
Church of the Puritans, J. Van Buren, North Presb. Ch., by A. Phelps,	12 50 30 00
North Hudson, Cong. Ch., by Rev. Loring Brewster,	9 06 4 00
Nunda, Ladies' Soc., by S. A. Horner,	50 00
Poughkeepsie, Rev. Thomas B. Wickes, Frattriburgh, William G. Downs, L. I. D., by Rev. B. C. Smith,	100 00
River Head, L. I., Cong. Ch.,	10 00
Schoharie, B. F. Pond, by Rev. R. Wells,	5 00
Troy, First Presb. Ch., Lad. Sew. Soc., by E. Hatch,	90 00
Vernon Valley, L. I., Presb. Ch., to const. Rev. I. Bryant Smith a L. M.,	30 00
Victor, Cong. Ch., by A. Simmonds,	23 33
Walton, Cong. Ch., by Rev. J. S. Pattin- gill, bal.,	14 00
<b>NEW JERSEY—</b>	
Mendham, Presb. Ch., by W. L. Douglass, Paritppany, Ladies, by Eliza Beach,	70 95 9 00
<b>DISTRICT COLUMBIA—</b>	
A friend, by J. Corning, \$50; Margaret W. Tincham, \$15,	65 00
<b>GEORGIA—</b>	
Athens, Luther Clark,	10 00
<b>TENNESSEE—</b>	
Chattanooga, A. M. Perrine, Madisonville, Presb. Ch., by Rev. H. F. Taylor,	1 50 7 20
Mount Bethany and St. Johns, Presb. Cha., by Rev. J. W. Blackburn,	8 50
<b>ARKANSAS—</b>	
Crooked Creek, by Rev. J. McMillan,	10 00
<b>OHIO—</b>	
"Muskingum," by J. Corning, Huntington, Presb. Ch., by Rev. H. R. Howe,	500 00 17 00
Liberty and Concord, Presb. Cha., by Rev. W. H. Brinkerhoff,	5 00
Marionville, First Presb. Ch., Mon. Con. Coll.,	12 00
Salem, Presb. Ch., Portage, by Rev. F. Muzzey,	9 00
Wayne, First Cong. Ch., by C. C. Wick,	4 00
<b>INDIANA—</b>	
Blackford, by Rev. P. Anderson, Clinton and Toronto, Presb. Ch., \$3 05; Rev. John Gerrish, \$5,	75 18 05

Noblesville, Presb. Ch., by Rev. W. H. Rogers,	2 59
Plymouth and Hopewell, Presb. Ch., by N. L. Lord,	11 30

**ILLINOIS—**

Algonquin and Huntley, Cong. Cha., by Rev. N. Shapley,	19 87
Chicago, Third Presb. Ch., by G. W. Southworth,	10 00
Concord, Cong. Ch., by Rev. E. H. Gil- bert,	50 00
Morris, Rev. A. W. Henderson,	5 00
Richmond, Cong. Ch., by Rev. Russell Whiting,	8 56
Sharon, Presb. Ch., by Rev. E. R. Martin,	6 00
Shirland and Newark, by Rev. H. Taylor,	8 00

**MICHIGAN—**

Armada, Cong. Ch., by Rev. S. A. Benton,	26 00
Detroit, First Cong. Ch. Fem. Benev. Soc., by Rev. H. D. Kitchel,	19 00 1 75
Dundee, Cong. Ch.,	20 20
Howell, Presb. Ch., by Rev. Louis Mills, Kalamazoo, Cong. Ch.,	3 00
Salem, Presb. Ch., Thomas Wood, \$5 50; Rev. E. Laird, \$5,	10 50
Yankee Springs, Thorn Apple, Martin and Wayland Cong. Cha., by Rev. E. F. Waldo,	12 30

**MISSOURI—**

St. John's Creek, Ger. Ch., by Rev. Henry Grote,	3 50
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**WISCONSIN—**

Delafield, Presb. Ch., by Rev. W. J. Smith, Dodgeville and Ridgeway, Cong. Cha., by Rev. A. S. Allen,	6 51 15 00
Fond du Lac, First Cong. Ch., by Rev. L. C. Spottford,	16 34
Lacrosse, Cong. Ch. Coll., \$5 75; Mrs. Martha Stoddard, \$5; J. M. Leroy, \$2, by Rev. J. C. Sherwin,	12 75
Oak Grove, Coll., by Rev. H. M. Parmelee, Patch Grove, by Rev. Ira Tracy,	5 50 5 00
Ridgeway, Presb. Ch., by Rev. D. Jones, Windsor and Sun Prairie, Cong. Cha., by Rev. C. W. Matthews,	15 00 6 00
Wyoming Valley, Presb. Ch., by Rev. A. D. Langhlin,	7 25

**IOWA—**

Dubuque, Rev. A. Van Vleet,	2 50
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**MINNESOTA—**

D. L., by Rev. B. Hall,	5 00
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**NEW GRENADA—**

Panama, Rev. James Rowell, to const. Mrs. Hannah Rowell a L. M.,	20 00
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**SANDWICH ISLANDS—**

Kohala, Ch., by Rev. E. Bond, to const. Rev. G. W. Field, of Brewer, Me., a L. M.,	20 00
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**\$4,618 34****JASPER CORNING, Treasurer.****Donations of Clothing, &c.**

Albany, N. Y., Lucie W. Thomas, a bundle.	
Ashfield, Mass. Ladies' Benev. Soc., a bar- rel, \$45; Mrs. Alvin Perry, a set of Barnes's Notes on the New Testament.	
Brattleborough, Vt., Un. Miss. Soc., by Miss C. L. French, a box.	
Candia, N. H., Benev. Circle, by Mrs. Nathan Carr, a cask,	84 13
Colebrook, Lad. Sew. Soc., by L. R. Bass, a barrel.	

Concord, N. H., North and South Cong. Chs., Ladies, by Rev. N. Bouton, D. D., two boxes, 176 78  
 Conway, Mass., Married Ladies' Benev. Soc., by Mrs. Maria H. Avery, a barrel, 38 09  
 Cornwall Bridge, Conn., Dorcas Soc., by A. I. Calhoun, a barrel, 25 12  
 Derry, N. H., Ladies' Benev. Soc., by Sarah M. Eastman, a box, 45 70  
 East Haddam, Conn., Ladies' Benev. Soc., by Rev. Wm. Russell, a barrel, 30 40  
 Fairfield, Conn., Sew. Soc., by S. N. Jones, two barrels, 98 00  
 Fair Haven, Vt., Ladies' Benev. Soc., by W. C. Kittredge, a box, 30 98  
 Haddam, Conn., First Cong. Ch., Lad. Sew. Soc., by Miss Mary Kealey, a barrel, 47 52  
 Knowlesville, N. Y., Lad. Miss. Soc., by J. Wilson, a barrel, 30 37  
 Lyme, Conn., Lad. Read. Soc., by Rev. D. S. Brainerd, a barrel, 40 02  
 North Cornwall, Conn., Ladies, by Martha E. Scovill, a box, 59 00  
 Parsippany, N. J., Fr. Ch. and Cong., by Eliza Beach, a box, 29 23  
 Peru, Vt., Ladies, by Rev. A. F. Clark, a barrel, 75 00  
 Pittsfield, Mass., Dr. Todd's Ch., Lad. Sew. Soc., by Martha G. Warriner, a box, 23 87  
 Seekonk, Mass., Lad. Sew. Circle, by Almir F. Whitaker, a barrel, 25 05  
 South Egremont, Mass., by Mrs. Sophia Guddale, a barrel, 28 17  
 Vernon, Conn., Young Ladies' Benev. Soc., by Jane Hunt, a box, 35 00  
 Worthington, Mass., Fem. Benev. Soc., by Rev. J. H. Bristee, a box, 25 00  
 Two boxes of books for Missionaries, and one box source unknown.

*Receipts of the Western Reserve Agency at Hudson, O., from May 10, to Sept. 16, 1852. Rev. MYRON TRACY, Secretary.*

Atwater, Cong. Ch., 39 51  
 Aurora, bal., 1 50  
 Bath, 9 60  
 Bassetta, 10 82  
 Brecksville, 25 42  
 Brownhelm, 2 50  
 Burton, 1 00  
 Claridon, 4 83  
 Cleveland, in part of legacy of P. M. Weddell, \$151 91; James Root, \$50; Second Presb. Ch. Coll., \$125 25; Sab. Sch. Second Ch., \$69 75, 396 91  
 Cuyahoga Falls, by Deac. J. Hamlin, 68 00  
 East Cleveland, Cong. Ch., 9 00  
 Elyria, 33 00  
 Fowler, 9 17  
 Fitchville, bal. of Coll., \$1; L. M.-ad, \$5, 6 00  
 Franklin, 5 50  
 Freedom, to const. Rev. A. L. Fuller, a L. M., 20 00  
 Fremont, First Presb. Ch., 6 00  
 Geneva, Coll., \$11 78; Ladies' Assoc., \$3 27, 14 00  
 Gustavus, 6 58  
 Hamden, 5 00  
 Hudson, First Calvinistic Ch. and Soc., \$28 78; Western Reserve College Ch., \$12 50, 26 28  
 Independence, 8 75  
 Johnson, in full to const. Rev. O. S. Eola a L. M., 4 00  
 Kinsman, bal. of Coll., 7 50  
 Orwell, 10 37  
 Painesville, 3 00  
 Parma, 8 85  
 Peninsula, 9 00  
 Randolph, 7 07  
 Revenna, 14 25  
 Ridgville, Cong. Ch. Coll. \$14 45; Mon. Con. Coll., \$5 55, 30 00  
 Rome, 2 00  
 Rootstown, 10 30  
 Sheffield, 15 00  
 Solon, Coll. \$10; Rev. J. Seward, \$10; in full to const. Deac. Asa Stevens a L. M., 30 00  
 Streetsboro, Cong. Ch., 12 00  
 Tallmadge, Benev. Assoc., 43 86

Twineburgh, Coll., \$25; Deac. Z. Parmelee, \$5, to const. Deac. Josiah Redfield a L. M., 30 00  
 Vermillion, 1 00  
 Vienna, 2 00  
 Windham, Cong. Ch. Coll., \$30 28; Rev. H. Bingham, \$10; Deac. Earl, \$10; S. Wales, \$5, 85 22  
 Home Missionary, 2 50  
 \$1,018 90

*L. M. GLOVER, Treasurer of the Illinois Presbytery acknowledges the receipt of the following sums:*

Carlinville, Presb. Ch., 17 00  
 Carrollton, Presb. Ch., 11 40  
 Jacksonville, First Presb. Ch., 200 00  
 Manchester, Presb. Ch., 3 25  
 Springfield, Second Presb. Ch., 100 00  
 Winchester, Presb. Ch., 25 75  
 Rev. E. Jenney, 50 00  
 \$418 40

*Rev. ARATUS KENT acknowledges the receipt of the following sums:*

Freeport, Presb. Ch., 16 00  
 Morris, Cong. Ch., 10 05  
 St. Charles, 20 00  
 \$46 05

*Rev. CALVIN CLARK acknowledges the receipt of the following sums in Michigan.*

Coldwater, Presb. Ch., 21 25  
 Jackson, Cong. Ch., 44 71  
 Mount Clemens, Presb. Ch., 50 50  
 Unadilla, Presb. Ch., 7 41  
 \$73 87

*The Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of September, 1852. BENJAMIN PERKINS, Treasurer.*

Andover, Mrs. Dr. Woods, 5 00  
 West Parish Cong. Ch. and Soc., 18 00  
 Boston, a Friend, 10 00  
 Bradford, Rev. Mr. Munroe's Soc., 63 05  
 Chelsea, Broadway Ch. and Soc., 25 00  
 Winstismit, Ch. and Soc., 100 25  
 Franklin Co. H. M. S., S. S. Eastman, Treas., West Hawley, \$2 50; Heath Cong. Soc., \$4 83; South Deerfield, First Soc., \$34; Greenfield, Second Soc. Mon. Con. Coll., to const. Horace B. Child a L. M., \$41 69; Sunderland, Cong. Soc. to const. Martin Hubbard, and Dr. W. Miller, Life Members, \$63 21; Deerfield Orthodox Soc., to const. Deac. Samuel Childs a L. M., \$94 22; Rowe Mon. Con. Coll., \$2, 183 30  
 Greenwich, Ladies' Dom. Miss. Soc. to const. Mrs. Lydia Kelley, a Life Member, 37 00  
 Haverhill, Center Cong. Ch. Mon. Con. Coll., \$28 54; Special Coll., \$113 21, to const. Rev. B. T. Hosford, a L. D. and Mrs. Harriet West, a L. M., 135 75  
 Medford, Mystic Ch. and Soc., in addition, 54 50  
 Newbury West, Cong. Ch. and Soc., 25 00  
 Pembroke, Miss Mary C. Ford, 10 00  
 Randolph, First Parish, 40 51  
 East Parish, to const. Deac. Elisha Holbrook, a L. M., 48 10  
 Sandwich, Cong. Soc. Ladies' Sew. Circle, 24 00  
 Southboro, Ladies' Dom. Miss. Soc., to const. Mrs. Rachel A. Hunt a L. M., 38 30  
 Stoneham, a Friend, 11 00  
 Templeton, Rev. Mr. Sabin's Soc., 75 23  
 Webster, Ladies' Sew. Soc. to const. Mrs. Warren B. Johnson a L. M., 54 00  
 A Friend, 2 00  
 \$971 55

# THE HOME MISSIONARY.

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Go, . . . . . PREACH the GOSPEL, . . . . . *Mark* xvi. 15.

How shall they preach except they be SENT? . . . *Rom.* x. 15.

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Vol. XXV.

JANUARY, 1853.

No. 9.

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## Departure of Missionaries for California and Oregon.

THE Home Missionary for December, contains an account of the origin and progress of the missions of the American Home Missionary Society on the Pacific coast. It was also stated in the same connection, that *eight* missionaries had recently been appointed and were about to sail for that field. A public meeting, in reference to their departure, was held at the Fourteenth Street Presbyterian Church, in New York, on Sabbath evening, November 7th, which was attended by a large congregation; and interesting addresses were made by several individuals. The general interest manifested in this missionary movement, as well as the intrinsic importance of many of the facts and views presented, induces us to present a full report of the meeting in our columns:

REV. DR. BADGER, one of the Secretaries of the American Home Missionary Society, commenced the exercises by reading the 35th chapter of Isaiah; after which, prayer was offered by REV. DR. PATTON.

REV. D. B. COX, another of the Secretaries of the Society, made a brief statement of the steps which have been already taken to plant the institutions of the Gospel on our western borders. He stated that eight years ago the Pacific coast of this continent was one of the least known, and, practically, one of the most remote regions of the earth. California was a province of Mexico; Oregon was claimed by Great Britain; and both were inhabited chiefly by Indians, and seemed unlikely soon to attract the attention and interest of the civilized world. It was even a mystery that God had furnished that land with such a magnificent system of mountains and valleys, forests and prairies, rivers and harbors, and one of the most genial and delightful of climates, and then left it for so many ages a perpetual desolation. But the mystery was soon solved. By the treaty of June, 1846, Oregon was acknowledged as a part of our national domain; and it was soon found that, within two or three years, more than ten thousand Americans had settled there, and were needing and claiming the Gospel at our hands.

In addition to its other increasing responsibilities, the Society resolved to enter this new field; and in October, 1847, Rev. George H. Atkinson embarked for Ore-

gon. One additional laborer was sent thither in the following year. During the long voyage of Mr. Atkinson to the mouth of the Columbia, three events occurred which fully committed the Society to the prosecution of this work, and greatly enhanced its importance. The *first* was the abandonment of the mission of the A. B. C. F. M. to the Oregon Indians, in consequence of the massacre of several of its members, by which this Society became the sole occupant of the field. The *second* was the ratification, in May, 1848, of the treaty with Mexico, by which New Mexico and Upper California were ceded to the United States. The *third* was the discovery of gold in the Valley of the Sacramento. Before this discovery was known at the East, two missionaries were commissioned for California, and sailed from New York in December, 1848. The first rush of immigration to the mines produced a state of things unfavorable to the prosecution of the missionary work; but in 1850, a State government having been organized, and society having assumed a more permanent form, three more missionaries were appointed for that field.

Since that time important changes have taken place. California has been admitted into the confederacy, a *free* and sovereign State; gold-getting, from a wild and headlong passion, has become a regular occupation; the frightful prevalence of crime has been arrested; thriving towns and villages have sprung up, and the farming districts are occupied with an intelligent and industrious population; and thousands of young men, reared amid the altars and temples of the East, are living without the restraints, dying without the consolations, and are buried without the rites of religion. Foreigners, too, are flocking thither in great multitudes, from various countries and islands of the Pacific. More than forty thousand Chinese are supposed to have arrived there already.

In view of these facts, the Committee have, for several months, desired to send a large reinforcement to that coast; and after some delay, occasioned by the difficulty of procuring suitable laborers for such a work, they have recently commissioned *eight* missionaries, who are with us to-night, accompanied by their families, on their way to their distant fields of labor. The following individuals compose this missionary party, viz:—Rev. Messrs. EDWARD B. WALSWORTH, SILAS S. HARMON, SAMUEL B. BELL, JAMES PIERPONT, THOMAS CONDON, JOHN G. HALE, ORED DICKINSON, WILLIAM C. POND.

It is believed that a larger number of ordained missionaries has never left our shores at one time, certainly not for a more distant field. Indeed one of the missions to be reinforced is more remote, by the ocean route, than any other under the care of the American churches,—a fact which presents in a striking light the vastness of the field to be cultivated and the work to be done, within our own borders. In behalf of the Society which has the responsibility of sending forth these laborers, we bespeak for them, while on their way, and in their future homes, the sympathies and prayers of all who love the Lord Jesus Christ and look for his appearing.

REV. G. H. ATKINSON, of Oregon, on being introduced, said that the last remarks of Mr. Coe formed an appropriate preface to his own.

Your missionaries do need and do prize the sympathy and prayers of the churches at home; and we entreat you, never to forget us when you remember the cause of Home Missions. Ours is a providential work all over the land, and especially on the western coast. The Lord has opened the vineyard, and called us to enter it. Oregon was almost a *terra incognita*, until a delegation of Indians came over the mountains to Missouri, to learn about the true God; and missionaries were sent among them by the Methodist Church, and the A. B. C. F. M. Mrs. Whitman and Mrs. Spaulding, were the first white ladies who ever crossed the Rocky Mountains.

Their families in the upper country, and the Methodist families in the lower, formed a kind of cordon of posts, by means of which settlement was to be greatly facilitated. Dr. Whitman led the first company of emigrants over with their wagons, and was a chief instrument in settling the country. These missions, as such, may have failed; yet, by this agency, they have accomplished a great work.

The climate of the western coast is mildly tempered and salubrious; the soil is fertile; the surface is finely diversified by prairies, hills, and mountains, with magnificent forests, abundant springs, rapid streams, and beautiful and noble rivers.

The population of Oregon is now about twenty five thousand, living west of the Cascade Mountains, of whom about ten thousand have immigrated this year. A larger number are expected the next season. The large donation of land by the Government to actual settlers,—at first a mile square to a family, now half a mile,—separates the people very widely; and therefore, more ministers and teachers are required, in proportion to the number of inhabitants, than in other States. Emigrants come mostly from the western States, and engage in agriculture, while commercial business passes chiefly into the hands of eastern men. Schools have been established; a number of churches have been formed; several commodious houses of worship have been erected—one at Portland, at an expense of \$6,400, and one at Oregon City, costing \$3,700. One young man gave nearly \$2,000 to the latter, chiefly to liquidate a debt, receiving little available property in return. Feeling that it ought to be paid, and trusting that God would prosper him, he assumed the liability and relieved us. The result, I believe, has justified his expectations. In other respects he has been an active Christian; and we have a few such in all our churches, both from the East and West, whose help at home was little needed or employed, but who are pillars in our Zion. They stay up our hands like Aaron and Hur. We value them more than gold; and we feel that you can do no higher service, than to send a band forth with each of your missionaries.

Our churches and schools justly commend the general character of the people. Yet there are some peculiar difficulties in Oregon, owing to the sparseness of the population, the high price of labor and provisions, our great distance from the older States, and our vicinity to "the mines." We can avail ourselves of no endowed institutions, but must have them of our own at once. In California they have greater facilities, and, it may be, greater immediate responsibilities. The brethren there have been faithful. By their efforts, churches have been organized and houses of worship erected in San Francisco, San José, Nevada, Marysville and other cities.

The causes which have operated to settle the western coast, still act with undiminished power. Your citizens are moving thither not to return. The gates of China are for the first time thrown open, and a stream of living beings is poured out upon us, to gladden or pollute the land. It is estimated that forty six thousand have come already; and the current is deepening and widening every hour. If it is checked for a moment, it is only to rise higher and rush on more mightily. China can lose a hundred millions without feeling the loss. What is to control our own people? What is to control this immense influx of Asiatics? The Gospel, with its institutions, can do it; but we must have more help, more men, more means, and more prayer; and then that coast can be saved for Asia and Mexico, and saved for the world. We rejoice to meet our christian brethren of all denominations. We rejoice in the labors of the Tract and Bible and Sabbath School Societies; but all these agencies must be multiplied, and then, with the divine blessing, the moral aspect of that coast will equal its natural excellence.

REV. A. D. SMITH, D. D., next addressed the meeting as follows:—The occasion which has convened us, must strike the least imaginative as both unique and re-



markable. It is but as yesterday, we heard one of our gifted bards singing of the land—

“ Where rolls the Oregon, and hears no sound,  
Save his own dashing.”

It is but as yesterday, California was to us almost an unknown region. A little space on the map it occupied, a few lines in the geographical class-book. It had the slightest possible hold on our thoughts, or our regards. That whole Pacific coast, how strange was it to us—in what dim remoteness; what an air of sad isolation had it! The years have glided noiselessly on, and here we are to-night, to look on the faces of eight chosen men, who to that same far-off region are bound in the spirit and by the commission they bear; and that, not as carrying the Gospel to heathen tribes, or as seeking a foreign shore, but as *Home* missionaries, bearing the ordinances and the blessings of Christianity to waiting thousands who are bone of their bone, and flesh of their flesh. What a broad *home*, my hearers, is ours! What a great heart must there be within us, to embrace as we ought its geographical amplitude, its unfolding and towering destinies! Stand we not here, this evening, at one of the most conspicuous land-marks in the path of our country's progress? He, surely, must be either more or less than human who, amid scenes like this can say without emotion, “I am an American citizen.” A heart sadly torpid must be his who feels not here, more deeply than ever, the responsibilities that press upon him as an American Christian.

But it is not with the audience at large I am chiefly to concern myself. This is a farewell meeting. From our firesides and our altars these young men are to go forth, our messengers, in some sense, as well as Christ's. It is meet that we utter kind and heartfelt parting words. Ties tender and precious they are to sever—nay, they have already severed. They go not alone to do the work of Christ. Woman,

“ Last at his cross, and earliest at his grave,”

stands not aloof from this self-denying service. From a mother's farewell tears, from a father's parting blessing, from the gush of deep sisterly affection, from the last grasp of a fond and confiding brother's hand, the sister, the daughter has turned away, to brave the perils of the deep, to seek a new home in a strange land, to find a grave, it may be, far from the sepulchres of her kindred. The pastor dearly beloved—for such were two of these missionary brethren—has torn himself from his weeping flock, and from the pleasant places amid which he had loved to guide them, that he might publish the message of salvation where, otherwise, he feared there might be none to utter it. It is fitting, that, in the name of the churches we represent, and in behalf of whom these sixteen servants of Christ go forth, we should, by our ready and fully uttered sympathy, seek to lighten their trials and animate their hearts.

Yet, after all, they have better sympathy than ours—that of him who hath said, “Lo, I am with you alway.” It is not so much needed solaces they seek, as all possible helps to the highest fidelity. They will welcome, then, such parting counsels as we may have to offer—suggestions which their own thoughts may, indeed, have anticipated, but which, as uttered on this occasion, and in the name of the churches, will come home to their hearts with a superadded interest and emphasis.

1. First of all we may be allowed to remind them of the *peculiar importance of their work*. It is a great matter to preach the Gospel in any place. On its promulgation hang always both the interests of time and the destinies of eternity. It is a great work to toil in the well cultivated fields of christian effort, to carry upward the

structure which has risen already far above its well adjusted base. But a greater matter it is to enact well the part of the pioneer—to lay broad and deep the foundations of the edifice. This, mainly, ye missionary band, is your work. How large the demand it makes in relation both to intellectual energy and moral power! Easy is it, comparatively, to run in the old grooves. Swiftly through the tunneled mountain glides the rail car; but to form that passage way, *hoc opus, hic labor est*. Toilers at the foundation—they are below the surface, they are little seen; the work they do is covered up chiefly by the superincumbent structure; they are less observed and spoken of, often, than those who work daintily at the curious adornments of cornice or battlement. Yet on their good judgment and fidelity, on their industry and efficiency, how greatly does the firmness of the whole fabric depend! The storms will come, at length, and it is then manifest whether they digged deep and laid the foundation on a rock, or whether they indolently and unfaithfully trusted to treacherous quicksands. However praiseworthy, they may, indeed, for a time, be mainly forgotten; it may be left to busy annalists or curious antiquaries to preserve their names from utter oblivion. Yet historic justice shall at length be done them; or if not, final justice. Their work shall stand, and they shall be owned and rewarded by the great Master-builder. It is not, however, so much to encourage as to admonish, that I touch on this topic. Let the greatness of your work, dear brethren, call forth all your powers. As you lay the foundations of the church, you are laying, also, the foundations of society, of government, of law, of literature, of science, of all that can adorn and dignify and bless. Think, too, *where* this work is to be done. The fabric to be reared on the Pacific Coast, is to overlook Asia; it is to be an object of curiosity and of wonder, an incitement and a model to all the dwellers there. Whatever rays of the divine glory illumine it, are to be reflected over the broad bosom of the ocean, are to gleam on the palaces and temples of China and Japan. More than forty thousand natives of the Celestial empire are already in California; they have come to see how you build; many of them, we would fain hope, to be themselves living stones in the spiritual temple. Build well; then, build deep; be it a broad, symmetrical, well compacted structure you rear. For it is with your work as with that of the ancient painter, and in a sense, loftier than he imagined; *you build for eternity!*

2. Our missionary friends will not deem it amiss that we further enjoin it on them, to *guard against all diversion from their work*. The great secret of achievement in all departments, and everywhere, is concentration. The great danger as to success, the great source of weakness, lies in side-issues and divergent movements, in an intermittent style of effort, a wasting of time and toil upon minor things. The plain of Ono, so often adjacent to the field of christian effort, is to be found, it is believed, even in distant and partially cultivated Oregon. Nor will those be wanting, who from his great work will bid the missionary come down to it. In California, Demasas, is it is said, are not lacking, who if not at a silver, yet at a golden mine, will not scruple to say, as in Bunyan's Dream, even to a man of sable garments, "Ho, turn aside hither, and I will show you a thing." Now, we do not deny that "the gold of that land is good." It may be good, if sought and used with due moderation, for the adventurous miner. It is good for God's purposes, as drawing thousands to the El Dorado; as transferring there, not only our citizens, but our institutions; as opening a gate broad and high to the Pacific and the regions beyond it; as bringing Asia near us, and thus facilitating the triumphs of the Gospel. It may be good for our country at large, as amplifying its resources, as increasing especially its means of diffusing Christianity. But for the christian missionary, it is good only as it may give him food and raiment, wherewith he should be content.

While he sees a passion for acquisition mastering the great mass of men, he should be peculiarly careful to exhibit a loftier spirit. By example, as well as precept, he should bid all around him seek for "durable riches," for "gold tried in the fire," for "treasures in heaven." It is not from the feeling of suspicion or distrust that we offer these suggestions. We do but repeat, for substance, the Apostolic injunction: "Meditate on these things, give thyself wholly to them." Rightly understood, it is wise and salutary counsel to a minister of Christ, that he be "a man of one idea." Not that any real interest of needy and suffering humanity is to be overlooked by him. He may care for the body. He may rejoice in all good culture of the intellectual powers. He may lift the light of his countenance on every praiseworthy institution, educational or reformatory. But it must be all in subserviency to the Gospel—it must be all as harmonizing with, and helping forward, his one supreme, absorbing object, the glory of Christ in the salvation of men.

3. We are brought naturally to a third and final suggestion; in all your labors, *magnify the cross of Christ*. This is the Alpha and Omega of Christianity. This is the fire and the hammer, which breaketh the rock in pieces. This is the magnet which is to draw together and bind together, the multitudes of the redeemed out of every nation. It is quite possible to overcome a secularizing influence, to be constant and instant in our work, and yet fail to know only Jesus Christ and him crucified. We may preach natural theology; we may preach cold and lifeless heathen ethics; we may preach our own dreamy and profitless speculations. In the majestic march of a commanding logic, or in the flashing splendor of a brilliant rhetoric, we may preach our own little selves. Harmful enough is all this amid the old and well established institutions and appliances of the Gospel; but still more harmful where incipient and preparatory work is to be accomplished. Where truth is generally well understood, religion may live on for a while with little of evangelical discourse; just as, when the lower fountains are full, the city may be unaffected for a time by the emptiness of the upper reservoir. But in new regions, like these to which this band of missionaries is destined, if the cross be not preached, nothing is accomplished. The failures of the pulpit, there is little to counteract. In frontier regions, besides, men are wont to deal with stern and massive realities. They are not to be imposed on by dreams and shadows. It is only by those great and stirring verities that cluster around Calvary, you can either arrest their attention or move their hearts. Those stalwart men are to be awed and mastered only by the most stalwart forms of doctrine. Preach the cross then, dear brethren! It shall be life and joy to your own souls; it shall be the word of salvation to those who hear you. Let its music mingle with the dashing of the Willamette and the murmur of the Sacramento; let it float onward, over hill and valley, over village and placer, till its echoes die away amid the Rocky Mountains and the cliffs of the Sierra Nevada. Preach the cross—in field and forest, in cabin and parlor, in hamlet and city; to the rich and to the poor, to the man of honest bearing and to the fierce desperado; to the native of your father-land, and to the stammering stranger from a far country. Preach the cross—in season and out of season, in speech and in life; and "the wilderness and the solitary place shall be glad" for you, and "the desert shall rejoice and blossom as the rose."

With these our parting counsels, which do but "stir up your pure minds by way of remembrance," we bid you God-speed; we commend you to him who, we are well assured, will never leave nor forsake you. On our hearts will we bear you, asking that the winds and the waves may deal gently with you, that you may be brought in safety to your destined haven, and that the work of the Lord may ever prosper on your hands. We part now; yet we part not forever. Be the al-

lotments of our life as they may, we shall meet again. When our work on earth is all done, whether our bones repose amid the snows of New England or of Oregon, amid the shades of Greenwood or the golden sands of California, we shall have one home, and one song of thanksgiving, that of the ransomed multitude which no man can number.

REV. E. B. WALSWORTH then briefly responded :—In behalf of my brethren designated to California and Oregon, I would thank you for this expression of your kindness to us and your sympathy with the work to which we are about to devote the future of our lives. It cheers us to know that you so cordially approve of the step which we are now taking, and to receive the assurances of confidence and support which you have given us. We trust that the event will show that we are worthy of your confidence, and of the work to which we are appointed, and adequate to its responsibilities. The work which we have to do in the distant fields to which we are destined, is indeed a great one. We go forth, to carry to the shores of the Pacific those social, educational and religious institutions, which are the light and glory of the Atlantic coast. We go forth, hoping that by the aid of him in whose name we go, we shall yet see those ancient desolate wastes flourishing as the garden of the Lord. We trust that we may be permitted to lay there the foundations of many generations, and open fountains whose streams shall make glad the city of our God.

Remember us, then, christian brethren, with earnest prayers to the Great Head of the Church, for his blessing to rest upon us and upon this enterprise. Pray that that God who, from the beginning of the christian faith to this hour, has always stood by those who have endeavored to dispense its blessings, would own our humble ministry, and use it to advance the cause which he is building up in the world.

The scenes of this evening shall not be forgotten. We shall remember them when we go out upon the great deep. We shall remember them when we reach our future home. They shall be bonds to bind us to you, and you to us. They shall be links to unite the West to the East and the East to the West. The memories of this evening will not only be gratefully cherished, but they will strengthen and encourage us for our work. They will shield us when we stand in the presence of the great temptations which Mammon will hold before us in the country of our adoption. They will add to the high claims of duty the potential claims of gratitude to you. They will be to us the pledge of your continued interest in the work which God has entrusted to us. As you have rejoiced with us in our going forth to sow the precious seed on that far distant field, so will you, we doubt not, when we come again rejoicing, bringing our sheaves with us.

Rev. R. S. STORRS, Jr., next addressed the meeting. He referred to a remark of the last speaker, as in harmony with the train of thought which had been gathering in his own mind. The God who has been forwarding and protecting and extending the christian faith, from the coming of Christ to this day, has done great things for California and Oregon. Is this an isolated fact? Or is it not a step in the grand movement of ages? And if so, can we locate this phenomenon? Can we calculate its orbit and thus predict the future? There is a philosophy of history; and in that philosophy this is the central fact, that God has a Kingdom in this world, which he is engaged to build up and finally to make universal. All political establishments, advancements and revolutions, are essentially subordinate to this great end of God—are the wheels of his chariot. He who overlooks or leaves out this fact, can never learn the philosophy of history. Why did God allow the Roman Empire to establish universal dominion? The Assyrian Empire had never done this; nor the Greek. How did the Roman? It was so arranged of God, because

he would give to Christianity the arena of the world; so that when Paul was speaking in Caesar's palace, he spoke in the center of the world; and when the martyr died in the amphitheater, he was a spectacle to all the nations.

The same interests of Christianity afterwards demanded that this system should be broken up, and new centers be formed to break the power of Rome. Civilization required this, and not less Christianity; that error might not have universal domination; that there might be opportunities for reformation and advancement. The grasp of prelacy and papacy over the barbarous middle ages, and the northern hordes, kept society in check while this process was going on. It was, in its place, a great providential fact. It may be doubted whether in that surging and tumultuous barbarism the christian religion could have held sway among men without it. If it had its use and its necessities, however, they have long since passed away. Then came the Reformation; the discovery and colonization of America; the sifting of the choice Puritan wheat out of England; the independence and growth of the United States; and now of late has come this vast and sudden and sweeping tide, rushing across to the Pacific. This is but one step in the majestic march of events, under the guiding wisdom of the God of Providence. The first thing to be done was to introduce Christianity; and for that the Jews were set apart and trained. The next was to extend it through the world; and for that the Roman Empire was formed. The next was to reform it of the abuses, doctrinal and ritual, that had been absorbed into it; and for that the Roman Empire was broken into separate nationalities, and France, England, Germany were evolved into being. The thing now to be done for Christianity is to spread and establish it, as thus reformed, all over the earth. And that is our work. It is with reference to that, that this movement towards the western coast becomes significant and sublime.

What is the characteristic of our modern times? Is it not exactly this; the universal facilities for inter-communication? I communed to-day—said he—with members of my church who are to go this week, one to California and two to Australia; and this is only an ordinary occurrence. Into whose hands has God put the power? Who holds the power of steam? Not Spain, or any unreformed country; but England and America, who rule the commerce of the world. A century ago, how stood the map of the world? France had the Canadas; Spain had Mexico, Peru, Chili, the mouth of the Mississippi; Portugal had Brazil, that immense empire in itself. How is it now? The power of England is to-day more controlling in all these than that of the parent countries. Herein then we see the great yet silent operations of God. These are silent successive steps of Providence. Napoleon had galleries covered with pictures of his victories; Borodino, Marengo, the Pyramids, the headlong charge at the bridge of Lodi. These which I have sketched are God's victories. He is carrying the Gospel to universal supremacy.

We who are laboring in this work are in the very poetry of life, then; such poetry as consists not in chiming stanzas or sounding rhythm, but in the contact and communion of the Divine with the human, the eternal with the finite, the supernatural with the soul of man. It is the grand privilege of life, thus to labor with God. It makes us aware of our relations to him. Providence becomes prophetic, and we are sure of success.

And yet we ought to be warned. How full is the whole history of the world of unfulfilled promises! The thought has arisen in my childish studies—What if Joseph and his brethren had succeeded in impressing the knowledge and worship of the true God upon the then powerful civilization? What if that majestic and powerful race that built the pyramids, and reared the long propylon of sphinxes before their temples, had been exalted and renewed through the worship of Jehovah,

and their civilization had been impregnated with the influences of this? Or, what if the Hebrews, when they held that beautiful vantage ground of Palestine, at the head of the Mediterranean, had sent abroad the true religion westward to Greece, and eastward to the ancient realms of the Assyrian Empire? For an eminent example, what if Constantine, when he enthroned Christianity, had sent abroad everywhere, throughout the Roman Empire, the true and vital religion of Christ? How far would the index on the dial-plate of Time have been set forward? But he did not. These opportunities were all lost through the negligence or the unfaithfulness of the people of God. Ours may be so too. There is a sort of parallelism between our position towards the world, and that of Constantine. Our position and powers are far grander than his. His soldiers are our fleets, going to and fro over the whole world. His officers and pro-consuls are our maritime agents, all abroad in the Earth; and there were no triumphal processions coming back to him at Rome, so rich and wonderful as those that every week come to us from the golden land to which our brethren are bound. What would we have done for Constantine, if we had had the power, and could have forecasted the Future? We would have filled his heart with the true Puritan zeal. Exactly that we must do for our own country. That it is, which this Home Missionary Society is aiming to do; which these brethren are going forth to do in their measure.

We need this for our own security and prosperity.—He was impressed again, the other day, with the force of that illustration which likens the States of the Union to the sister stars of a constellation, “mingling in a common beam, and swelling a common harmony.” And the thought arose to him, What holds the stars so steady in their courses? The astronomer goes up from sun to sun, and system to system, to find the center of the Universe, on which all is poised. And when he gets there, what does he find? Is it a vast majestic orb, sustaining all others by the infinite attractions that sweep from it through the Universe? No such thing. It is a merely imaginary point of space. There is nothing apparent there. The point around which the Universe revolves, and on which it is hung, is simple vacancy. And the astronomer pauses, baffled and overwhelmed; and it is not till he goes to the Apostle, and hears him speak of Christ upholding all things by the word of his power, that he learns the Deity of the Lord and the security of the Universe. And so, it is not great capitals, and august and splendid seats of government, nor the attractions of great men, that are to keep these States of ours from flying into anarchy. It is, if it is anything, the Word of Christ’s power; the Gospel of his Redemption, which these brethren go to preach, and to establish in California and Oregon. It is a noble work for which they are engaged; noble in its nature, and noble in its history. They do not need our sympathies, as of pity. He was glad there had been nothing of that in the tone of the meeting. A mighty company of witnesses encircle them, as they go to these new fields, Apostles, Fathers, Reformers, Puritans, who preached from the high pulpit on human dependence and God’s decrees, all had been in the same grand enterprise. And when these brethren had done their work they should ascend to a great company gathered before them; to enter the fruition of the promise, “Thou has been faithful over a few things,” over a few truths, and a few powers, and a few opportunities; “I will make thee ruler over many things,” over the truths, and the powers, and the ages of Eternity.—He closed by suggesting that all, in whatever department of life and action, might be engaged in the same essential work; and might aspire to the same consummation.

On Friday, P. M., November 12th, the missionaries were accompanied by a party of friends on board the “Trade Wind,” where, after a brief interview, they took leave of each other, and the ship anchored in the stream for the night. In the

evening, the missionary families, with most of the other passengers, and the officer in command, making a company of about fifty souls, assembled in the main cabin for religious worship, thus commencing their voyage with a united recognition of their dependence upon him who rules the raging of the sea. On Saturday morning, at seven o'clock, the Secretaries of the Society, with the owners of the ship, again repaired on board, and accompanied the party out of the harbor, where the final parting took place, and the ship, bearing her precious freight, was wafted rapidly on her course with a favoring breeze.

All the circumstances attending the embarkation of this missionary band were highly auspicious. During their sojourn in the city, and at their departure, they received many expressions of interest from the friends of missions; the ship in which they embarked is unsurpassed in her structure and accommodations; her commander is a skillful navigator, and an exemplary Christian; her crew are select and trusty men (spirituous liquors and oaths are not used on board); the owners and agents were considerate and liberal in all their arrangements; the missionary families were in excellent health, and happy in view of their work; the wind and weather were propitious;—everything conspired to give a cheerful aspect to the parting scene, and the promise of a pleasant and prosperous voyage. The sympathies of many hearts, we doubt not, will go with this missionary company; and many petitions will ascend to him who heareth prayer, that he will prosper them in their way, and in their efforts for the salvation of those who sail with them; and that, in the field of their future labors, he will crown their ministry with his blessing, till "the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose."

## Anniversaries of Auxiliaries.

### VERMONT DOMESTIC MISSIONARY SOCIETY.

The Thirty-fourth Anniversary of this Society was held at Castleton, June 16, 1852.—HON. EMBATUS FAIRBANKS, President of the Society, in the chair.

An abstract of the Annual Report of the Directors was read by the Secretary, Rev. JOHN F. STONE. The audience was then addressed by Rev. DAVID B. COX, one of the Secretaries of the American Home Missionary Society; Rev. JOHN H. WORCESTER of Burlington; and by the President of the Society.

The following extracts from the Report will exhibit a view of the operations of this Auxiliary during the year, and the principal points of interest relating to the prosperity of the cause in Vermont.

#### The Treasury.

When the account for last year was closed, there remained in the Treasury \$614 71, and there was then due to missionaries whose drafts had not been pre-

sented, \$600 56. The amount since received is \$5,804 53, making, with the balance (\$614 71), \$6,419 24. Sums amounting to \$649 95 have been sent to the Treasurer of the American Home Missionary Society, without passing through our Treasury.

The amount of expenditures, including what was due to missionaries for services performed during the previous year, and what is now due on drafts which have not been presented, is \$6,516 71; so that there is a deficiency of means to meet all liabilities, of \$97 47. This deficiency is much less than was anticipated, in consequence of a larger amount than was expected being received upon a legacy near the close of the year.

#### Summary.

The number of ministers in commission the whole or some portion of the year is 54, and the number of fields occupied, 62,—embracing 58 churches and 4 communities without churches.

Forty four of the aided churches have arrangements for preaching every Sabbath; 2 are supplied three Sabbaths out of four, 13 every alternate Sabbath, 2 one

Sabbath in four, and the remainder have been supplied but a few Sabbaths during the year. In 45 of these fields the commission embraces the whole year, in the proportions above stated.

Six fields have been added to the list this year. Most of these had been previously under the patronage of the Society, but had been destitute for a year or more, some of them for several years, previous to the present arrangement.

Of those on the list of the previous year, there are 11 which do not appear on the list for this year.

It is much to be regretted that arrangements cannot be rendered more permanent than they have been in some of the aided fields. The changing of ministers, though sometimes necessary and even unavoidable, is generally attended with considerable disadvantage, even when another equally desirable minister succeeds. But for a field to be left destitute, for months and years, after a temporary supply, is still worse. It is as if one, having sown the seed, should leave it to the fowls of the air and the beasts of the field.

Complete statistics have not been received from all the fields. In general, the attendance upon public worship is said to have been quite equal to that of the previous year. In some of the fields, the congregations are said to have increased, and in a few, owing to sickness and other temporary causes, to have been seriously diminished during part of the year.

#### State of the Churches aided.

As to external prosperity, the reports, on the whole, do not differ widely from those of the previous year. A few of the churches have passed through scenes very trying to their faith and patience. But, with few exceptions, their prospects have again assumed a cheering aspect, and are at the close of the year more encouraging than they were at its commencement.

Many of the reports, as in former years, speak of the church and society being diminished by removals; and many of the churches entertain no expectation of being able to maintain the preaching of the gospel without aid, so long as this emigration continues, and the removals not only equal but often exceed the accessions. Yet this does not diminish at all the importance of keeping up the supply; and should not diminish, but rather increase, our interest in missionary operations in such fields. For though the good done soon passes to other parts, it is not lost. Though the souls that are converted and

gathered into these churches do not long remain in them, they are employed by the Head of the Church to constitute or to strengthen churches in other parts of the great field. The pastor of one of the aided churches, after alluding to various discouragements, and expressing the hope that this Society will not abandon that church in this time of darkness, adds the following very just remark, which might be made with equal propriety of many other fields:—"The importance of this station consists not so much in the prospect of building up a large and permanent society here, as in preparing the rising generation for going forth, with a healthful influence, to the West and South, to which a large proportion of them emigrate almost as soon as they are of age."

In eleven fields there is reported to have been some special religious interest. But in most of these, this has been limited to a few, and of short continuance. Eight of these report twenty six hopeful conversions; and two others, "quite a number of hopeful conversions," without stating the number.

#### Churches Weakened by Emigration.

The Directors would again call attention to the subject of emigration, and its influences upon the churches of Vermont, and upon the religious interests of other parts.

The statistics of one of our churches, not as yet an aided church, however, may serve as an example of what will be found essentially true of many. This church was organized in 1796. From that time till 1830, there had been added 195, more than three fourths by profession; yet, during that period of thirty four years, only 22 had been dismissed. From 1831 to 1851, the additions were 186, more than two thirds by profession; and during this period of only twenty years, 117 had been dismissed, and 22 other names are marked as dismissed, the date of whose dismissal is not noted. Probably most, if not all, of these were dismissed during that period. And 38 are permanently non-resident. So that while 177, including the permanently non-resident, have gone out,—of which all but 44 are understood to be still living, and of which 6 are active ministers of the gospel, 2 are candidates for the ministry, and several are teachers in other States,—there remain, as resident members, only 101. The whole number that have removed is nearly twice as great as the present number of resident members, and three times as great as the number that have died in town. The number that have removed within twenty years,



inclusive of the permanently non-resident, is once and three fourths as great as the whole present number of resident members, and eight times as great as the number that were dismissed during the previous thirty four years.

Such has been the effect of emigration upon many of the aided churches, that, instead of having increased in number and strength so as to be able to assume the entire support of their minister, as they had hoped by this time to be able to do, they find themselves seriously diminished, and must have increased appropriations of aid. Without such aid, they will be constrained to let their minister go; and their decline will be likely to be more and more rapid, and after a season of destitution, it is to be feared, many of these will become extinct, and their fields be added to the already too large number of waste places. Such are the grounds we have for the apprehension, that unless more shall be done in the religious cultivation of our State, our churches in the aggregate will ere long be weaker than they are now.

#### Destitute Fields in Vermont.

There are more than thirty fields now destitute, which ought by all means to be occupied without delay. In most of these there is a small church, a remnant of a church at least; but in some, the church is no longer to be found. A few of these were supplied during the previous year, but have been destitute during the last. Most of them have been destitute of stated Congregational preaching nearly all the time for many years. These thirty fields embrace only the more important and promising of the vacant places. Another class equally numerous, but of somewhat less promise, still remains, which ought to be supplied would our means permit.

While the churches have delayed to cultivate these fields, the enemy has been sowing them with tares. Infidelity, and the various forms of error, have overspread them. The wild fires of fanaticism have swept over them; and multitudes, excited by such means, have been led to suppose themselves the subjects of religious experience. And the result of such delusion is, with many, utter scepticism in regard to the reality of experimental religion. "We have had religion once," they say; "we know all about it; it is nothing but excitement." Thus many have learned to despise the Bible, and the Sabbath, and to treat the whole subject of religion as a thing in which they have no concern, and which has no claims upon their regard.

#### How to Repair the Breach.

The remedy for all these evils is the pure gospel. They need the strong doctrines,—*the unadulterated gospel of Jesus Christ, "with the Holy Ghost sent down from heaven."* But in order that the gospel may be preached throughout our waste places, it is evident the heart and the hand of God's people must be yet more widely opened in their behalf. There must be more earnest, self-sacrificing benevolence—more of the spirit of Him "who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, *zealous of good works.*" There must be more earnest personal effort in all appropriate evangelical labors for bringing men to Christ, and building up the kingdom of God. And last, and most, more prayer. "God will be inquired of." Success in any field, and in any branch of our efforts, depends upon God. He can renew the hearts of sinners, through his word, and replenish the diminished churches, and make every feeble tribe in our Israel strong. While, therefore, we increase our efforts, let us cherish a deep sense of our dependence upon God for success, and "continue instant in prayer."

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### NEW HAMPSHIRE MISSIONARY SOCIETY.

The Fifty-first Anniversary of the New Hampshire Missionary Society was held at Pittsfield, on the 26th of August, 1852.—Rev. JONATHAN FRENCH, D. D., of North Hampton, presided.

Extracts from the Annual Report were read by the Secretary, Rev. BENJAMIN P. STONE; and addresses were made by Rev. HENRY E. PARKER, of Concord; and Rev. WILLIAM R. JEWETT, of Plymouth.

We present the following extracts from the Report:—

#### Missionaries Employed.

The whole number of missionaries who have been in commission, a part or whole of the year, is forty five. Of this number eleven were pastors, twenty six stated supplies, and eight were employed on short missions, from three to seven weeks each. Three have been settled as pastors, and two have been dismissed. Six stated supplies have changed their fields of labor.

**Churches and Congregations Aided.**

The whole number of congregations and churches that have enjoyed the benefactions of the Society during the year is fifty-two. Six of these congregations contain no Congregational church.

The whole number added to the churches aided during the year, is ninety-five. Of this number, forty were added by profession, and forty-five by letter. The whole number of removals is sixty-six, viz: thirty-one by death, thirty-three by emigration to other parts, and two by excommunication. Net gain, twenty-nine.

Of the forty-six churches aided, twenty-seven contributed \$408.97 to the cause of Home Missions, and twenty-three contributed \$442.67 to other objects, in all, \$846.64; and nineteen churches contributed nothing.

**Youth in the Congregations.**

Sabbath Schools, generally, are represented to be in a prosperous condition. Many of our congregations contain a large proportion of children and youth—the hope of the church, and one of the greatest encouragements we have in our enterprise. The whole number connected with these schools, including teachers and bible classes, is 2,816.

**Receipts and Disbursements.**

The balance on hand at the close of last year's account, was \$2,693.01. The receipts of the year have been \$6,157.65, making the available resources of the Society \$8,850.66. Of the receipts, \$726.10 were directed by the donors to the American Home Missionary Society, leaving \$5,431.55 for the use of the cause in New Hampshire. Of this sum, the Trustees and their Committee have appropriated to the American Home Missionary Society \$1,500, making \$2,226.10 paid out of our treasury for general purposes of the cause, beyond our limits. The amount sent directly to New York from this State is \$1,738.85, of which \$1,250 were legacies; making \$3,964.95 contributed in New Hampshire for the West; and \$7,896.50, the whole amount received in the State for the cause of Home Missions during the year.

The disbursements of the Society during the year have been \$7,250.79, leaving a balance on hand at the close of the account, the 15th of August, of \$1,599.87.

The portion of the receipts of the Society contributed by the Cent Institution is \$1,728.01, which is \$217.34 in advance of last year.

**Unoccupied Field in New Hampshire.**

The Report goes into a detailed survey of that portion of the Home Missionary field in New Hampshire, which is at present unsupplied with the preaching of the word by Congregational or Presbyterian ministers. It shows that there are forty-six towns, containing a population of 30,838, in which there has never been a Congregational or Presbyterian church formed. Of these, there are twenty-six containing a population of 11,805, which have in them no church of any denomination. There are seventeen towns in which Congregational churches have once been formed, but in which none now exist; among which there are three which are not known to contain churches of other denominations. Besides these, there are thirteen towns in which there are Congregational churches which are so small and feeble as to be "pronounced nearly extinct." After making liberal allowance for the occupancy of other denominations, the Report says:

If the fifteen destitute churches of the more feeble class, and the nearly thirty towns that never contained churches of our order, and which were never occupied except to a limited extent with other denominations, are ever to be supplied with a devoted and able ministry of the word, it must be done by our Society. No other agency or organization will do it. In supplying the destitutions of the field, and in the general prosecution of our work, no departure from the long established order and principles of the Society is demanded. We only need an ability, an energy, and a spirit adequate to the emergency.

Though it be true that our field as a whole was scarcely ever better supplied than at the present time, yet we could increase the number of laborers, could the proper men be found, willing to enter our service. \* \* \* To employ such men as God and his church approve, is our anxious care. But where are we to find them in sufficient numbers for our necessities? This inquiry has been long propounded, and yet no response has brought them to light. At whose door, then, shall the charge of delinquency be laid? What human influence shall be made responsible, that the "laborers are few"? Who but the "Lord of the harvest" can raise up and qualify the messengers of his word, and give them hearts to answer when he calls, "Here am I, send me"?

## Missionary Intelligence.

### CALIFORNIA.

*From Rev. H. Willey, San Francisco.*

#### *Calls for the Missionaries.*

Mr. Willey writes under date of Sept. 15, 1852. At his last previous advices from the Society, the Executive Committee had succeeded in obtaining only three of the six missionaries who have now gone out into that field :

It is of the greatest importance to the cause of Christ in this region, that you adhere to your purpose of sending three more men at once, beyond the three you name, if they can possibly be found. The three looked for will be joyfully received. One is very much needed to go to Sonora, a place from which we have had much importunity used to induce us to do what we could to get them a minister. Sonora has some four or five thousand inhabitants; and within twenty miles of Sonora, there ought, by all means, to be two more men at once.

Another is wanted to go to Placerville. This is a town of six thousand inhabitants, and rapidly growing. Many christian people there are in earnest expectation of the arrival of one of the three.

For the third, some six places, of at present less size and importance, but permanent and growing places, will call. Which of them will be selected will depend on information yet to be received. But the importance of having men for such towns promptly cannot be expressed! Could the energetic and noble minded of our younger ministry at home see this field growing, and ripening, and settling so rapidly, I know you would never have to inquire long for, or call in vain upon the churches for the means of sending forth, as many as you wished.

#### **Catholic Schools.**

The Catholics are making a concentrated effort toward educating the young. There are some native Californians who have a desire to educate their children. There are many old settled foreigners, who married Californian wives, who have children to educate; and there are many Westerners, who do not know one thing from another, who can be duped; and from all these the Jesuit schools in Santa

Clara and San Jose are drawing large numbers of pupils. We tried to awaken some Protestant young men at the East, years ago, to come here and do good, while they would make money, by starting the best schools first. They might have done it, and completely anticipated the Jesuits and the nuns, who did not come till 1851. But they could not be awakened. None came. The field remained open till the Jesuits, by and by, came, and have taken all these chance pupils, who might, as a mass, have been secured to Protestantism, if we could have had schools soon enough.

This only illustrates the absolute necessity of doing *promptly* what we do for California. Governor Slade sent out some ladies, who are likely to be eminently useful. And this, in the way of education, is all we have to oppose to the influence of the nuns and Jesuits.

In the ministry, we are encouraged, indeed, by the prospect of the three whom you will be able to send; but we can but devoutly cry, O, thou divine Dispenser of Good, let the number be multiplied! We can only leave the matter there, and, through you, with the young men who may come, and who ought to come. To a man of any energy and firmness, there is nothing here to fear; and, on the contrary, everything to do, and everything to hope for.

### OREGON.

*From Rev. Horace Lyman, Portland.*

In reference to our church affairs, and the religious aspect of things generally, there is not any marked change from the last quarter. Our congregation has been about the same as then, usually from sixty to a hundred. Our Sabbath school and Bible class have been about the same, though the Bible class has rather increased in interest. There have been no additions to the church, either by profession or by letter. We expect some by letter, to be received at our communion.

#### **Church Members Scattered.**

Our church has become somewhat scattered, during the quarter and some little

time previously. One member is now in California, one in the mines in the southern part of Oregon; three have removed to the valley of the Chahalas, bordering on the Puget's Sound country; and one, to our great loss, has bid us adieu, as we believe, for a happier world.

#### First Death in the Church.

In this sad dispensation death has made its first inroad upon our little precious number. Mr. Seth Warner, a native of Sunderland, Mass., who joined us by profession last Autumn, and who has ever since been a faithful and consistent member and an ornament to our body, died suddenly of dysentery, in the latter part of July. There was no relative nor early friend of his, to follow the bier, as his remains were carried to their last resting place. But there were members of the church to follow as *mourners*; and the tear of sorrow from many an eye, fell to moisten the grave of our departed brother, as we stood around performing the last offices for his remains. And again, on the next Sabbath, as I preached from the text, *Blessed are the dead that die in the Lord, &c.*, many an eye paid the same tribute to his memory, when his graces as a Christian were referred to, and we considered our great loss as a church. The number of the church was few, and they scattered; and it could not but sadden us, to bury such a member, and that, too, in the prime and strength of life. But our loss we believe is his gain.

The religious aspect of things is in some respects still more encouraging than heretofore. The Sabbath is better observed, and intemperance and gambling somewhat checked.

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#### MINNESOTA.

*From Rev. J. C. Whiting, Stillwater, Washington Co.*

#### Marked Changes for Good.

Having completed the last quarter of my third year of missionary labor, I would take this opportunity of expressing my satisfaction and gratitude, toward the Society which has so nobly sustained me, and hundreds of others, in the great work of Home Missions. This Society is among the greatest instruments of saving the West, both morally and politically. The

Home Missionary, it is true, cannot estimate the good he is doing. But he may see the state of society changing for the better. He may be sure that his efforts are not lost, since they tend manifestly for good. He is permitted to witness the evident triumphs of truth over error.

Since I first entered upon the work of Home Missions here I have witnessed a very marked and obvious change for good. The first Sabbath I spent in the Territory, every grocery store and public house in the place where I stopped, was kept open; every billiard table, card table, and bowling alley was occupied upon that day as upon other days of the week. The last Sabbath I spent in the Territory, every grocery-store, tavern, saloon, and ten-pin and bowling alley in the same place were closed. The largest grocery has been turned into a dry goods store, and a sign by the door of the same building, reads, "Bible Repository." This is what I call routing whisky by the word of truth.

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#### IOWA.

*From Rev. J. R. Upton, Tivoli, Dubuque Co.*

#### Encouraging Progress.

Next sabbath closes my third quarter of Missionary service in this State. I confine my labors steadily, now, to three places. At Bankson (Tivoli Congregational Church), I conduct two services on each alternate Sabbath. My congregation there is about three times as large as when I first went there. The sympathies of the young are now with us, whereas, at first none comparatively were to be seen in our meetings. Good attention is given to preaching, and I see many signs of encouragement.

We have this season been erecting a neat little framed house of worship, which is now inclosed and nearly ready for the lathing. We expect to have it all finished before winter, except the pulpit and seats, which we shall procure the lumber for, but not finish it until another year.

The church consists of but few members, and those not wealthy; but they have been willing to make considerable sacrifice in order to procure for themselves and families a comfortable house of worship.

**A Romanish Strong Hold.**

The position we occupy is near one of the strongest holds of Romanism, where the "Man of Sin" is doing his utmost to intrench himself. There are, within eight miles of me, including one in contemplation to be built this season, on this prairie, four Catholic churches—one German, one French, and two Irish. Twelve miles distant is a Monastery of La Trappe Monks; and within twenty miles there are, probably, about a dozen Catholic churches. The importance of having the good seed early and bountifully sown in such a field, will be readily seen.

At Durango, appearances are brightening, and the little churches there are becoming quite encouraged. I preach at Durango once in two weeks in the morning; and then, on the evening of the same day, after riding eight miles, I preach to a congregation at Cook's settlement, at which place I see much to encourage me. I have uniformly a full assembly, whatever may be the weather.

The Sabbath school is flourishing, and some are expected to unite with the church soon.

**Power of the Confessional.**

At this place an Irish Catholic girl who had attended our singing school last winter, met with the choir one Sabbath morning a few months since, attended the Sabbath school at two o'clock, P. M., and at half past four o'clock, came to my place of preaching, listened attentively, and returned to her father's house in the evening. When she came to meet the priest at confessional, this sin she did not confess, so it passed unnoticed for a time. But, at length, a rumor of it came to the ears of the priest, who, at the confessional, inquired of another young girl if it was true. The girl had not the moral courage to refuse an answer, but informed him of the fact. The priest then sent word to the offender, threatening that if she should ever be known to attend a Protestant meeting again he would publish her at five different Catholic Chapels, naming the places, and threatening if she should persist in it, a more dreaded punishment. This is the kind of bondage the Irish Catholic Priests endeavor to impose on the minds of their people. The Irish generally dare not have it rumored among their countrymen, that they have been at a Protestant meeting. Many would be glad to come were it not for this slavish fear.

**A Cheerful Zeal.**

You will see that I have curtailed the limits of my field considerably. Not for want of having good congregations at all the places, and several others, where I have preached and might preach, have I done this; but from the full conviction that more could really be accomplished by concentrating my efforts upon a few places, than if I continued to scatter them over so wide a field.

I have good health and am pleased with the country, have no desire to return to reside in New England, or to leave my present location, so long as I may have a prospect of usefulness. The people have done nobly at Banksen, in the work of completing their little church, and I expect to employ a part of the appropriation I now ask for, in assisting them to go on with the work. Externally we may be said to be prosperous, but we have much need of a refreshing from above.

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From Rev. G. C. Beaman, Croton,  
Lee Co.

**Traces of Abner Kneeland.**

We have our meeting house, *alias*, school house, done, and have worshiped in it three Sabbaths. The people attend well. We have preaching three Sabbaths in four here, and within three miles twice every Sabbath; have four Sabbath schools, and one weekly prayer meeting, all well attended. These means of grace are in the very midst of Pantheism, within two and a half miles of the former residence of Abner Kneeland, who came out here in early times, and designed to make this rich and beautiful valley the theater of his fatal errors. He labored with a zeal worthy of a better cause, and with no little effect; but he is now gone (having died some six or seven years ago), and his influence is diminishing. A few of his followers have been hopefully converted—many of them hear the Gospel, and not a few of their children are in our Sabbath schools. We hope and pray that, through the blessing of God, many of these deluded souls may be saved.

Once in four weeks I visit the Pleasant Grove Church (organized last March), twelve miles from this place. It is a very different field from this here. Instead of infidelity, Sabbath desecration, intemperance, profaneness, gaming, and idleness, all of which abound here, there are found

industry, temperance, order, morality, thrift, and different denominations of Christians. The point where I preach is between three and four miles from any other preaching place, on a large prairie, containing some of the most beautiful and splendid farms in Iowa. The title at that place is good, and consequently the improvements are greater and more permanent than they are here on the *half breed tract*. The nature of the title to the soil here, and the doubt which yet hangs over the public works, on the Des Moines slack-water navigation, render everything more or less fluctuating and uncertain, at least, for the present.

### WISCONSIN.

From Rev. Christian Zipp, Delavan, Watworth Co.

#### Report of a German Missionary.

The state of things in my field of labor is still progressive. My church at Sharon, is growing in numbers and in grace, and in the knowledge of Jesus Christ. Four persons were admitted to the church at our last communion. Three of them were formerly dead Protestants, and one of them a deluded Roman Catholic.

#### Experience of Converts Related.

Before their admission they were examined before the church, in regard to experimental religion; and from the following particulars you can see, that they have been received as *newborn children*.

This is an allusion to the special instructions of the Executive Committee given to German Missionaries; enjoining it upon them, in all cases, to require credible evidence of regeneration by the Holy Spirit in those whom they may receive into their churches.

The first said, "I thank God that he led me and my family into this land where we can hear the preaching of the Gospel in its purity; I was a good church-goer in my country, but I never have been bettered by it, I never heard anything said by our ministers about our wicked and depraved hearts, and that a man must

be born again before he can think of going to heaven. Lord!" said he, "how many there are who have been led thus, and still are led by blinds!" This man prays much for the people in his native country. He often says in his prayers, "Destroy those wicked men, and give them men after thy own heart!" meaning that God should destroy the wickedness of his country's ministers, and give to the people there a converted and truly pious ministry.

The second said, "I see and feel that I am a sinful being. I understand now when I read of '*poor*,' of '*naked*,' and of '*lost sinners*;' but I thank God for his Gift, the Gift of Eternal Life, and know now, that Jesus came to save just such as I see and feel myself to be."

The third, a woman, said, "I can not say much; but I know that I am alive; I now can see that I was dead—far away from God, and likewise far away from the knowledge of my ownself,—of my sinfulness. But now I can say that I know what I am; I know God as my Redeemer in Christ Jesus."

The fourth said, "I am a poor ignorant man, I have not received an education as I should have had. My parents were poor; and in the Roman Catholic church, you all know, an ignorant person is not made wise. Some twenty years I have been a member of the Roman Catholic church, and I never have learned to know myself. But since I came to your meetings I have learned to know myself as a poor sinner, and I have learned to know Jesus as my Saviour."

Not only the church has increased, but also the society. We have had several families added to our settlement, and we want very much a meeting house. The school houses where I have to preach are too small for the number of hearers I begin to have. But "How can we get a house of worship?" is the question at present among the members of the church. There is not a single one among them who is out of debt; and some of them were not able this year to pay the interest on what they are owing. At their last meeting I told them that I saw no other way for them, than to trust in the Almighty God, to whom nothing is impossible; that the gold and silver belongs to him; and that he can bring it about, and give it to whom he pleases. If ever they shall succeed in getting a meeting house, it will be indeed a house of prayer.

"Thy Kingdom come, and thy will be done on earth as it is in heaven," is the prayer of your Missionary.

From Rev. Milton Wells, Troy, Walworth Co.

Andrew Jackson Davis.

The greatest obstacle to the success of the Gospel in this, and many other communities here in the West, is the influence of that system of Infidelity propagated by Andrew Jackson Davis. It absorbs every other system that has ever existed here before it, including Universalism, and every other *ism* of a kindred nature. It is the very *rankest kind* of Infidelity, as any candid and *discriminating* mind may see by reading his works. And yet, with the *undiscriminating* mind (and how many such have we!) its *apparent* candor, its *show* of benevolence, the *style* of its language, and the *mystery* which hangs about it and its author, are wonderfully calculated to make it take. Especially is this true in respect to the *depraved* heart, which is "*enmity against God*," and opposed to his righteous law. The many large volumes which Davis has written, compose the chief part of the library of very many of our western families. And I need not say, that where they are found the *Bible* is *not* as a general thing; the two cannot dwell together, so dissimilar are they. Neither is it necessary for me to say that where these works are read, they will leave their characteristic impress, especially upon the *unsanctified* mind; if not, as I have too great reason to fear, upon the minds of many of our *backslidden professors*.

I fear that our American ministry has slumbered over this subject too long;—that while they have rested under the belief that it would work itself out, if left alone, it has been all the while *working itself in*.

It is a humiliating lesson, which every minister of the Gospel has to learn in a great measure, as he advances in life, that nothing which comes up, either in the form of opposition to the divine doctrines of the Bible, or under the plausible guise of promoting the same good ends for society in a more acceptable way than the word of God propounds, can be too absurd or ridiculous to draw after it a host of infatuated disciples, and work out the ruin of a multitude of souls for time and eternity. We remember what were the first impressions of many good men among us, when the Book of Mormon was published; and how certain it seemed to them, that few, if any, would be found among the American

people, silly enough to be duped by the fooleries of so shallow an imposture. But we too much forget that human reason is not likely to be left entirely to the exercise of a calm, unbiased discernment in such matters. We continually give men too much credit for an intelligent superiority to the seductive power of bewildering and degrading passions. Some tempting bait to the love of lucre, sensuality, or other vicious indulgence, is held out under all these forms of skeptical or fanatical imposition. This spreads around them a charmed circle for multitudes who can be brought within their sphere; and is the secret of their strange potency over minds which, in other relations, may appear to act under the dictates of common sense. If it is nothing more, at first, than some greater freedom from the moral restraints, or religious apprehensions, with which early education and habit have associated the belief of the Bible, even this alone, to more persons than any one would suspect, will prove a sovereign recommendation of their claims.

It is not always easy to determine when, and how far, such insidious influences may be permitted to extend themselves without demanding an express, public exposure from the ministers of the Gospel; how long it may be duty to act upon the advice of Gamaliel,—*refrain from these men, and let them alone*,—being sure that the event will issue in their perdition, and that "all, as many as obey them," will be "scattered and brought to nought." Yet it is to be borne in mind that such an event, though certain, is not ordained otherwise than in connection with appropriate means; and likewise, that many individuals may be involved in the catastrophe, who would have escaped had they received distinct and timely warning at the watchman's hands.

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## ILLINOIS.

From Rev. William H. Collins, La Salle, La Salle Co.

### Important Post of Usefulness.

La Salle is situated at the head of steam-boat navigation on the river Illinois, at the

western terminus of the grand Canal, connecting the navigable waters of that river with Lake Michigan, at Chicago. At Peru, only about one mile further down, is to be the point of junction for the three great lines of railroad now in process of construction, to connect Chicago, on the east, and Galena, on the west, with Cairo, at the confluence of the Ohio and the Mississippi rivers; and thence, by a contemplated southern continuation, with the city of Mobile, in Florida. Whether the continuation south, of this magnificent system of railroads, shall be carried into execution speedily or not, is of comparatively less consequence to the interests of the upper portions of the Mississippi Valley; since the Illinois Central Railroad, with its branches above described, having its southern terminus at Cairo, will establish an easy and expeditious communication from the great Lakes, and the whole extensive region of the North West, to New Orleans and the Gulf of Mexico, *during all seasons of the year*; in as much as it will come down to a point on the Mississippi, which lies below all obstructions to the navigation, either from freezing in the winter, or from low water in the severest droughts of summer. La Salle is a place of recent origin, created suddenly by the demands of these important internal improvements; and, in connection with Peru, from which it can scarcely be separated in its future growth, is destined to contain a large population in itself, and to be a place of crowded and continual concourse for the multitudes employed in doing business on each of these great thoroughfares of land and water communication. This explains some features of society at present existing there.

Mr. Collins had been located at La Salle only three months previous to the date under which he writes:

It is probable that you have already received information of the organization of our church. This took place on the thirteenth of June. The whole number who at that time joined, by profession and by letter, was thirteen. More than this number have already received letters (for which they were waiting at the time of the organization), and intend to unite with us formally, on the occasion of our next communion.

#### The Great Hindrance.

There is not that warmth of feeling, and vital glow of piety in the church, which would be desirable; though, so far as the eye can see, the professors here are practitioners of religion. The great hindrance is the money-making spirit of the place. We have congregated here, men from all parts of the Union, burning with a feverish thirst for gain. Most of them are poor, and enterprising; the facilities offered are favorable; and consequently the thoughts of all are engrossed in this one thing. Flowing out of this, there are many to be found here who once enjoyed a degree of christian feeling, and were connected with the church, but have since "given up all claim or pretense to religion." Almost all who are members of the church are advanced in life, and this is one of the discouraging features.

#### "Some of Every Sort."

My congregation is generally composed of a very miscellaneous collection of people. I preach to Baptists, Unitarians, Universalists, Moralists, Infidels, and Skeptics; to men glorying in their shame, distillers, bar tenders, who say that they "like to hear a good string of common sense, well *fixed up*;" to careless believers, and to earnest, serious men. Generally there is a number of strangers present. After I had been holding meetings for a few weeks, men began to come to church who had never gone before, and many of them have become my most regular hearers. I am told that the ministry of the word is having a good effect, and that the people "talk about the 'sermons' during the week." The average attendance, in the morning, is one hundred and twenty five or thirty; in the afternoon, somewhat less. We have organized an interesting Sabbath school, and have a library, sent to us by friends at the "East."

Though the interest on the Sabbath is so promising, and all are attentive (I do not recollect to have seen but three sleeping adults during all my ministry here), still it is almost impossible to secure any attendance on the weekly prayer meetings. One reason is, extreme fatigue after the ardent pursuit of business during the day; and another is the distance at which many live, who would attend if we had good walks.

We have a comfortable church building, capable of admitting 275 or even 300 persons, and almost all the pews have been rented.



## Miscellaneous.

## Misstatement Corrected.

In a report of a recent meeting of the Presbytery of Fort Wayne, Ind., signed by the Stated Clerk, and published in the Central Christian Herald, of November 11th, the following account is given of the action of that body in reference to Home Missions and Education:

The following paper on the subject of missions and education was adopted, after remarks contemplating the fact that very little had ever, as yet, been effected on this field through the agency of the societies entrusted with these objects, upon whose agency the churches have hitherto, perhaps too much, relied, viz:

*Resolved*, That a missionary agent be employed to labor within the bounds of this Presbytery, at a salary of \$500 per annum, who shall take the general supervision of these objects, and who, together with what voluntary agency he may be able to secure, shall endeavor to have all parts of the field thoroughly explored, and all these interests duly presented, and the results faithfully reported to the next meeting of the Presbytery.

The American Home Missionary Society is one of the Societies by which it is here said that "very little has as yet been effected on this field." As this statement has been published, and made the basis of ecclesiastical action, it is due to the American Home Missionary Society that the errors it contains should be corrected. For this purpose we state the following facts:

Previous to the division of this Presbytery, within the last year, it contained nine ministers, and nineteen churches. These ministers were all missionaries of the American Home Missionary Society, and its appropriations in their support were, for that year, *fourteen hundred dollars*. All the churches of the Presbytery were at that time, and it is believed had been from their formation, dependent upon the Society for aid in the support of their ministry. During the last ten years, the Society has expended on the field covered by this Presbytery, more than \$11,500, or an average of \$1,150 a year; while the amount contributed by these churches to its funds, has been, during the same period, less than \$600, or \$60 a year. The state-

ment, therefore, is not correct, so far as it relates to the pecuniary outlays of the Society on this field. That *not* a "little has been effected" by these outlays, the existence of these churches, and of the two Presbyteries which they now compose; their continued progress and growth, as reported at the recent meeting above referred to; and the harvests gathered by missionaries in many destitute districts, where churches have not yet been gathered, afford a sufficient proof.

As this statement is erroneous, it cannot fail to be injurious to the Society. Its patrons are induced to continue their support, in the belief that it enjoys the favor of Heaven, and is yielding abundant fruit; and to depreciate the value of its services, is to weaken its claim to be sustained. When, therefore, an ecclesiastical body whose ministers have been laboring for years under its commission, in churches reared by its funds, gives no intimation of the amount of its outlays, but publicly declares that "very little has as yet been effected" through its agency, the result must be, so far as the statement has weight, to impair the confidence of its supporters, and dry up its sources of supply.

We must add that the *action* taken by this Presbytery, as well as the statement on which it is based, is unjust to the Society and inconsistent with its relations to missionary churches. The Executive Committee have pledged for the current year, \$1,150, to aid the feeble congregations within the bounds of this body. This aid is granted, as in all other cases, on condition that the churches in return contribute such missionary funds as they are able to raise, to the treasury of the Society. The contributions from the churches of this Presbytery, for the last year, have been \$64 75. The fact, therefore, that they are able to pledge \$500 for a missionary agent, implies that they have not complied fully with this condition heretofore; and the resolution to conduct their missionary operations independently of the Society, while they are themselves sustained by it, seems to us to indicate a purpose not to act in good faith with it, in the future.

**Death of a Missionary.**

The following brief notice of the decease of Rev. CHARLES L. ADAMS, for some time a missionary of the American Home Missionary Society, in Wisconsin, has been communicated in a letter from Rev. S. S. Emery, of Yorkville, in the same State :

I have but little of special interest to convey to you, except the afflictive intelligence that another watchman upon the walls of our Zion has fallen. The Rev. CHARLES L. ADAMS, recently of Neenah, is no more. Some time in June last, his health became such, that he was induced to take a journey East, into the State of New York. There he received an invitation to take the charge of a church, I am not informed at what place. Seven or eight weeks since, having left his wife and child at the East, he returned to his people at Neenah, and was making preparations to go again to the State of New York. Almost as soon as he landed upon the shore of Lake Michigan, his disease, a bowel complaint, returned upon him. He came to Racine, to attend the State Convention, was taken more unwell there, and was conveyed to his father's house, in Paris, from which he never departed until we bore him to the grave. On Saturday, October 23d, after an unusual rest during the night previous, an ulcer in the stomach broke, and he expired, about eight o'clock in the morning. Early in the morning, his father, who is a physician, told him that he thought he must soon die. Well, he said, I have a little business to do for my family. He gave his father what directions he wished to give respecting them, and then turned away from earth, as though its scenes were no longer of any interest to him. From this time, though the period was short, he evinced a most triumphant faith. But

few ever pass from time to eternity in greater peace.

On Monday the funeral exercises were attended at the church, and thence we conveyed his mortal remains to the silent grave.

I have given you this brief notice of the death of our dear brother, because I suppose he was one of your Missionaries. Doubtless a more extended obituary will, ere long, be prepared and published.

The period of this devoted Missionary's labors has been brief. He graduated at Auburn Theological Seminary in 1850, and, about two years since, received a Commission from this Society, and began his labors at Neenah, Winnebago Co., among the northern settlements of Wisconsin. He was animated from the first by an eager desire to win souls to Christ; but his labors were seriously interrupted by sickness, which fell heavily, first upon his wife, and afterwards upon himself. Yet he was permitted to see the work of the Lord prospering in his hands. "During much of the last winter," writes another of his brethren, Rev. W. A. Niles, of Beaver Dam, "he labored in his own and a neighboring field with great assiduity. Night and day, for a time, he besought men to come to Christ. He loved to labor *from house to house*; and in this he was blessed by his Master, for souls were given him for his hire." He seems to have earnestly obeyed the injunction implied in the words and example of his Master,—*I must work the works of him that sent me, while it is day*; even as though he had anticipated for himself, a like early fulfillment of the added declaration,—*The night cometh, in which no man can work.*

*Appointments by the Executive Committee of the American Home Missionary Society during the month of November, 1852.*

*Not in Commission last year.*

Rev. W. P. Westall, Manchester, Mich.  
 Rev. Jacob Chapman, Marshall, Ill., and Cedar Creek, Ind.  
 Rev. George C. Wood, Greenville, Ill.  
 Rev. Francis S. McCabe, Peru, Ind.  
 Rev. Henry Bushnell, Marysville, O.  
 Rev. B. O. Springer, Harrison, O.  
 Rev. William H. Smith, Newport and vicinity, Tenn.  
 Rev. John Campbell, Varna, N. Y.  
 Rev. William R. Downs, Hornby, N. Y.  
 Rev. D. S. Morse, Collins, N. Y.  
 Rev. Daniel C. Tyler, Naples, N. Y.

*Re-appointed.*

Rev. Milton B. Starr, Moscow and Silverthorne's Settlement, Iowa.

Rev. Ira Manly, Grandville and vicinity, Wis.  
 Rev. John Reynard, Shullsburg, Wis.  
 Rev. Loren Ebbins, Omro, Wis.  
 Rev. Oliver W. Mather, Paw Paw, Mich.  
 Rev. W. C. Smith, Sharon, Mich.  
 Rev. Frederick Starr, Weston, Mo.  
 Rev. George J. Barrett, Wythe, Ill.  
 Rev. Hope Brown, Naperville, Ill.  
 Rev. H. H. Hayes, Rock Island, Ill.  
 Rev. Enoch B. Martin, Sharon, Ill.  
 Rev. Levi B. Booth, North Madison and destitutions in Madison Presbytery, Ind.  
 Rev. Walter Mitchell, Boonville and Ohio Township, Ind.  
 Rev. J. H. Newton, Perryburg, O.  
 Rev. G. W. Nicolle, Mercer and vicinity, Ky.  
 Rev. C. H. Baldwin, Napoli, N. Y.  
 Rev. J. A. Canfield, Chaumont, N. Y.

Pembroke, Cong. Ch. and Soc.,	21 23
Peterboro, a Friend,	2 00
Portsmouth, North Cong. Ch.,	20 00
Raymond, Cong. Ch.,	11 00
Salem, Cong. Ch. and Soc.,	5 50
Sanbornton, Cong. Ch. and Soc.,	22 00
Seabrook and Hampton Falls, Cong. Ch.,	12 89
Sullivan County, a Legacy,	25 00
Tamworth, Mrs. A. N.,	8 00
Wakefield, Cong. Ch. and Soc.,	12 00
Washington, Legacy of Ward Samson,	100 00
Wentworth, Cong. Ch. and Soc.,	8 00
Windham, Presb. Ch. and Soc.,	40 74
Income from Permanent Fund,	84 10
Donation from Thomas Berry, 3d, to Permanent Fund,	100 00

## Cent Societies.

Andover,	1 00
Antrim,	7 08
Barrington,	9 00
Bedford,	46 50
Bethlehem,	6 00
Bradford,	1 02
Candia,	23 23
Center Harbor,	10 41
Charlestown,	5 50
Concord East,	25 58
Concord North,	26 31
Cornish,	4 00
Danbury,	5 50
Dunbarton,	5 00
Epping,	10 36
Epsum,	6 77
Exeter,	42 25
Francestown,	46 00
Goffstown,	17 17
Great Falls,	45 00
Hancock,	19 67
Haverhill,	30 00
Hebron,	8 25
Henniker,	9 25
Hill,	8 02
Hillsboro Bridge,	23 21
Hudson,	15 80
Kingston,	15 12
Lebanon,	28 00
Lempster,	12 46
Londonderry,	28 24
Manchester, First Ch.,	09 60
Meredith Bridge,	27 57
Meredith Village,	12 22
Milton,	18 10
Moultonboro,	8 64
Nelson,	10 00
New Ipswich,	10 80
New London,	2 50
Northampton,	19 24
North Wolfboro,	10 00
Northwood,	7 50
Ossipee,	14 00
Pittsfield,	8 73
Rochester,	18 18
Salem,	18 04
Salisbury,	8 00
Sandwich,	8 00
South Deerfield,	7 00
Stratham,	24 75
Tamworth,	12 00
Tuftsboro,	4 00
Wakefield,	11 00
Windham,	17 42
	\$2,231 21

*The Massachusetts Home Missionary Society acknowledges the receipt of the following sums during the month of Oct., 1853. BENJAMIN PARKMAN, Treasurer.*

Abington, in part of Legacy of Edward Cobb,	125 00
Ashburnham, G. Rockwood, \$3; Anna B. Rockwood, \$1,	8 00
Attleborough, Fem. Benev. Soc.,	23 52
Boston, Mrs. Joanna Ryan,	10 00
Braintree, Rev. Dr. Storrs's Soc. Quart. Coll.,	19 00
Chelsea, Broadway Ch. and Soc., bal.,	4 00
Cohasset, Rev. Mr. Reed's Soc.,	12 00
Danvers, Ladies' H. M. Soc., in Rev. Mr. Fletcher's Soc.,	43 15

Dartmouth, Cong. Ch. and Soc., in full, to const. Capt. James Byder and John Southworth, Life Members,	50 00
Emax, Cong. Ch. and Soc.,	25 00
East Bridgewater, Rev. Mr. Sanford's Soc.,	15 00
Hampden Co. H.M.S., H. Beeve, Jun., Treas.,	
North Wilbraham, Lad. Benev. Soc., to const. Mrs. Chloe Kibbe and Mrs. Eunice Kilburn, Life Members,	60 53
Springfield, Rev. Dr. Osgood's Soc., Lad. H. M. Assoc., to const. Mrs. Samuel Osgood, Mrs. John Mills, Mrs. Albert Morgan, Mrs. Harvey Bliss, and Mrs. Henry Fuller, Life Members,	161 00
Others,	578 47
Lawrence, G. H. Bailey,	600 00
Lincoln, Rev. Mr. Jackson's Soc.,	5 00
Medway, Rev. Mr. Sanford's Soc. Coll., \$22 02, to const. David Daniels a L. M.; J. C. Hurd and Mrs. Hurd, to const. Dr. A. L. B. Munroe a L. M., \$20,	17 10
Norfolk Conference, Coll. at a meeting at South Weymouth,	62 08
North Bridgewater, Porter Evan. Ch. and Soc.,	71 58
North Brookfield, Cong. Ch. and Soc.,	174 22
Plympton, Cong. Ch. and Soc.,	22 00
Quincy, Ladies H. M. S.,	18 84
Rochester, Ladies H. M. S., to const. Henry M. Adams a L. M.,	11 00
Raynham Center, Ladies' Sew. Circle, to const. Deac. Samuel Jones a L. M.,	40 00
Salisbury and Amesbury, Union Ch. and Soc. South Deerfield, Monument Ch. and Soc., to const. Dennis Arms a L. M.,	30 00
Starbridge, a Friend, by D. E. Porter,	3 80
Uxbridge, Evan. Ch., to const. John C. Chapin a L. M.,	30 00
Walpole, Mrs. O. W. Allen,	1 00
Woburn, Fem. Char. Soc., to const. Mrs. Mary C. Eager a L. M.,	20 00
A Friend,	5 00
	\$1,519 59

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Colebrook, Cong. Soc. Coll., by S. P. Bolles,	25 05
Collinsville, Coll. by Rev. O. B. McLean,	21 53
East Granby, by Rev. P. F. Sanborn,	21 50
Everest Fund,	200 00
Hartford, Timothy Williams, to const. Fannie Williams, of East Hartford, a L. M.,	30 00
Harwinton, Coll., \$6 50; O. Barber, \$3, by Deac. Clarke,	9 50
Hebron, Cong. Soc. Coll., by E. J. Doolittle,	24 05
Litchfield Co. H. M. S. Annual Meeting,	41 12
Litchfield, First Cong. Soc. Coll., by S. P. Bolles, \$184 97; W. Deming, \$3,	187 07
Middletown, Fourth Cong. Ch., by Mr. Washburn,	29 25
Milton, Coll., by Willis Gibbs,	6 00
New Milford, Cong. Soc.,	55 15
New Preston, Coll., \$20; Martin Camp, of Ohio, \$20, by D. O. Whittlesey,	50 00
North Canton, Ladies' Miss. Soc., for library for Western Missionaries,	10 00
North Coventry, Coll., by O. Talcott,	33 20
North Madison, Coll., by Rev. H. Hooker,	24 00
Plymouth, First Cong. Ch., by Rev. S. P. Warren, to const. Miss Julia M. Terry a L. M.,	108 68
Portland, Coll., by E. Strong,	24 25
Stimbury, Cong. Ch. and Soc.,	43 27
South Farms, Coll., by Mr. Waugh,	4 25
South Killingly, by Rev. H. Hooker,	25 00
South Windsor, First Cong. Ch. and Soc., by Charles Willey,	22 16
Torrington, by Rev. J. A. McKinstry, Lad., \$24 29; Gent., \$22 18, to const. Dea. L. Hinadale a L. M.,	46 47
Union, Ch. and Soc., by Rev. S. J. Curtis,	18 00
Warren, Coll., by Rev. Mr. Keep,	64 50
West Avon, Coll., by Rev. J. Grant,	20 00
	\$1,109 01

# THE HOME MISSIONARY.

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Go, . . . . . PREACH the GOSPEL, . . . . . *Mark* xvi. 15.

How shall they preach except they be SENT? . . . *Rom.* x. 15.

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**Vol. XXV.**

**FEBRUARY, 1853.**

**No. 10.**

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## Pastoral Visitation.

THIS important auxiliary to ministerial usefulness, is never rightly employed without great and happy effect. While it is not the leading, nor the most essential, among the responsibilities with which the minister of the Gospel is charged among his people, yet its benefits, direct and indirect, both to him and them, are so great that it will never be neglected without a serious loss of power from every function of the sacred office.

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New London,	3 50
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North Wolfboro,	10 00
Northwood,	7 50
Ossipee,	14 00
Pittsfield,	8 73
Rochester,	18 15
Salem,	18 04
Salisbury,	8 00
Sandwich,	8 00
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Yet the temptations to a substitution of this sort, in practice, are not few. The liability, also, to rest in the more vague and general forms of religious conversation, is one which easily besets the pastor, even in the discharge of this more private and familiar duty. Pastoral visitation, though it be a change, and in that

sense a relief, from the severer occupations of the study, is no mere recreation for an idle hour, to be entered upon or prosecuted in a wearied, listless state of mind. It demands the living energies of the entire man, and will often make as exhausting drafts upon them as any other kind of ministerial labor. Yet it is never without an adequate remuneration. While it brings along with it a large reward, in the secret satisfaction accompanying the duty, there are obvious and abundant fruits which afterwards appear, securing to all the other forms of effort their appropriate success.

But it is to the duty of pastoral visitation on the *Home Missionary field*, that we wish, in these remarks, more especially to call attention. From the incidental notices contained in the communications of the missionaries, we are often deeply impressed with the peculiar felicity and value of such labors in promoting their success. The circumstances of the Home Missionary, whether in a new field like that at the West, or among the waste places of our older states, are such as must create a peculiar demand for this kind of labor. One of the first things to be done for such a people, is to gather them into the house of God on the Sabbath. To accomplish this what more kindly and effectual means can be employed, than that of a well conducted pastoral visitation? This will not, of course, in such communities, be limited to the families whom the minister may already number in his congregation. But looking upon the entire population around him, who are scattered abroad as sheep not having a shepherd, the faithful missionary will, in the spirit of his gracious Master, deeply compassionate their spiritual state; and will regard himself as being sent to all those within his reach, to whom the Gospel is not carried by some other hands. In respect to this large portion of the people, especially in our new states, too great importance can scarcely be attached to this branch of missionary labor. It is only second to the public preaching of the Gospel. It is, indeed, as just intimated, directly subservient to this, by securing to the preacher a better congregation, and more effectually preparing the way for the truth to the conscience and the heart. In some conditions of society, we apprehend that such personal and private labors may constitute an *indispensable preliminary* to every other means of success. "Go ye out," says the Master of the Gospel feast, "into the highways and hedges, and compel them to come in, that my house may be filled." Little delicacy need be felt, on the part of the servants of Christ, in those communities where all the institutions of society are new, in rendering an energetic obedience to the spirit of this injunction. It is always surprising to perceive how many, even after the Gospel has been brought within their reach, seem disposed to wait to be invited, persuaded, and even compelled by our persevering kindness, to make themselves partakers of its benefits.

Pastoral visitation must not, it is true, be allowed to engross the time of the Home Missionary, to such an extent as to keep him from the studies which are necessary to furnish his mind for the stated instructions of the pulpit. Having gathered around him an auditory, he is then to bring forth to them, out of his treasure, things new and old, according to the demands of their intellectual and spiritual state. He must declare to them all the counsel of God. It is never to be forgotten that the minister's great power lies in his pulpit ministrations; and that this is a power which requires to be ever replenished and sustained by incessant study of the word of God. Yet nothing will afford him greater encouragement and help, in supporting this main burden of his calling, than a diligent and systematic employment of a suitable portion of his time in pastoral visitation. By bringing him into intimate communication with his hearers; by making him thoroughly acquainted with their thoughts, opinions, and feelings in reference to matters of religious doctrine and experience, it serves to stimulate and guide his own mind in the study of the word of God, and to open

more distinctly to his apprehension its endlessly diversified, but yet specific points of application. It enables him to wield the weapons of inspired truth with a more definite aim, and to do much greater execution in the pulpit.

The man of God, in order to be thoroughly furnished unto every good work, must gain a thorough knowledge of the work he has to do. There is an instructive analogy in this respect between the work of the ministry and the healing art. The successful practitioner is not the man of *theoretical science merely*, but the man who unites with this, accurate and extensive *observation*,—observation both of the phenomena of diseases and of the actual operation of his remedies. No degree of proficiency in the *materia medica* will suffice, without the corresponding branch of knowledge. Without this union of attainments, there is no such thing as *skill* in the medical profession; and no such thing as *success*, justly attributable to the practice.

The same principle of reasoning, under proper limitations, is applicable to the work of the ministry. Theology needs to be regarded less exclusively as a theory, and more in the light of its practical application. Its field of operation is the mind and heart and soul of man, in all the intellectual and moral aspects of its condition. There is a real correspondence between the ever varying shades of character, opinion, and experience, with which the preacher has to deal, and the manifold appliances of that inspired truth which is given him to employ in turning men to God. To the discovery of this correspondence, both the study of the Bible and the knowledge of the human heart are equally essential. In the happy union and use of these attainments, so far as human attainment can avail, is found the proper *skill*, so important to the *true success* of every minister of the Gospel. *He that winneth souls is wise*. In connection with entire dependence on the blessing of the Spirit, there is the fullest scope, and the most absolute demand, for energy and wisdom in the application of every human instrumentality. To this a true spirit of dependence and of prayer invariably leads.

We scarcely need to add that, if the foregoing remarks have a more special appropriateness to one portion of our country than another, we think it is to our Western Home Missionary field. The condition of society there requires to be studied in a great measure by itself, and in its individual elements. It bears but an imperfect resemblance to other and older communities of the land; neither is it extensively characterized, as yet, by the prevalence of general laws and habits of its own. Brought together from widely different sections of our own country, and from various nations of Europe, there is almost endless variety in character, opinions, and habits of thinking, among the people of the West. Society there is a hurried aggregation of unquiet elements, not yet moulded into one homogeneous mass. Even those influences which are already common to the people in their new state, have had too little time to produce a mellowing and harmonizing effect. Their idiosyncracies, eccentricities, provincial and national peculiarities of character, have not been abraded and worn away by long attrition with each other. By knowing one man you do not know another. A few families may not, as in some of our older states, be taken as a specimen of the whole. Diversities of moral training; strange and peculiar types even of religious experience; errors, objections, prejudices, and subtleties of philosophy falsely so called, to which it is necessary that the missionary should adjust his public teachings, exist in all imaginable variety and confusion. The preacher who would secure for his labors, in such a field, the advantage of any special adaptation to the moral necessities of the people, must bring himself, as much as possible, into close and frequent contact with families and individuals. In no other way can he hope to meet the peculiar difficulties of his work, so as both to save himself and them that hear him.



## Record of Missionary Experience.

## MINNESOTA.

*From Rev. Richard Hall, Point Douglass.*

## Temporary Hindrances.

My Sabbath labors, during the last quarter, have been expended at five different preaching points; the plan being to supply two of them, one in the forenoon and the other in the afternoon, on each Sabbath. I have to say, then, that, contrary to my wishes and differently from what I have hitherto done, during the last three months I have performed very little missionary labor, except to meet my Sabbath-day appointments for preaching; and these have been attended with more frequent interruptions, and performed with less efficiency than heretofore. I have been entirely laid aside two Sabbaths by fever and ague, and for some weeks have been obliged to limit myself to preaching once a day, in consequence of the debility which this disease has occasioned. Heretofore, so far as I can learn, cases of fever and ague have been very rare in our Territory; and this year, I believe, there have been more cases at Point Douglass, Prescott, and vicinity, than in all Minnesota besides.

Another cause, also, has withdrawn me more than usual from my pastoral duties the past quarter. The scarcity and the very high price of labor has obliged me, in building my house, to labor at it a good deal with my own hands. But, by the blessing of God, it is now finished, and we are about moving into it. I desire to rejoice and bless God that he has thus given us a comfortable home, and in it a study—the minister's work-shop; and although the completion of it has occasioned a temporary diminution of pastoral labor, yet, with God's blessing, I feel that this will be more than counterbalanced by the advantages it will give me for increased efficiency in future.

O, that I had now a *house of worship*! But it will not do to talk of this as yet. I must content myself to labor on as I now do, for I know not how long a time.

*From Rev. E. D. Neill, St. Paul.*

## The "Whisky Influence."

The annual political election, which is just over, has caused a good deal of excitement, because the "whisky influence"

strained every nerve to elect those who would vote to repeal the law passed at the last session of the legislature, prohibiting the sale of intoxicating liquor. The friends of temperance have been much pained to see politicians fall down and almost worship groggery keepers and groggery patrons, for the sake of obtaining their votes; yet they hope that there will be virtue enough in the next legislative assembly to frown down all attempts to make void a law which is agreeable to almost every man of moral principle in the Territory.

A few weeks ago a number of persons, who could hardly speak the English language, made threats of resistance against the sheriff, and endeavored to create a riot, while he was about to seize some liquors deposited in one of the warehouses.

## Divine Influences Withheld.

At present there are many things to stir up a minister to pray for a revival of religion. The Lord has granted unto many of my people their heart's desire, and prospered them since they came into this new land; and yet they appear to be afflicted with leanness of soul. While there continues to be a good attendance upon all our meetings, Christians do not "pant as the hart after the water brooks" to see the wicked turn from the error of their ways.

## IOWA.

*From Rev. A. L. Leonard, Burlington, Des Moines Co.*

## A Missionary's Prayer Answered.

Trusting in the Lord, and, as I hope, loving his blessed cause, and having continual sorrow of heart for the multitudes that are perishing, I begged for a providential direction to an open door; and that, relying on the promise, "My grace is sufficient for thee," I might do all that one so unworthy and sinful could do. The Lord has opened a door, so wide that I can by no means fill it. Many applications for meetings in destitute places I have been compelled to decline or postpone, for want of time and ability to en-

duce the fatigue. As to pecuniary compensation, that being a secondary consideration, and most of the people being not only poor but unaccustomed to such things, there is little or no burden of this kind to bear. Within the quarter I have preached about fifty regular discourses, besides as many or more informal addresses; I have visited seventy families, earnestly and instantly pressing the claims of the Gospel on them, collectively and individually, in many instances where it seemed to be necessary, repeating the same efforts day after day and week after week.

#### Great Change in a Family.

I have witnessed many most interesting seasons in such circumstances. Sometimes *whole families* (where the tear of contrition had never been shed, the voice of prayer had never been heard, and the name of God was not uttered, except in vain), would, in broken attempts, unite their sighs and tears and prayers, while we all seemed to pour out our souls before the Mercy Seat.

I will mention one case rather remarkable, of a family of eight persons, composed of the father and mother near sixty years of age, two sons recently married, with their wives, and two daughters unmarried. During the previous winter regular balls furnished scenes of weekly dissipation in this vicinity. They were frequently held at the house of these eight persons, and the aged father was said to have been one of the gayest participators, actually reeling and stamping, and leading the young in the rustic dance. About the time the effort commenced in that neighborhood, the old man returned home on the Sabbath, just at the preaching hour, with the results of a bee hunt, and his sons with him. Of course none of these could well be at meeting. Some of the females were there, however, and God found them out. The father finally began to attend; at first rarely, but then more and more regularly, and after some threatening as to what he would do with the minister, &c., became deeply interested, and at length inquired, with a meekness of spirit that was lovely, "What shall I do to be saved?" He was answered, and as we hope, followed the directions given. Now he is rejoicing in God with all his house. His whole family, of eight souls, are rejoicing with him, in the hope of an interest in the Savior. Some of the family have told me that they all, in rotation, pray sometimes in their family worship.

They feel that God has done great things for them, whereof they ought to be glad.

From Rev. W. I. Coleman, Bellevue, Jackson Co.

#### Retrospect of Five Years.

This quarterly report closes the fifth year of my Missionary labors, under the patronage of the American Home Missionary Society, on this field. The question naturally arises, What has been done since the Gospel has been regularly proclaimed on this moral waste? The little that has been accomplished, compared with the moral and spiritual necessities of the people, may serve to humble him to whom the work of the ministry has been committed here, and, in future, to urge to greater diligence and self-denial in bringing this field under christian influence and culture. Yet, through the abounding grace of God, the external religious aspects at least, of this town and region, have improved, within five years, more than one hundred per cent. And we fondly trust, that a few souls have been led to embrace the Gospel as a vitalizing power, the means of a new life of spiritual enjoyment and usefulness. For the good thus accomplished let God be praised. The agency of the American Home Missionary Society seems to have been owned of God in effecting here his purposes of grace.

#### Meetinghouse Dedicated.

On the 15th of July we dedicated our new meeting-house to the service and worship of Jehovah. Rev. J. C. Holbrook preached the sermon on the occasion. Our house, costing about \$1,150, besides the lot on which it stands, for which we paid \$70, is capable of seating 258 persons, and, by filling the spaces about the pulpit and the door, about 50 more. The church feel very grateful to our friends at the East for their timely aid; as also to friends in Galena and Du-buque.

Besides the \$100 given, as a stimulus to build, by a benevolent gentleman in Connecticut, we have received aid from abroad to the amount of about \$250. We now have a debt, resting upon three individuals (who agreed to assume it), of about \$225, which we hope to meet in the course of a year. The congregation has obtained lamps and stoves, and are making arrangements for obtaining a bell.

*From Rev. Reuben Gaylord, Danville,  
Des Moines Co.*

#### **The Youth Remembered.**

The state of things here is at present somewhat peculiar. We have in the place a large class of youth, from the age of 15 to 21, who have not received the benefits of a religious education, but who are in the habit of attending meeting *somewhere* almost constantly. They are influenced greatly by the love of novelty, and will go to hear any new preacher. They frequently attend with us in the morning, and quite regularly at night. We hope to do them good. There is a good deal of interest felt in their behalf among the members of the church. I feel that now is the seed time for them; and I hope some precious fruit will yet be gathered from among their number.

How suggestive to a benevolent mind is this short communication! There is hope of the young, even from the vivacity and curiosity natural to their period of life. The Sabbath and the christian assembly have an interest to their minds, through the intellectual and social excitement they awaken, if for nothing more. The moral depravity of those young persons who can habitually and contentedly absent themselves from the places of public worship on the Sabbath, has grown to a kind of monstrous maturity, beyond their years. But where this privilege is improved by the youthful portion of a community, with any good degree of sobriety and self-respect, a door of peculiar encouragement is opened to the preacher. The most negligent and Godless families may, in their children, furnish subjects for the victories of truth, through whom a change shall come over the whole aspect of the house. How important that the Home Missionary at the West should be able to gather the young of every class into his congregation, and offer to them instructions which will profitably interest their attention! How important everywhere!

*From Rev. Thompson Bird, Fort Des  
Moines, Polk Co.*

#### **A Moral Convalescence.**

The state of things described in my last report relative to California, Oregon,

the gold mines, &c., &c., has in some degree passed away. The people are becoming more sober minded, and are occupying themselves with the ordinary pursuits of life. There is a perceptible increase of "hearers of the word." The Sabbath schools in my field of labor are better attended, and far more interest is taken in them by the parents than heretofore. Each of the schools is supplied with a good library. One school organized in a neighborhood prepares the way for another; prejudice is giving way; each school organized and sustained, creates, at that point, a desire for the preaching of the word; and the missionary finds, before he is aware of it, that he has more places to preach at than there are Sabbaths in the month. There are now four such points in as many counties adjacent to this, where a minister might be employed with a hopeful prospect of success, and where small churches could be organized.

#### **Wanted, a Minister to stay.**

In a recent tour through an adjoining county, I found a neighborhood, composed in part of various shades of Presbyterians, who would unite in a church organization, if a suitable man would come and take up his abode with them. The prominent man of the neighborhood said they would contribute of their means to the minister's support. But, said he, "We wish the minister to come and live with us—not only preach to us—but also to assist us, by his counsels, in managing the schools, both the Sabbath and common schools, and in promoting the moral and intellectual improvement of the community." Can you send the man to do this important work?

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#### **WISCONSIN.**

*From Rev. Edward Brown, Wautoma,  
Waushara Co.*

#### **Narrative of Three Months' Labor.**

I arrived here on the sixth day of May last, and commenced preaching to the people on the ensuing Sabbath. I found several members of churches of our connection in the vicinity, and made arrangements to supply them a part of the time, for one year. From this point I have been exploring the country around. At Neshkoro, ten miles south of this place,

I found a settlement of intelligent people, mostly from New York State, who had never had religious meetings among them since the commencement of their settlement, three years ago. They were very desirous of having stated meetings there, though but few of them are professors of religion. I have divided the labors of the Sabbath between this place and Neshkoro, riding from one to the other every Sabbath. Within the bounds of my two congregations, there have been four Sabbath schools organized and kept in operation. At Wautoma, the number of scholars is about twenty five; at one of the intermediate points, called Bridgewater, sixteen; at another, called Lincoln, twenty; and at Neshkoro, thirty five. The congregation at Wautoma usually numbers about forty persons, and at Neshkoro about fifty. I have found within an area of ten miles, twenty two of our church members, of whom two are from Presbyterian, and twenty from Congregational churches, mostly from New York and Maine.

#### Important to begin Early.

I find that, in this country, the missionary is wanted to go in with the first settlers, and lay his foundations in the first beginning of the new settlements. Much is lost by delay, as a thousand bad influences are at work to mold and fashion society at its incipient stages. In this region, known as the "Indian lands," the whole country is open before us; there is scarcely a point of importance where Congregational or Presbyterian churches might not be formed, and maintained, were there a minister on the ground. In every neighborhood I find some members of those churches,—some alive and active, some languishing and ready to die, and others far gone away from duty. Of the twenty two members to be found on my field, perhaps sixteen or eighteen might be formed into one church at a proper time. I do not think it prudent to hasten.

#### Fields Ready to be Entered.

In respect to this part of the State, embracing the Indian lands, or Menomonic Purchase, and the Pineries of the Upper Wisconsin, I have taken considerable pains to ascertain the wants of the people, and the prospects for missionary labor. In each of the following counties, Adams, Portage, and Marathon, Home Missionaries are wanted, would be sustained in part, and could collect churches. At Warsaw (Big Bull Falls) a few days since, the traveling agent of the Bible Society was told, by some of

the leading citizens, that they would pledge \$300 toward sustaining a Home Missionary.

#### The Missionary must offer Himself.

From my knowledge of the country, I feel warranted in saying, that missionaries here must precede churches, or not come at all. Most of those who settle in the country are poor, and know not what measures to take, to secure the privileges they desire; and the missionary must go and offer himself to the people, or not find his way at all. If the Presbyterian and Congregational churches do not extend themselves all over these lands, it will be their own fault. Almost anything that pretends to preach, can get willing hearers; from the great dearth of the word of life. As far as I can learn, there are, preaching in Waushara County, besides myself, one Baptist, one Episcopal Methodist, one Wesleyan, one Christian, one Adventist, one Sabbatarian, or Seventh Day Baptist, and one Irish Catholic. The county of Waushara was set off from the north part of Marquette County, and is thirty six miles long by eighteen broad. The people are mostly from New England and New York. There is but little foreign population in the county. There is one small settlement of Irish Catholics, and one of Norwegians. There are also a few Welsh, who are intelligent and religious people. The country is very healthy, has a good soil, abounds in water privileges, and will soon be filled with inhabitants.

I have, thus far, had to struggle with many disadvantages, and, with my family, endure many privations; being twenty miles from a market town, among a poor, though liberal and willing people, and as yet without means to procure many things necessary. But I feel cheered in the work by the favorable appearance of the field, and by the promises of the Great Head of the Church, who has, as I believe, a numerous company of his elect to be gathered here.

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*From Rev. S. S. Bicknell, Fort Atkinson, Jefferson Co.*

God is dealing with us in great mercy; for though we have not the luxuries, and scarcely the conveniences of life, still we have the necessities. These, with good health and the consciousness of doing some little service in the vineyard of the Lord, call forth our gratitude; and we labor on, looking for our full reward in heaven.

The following source of trial is, we apprehend, but too common among missionaries who are struggling with the inconveniences of the new settlements.

#### Privations of the Mind.

Our greatest domestic trial is the want of means and facilities properly to educate our children. It takes all our little income to furnish them food and clothing; so that we have nothing left with which to send them to any other seminary than that of the district school.

Another sore privation is the want of money with which to purchase such books as I need for my study. All the books I have, treating, in any way, upon theological subjects, stand upon the back of the table upon which I now write. Most of my brethren around me, have better libraries. But with my lot, in this respect also, I try to be content, asking God, to whom all the wealth and knowledge of the world belong, that this my want may be supplied.

#### Wisdom of Home Missions.

More and more am I impressed with the wisdom of the Home Missionary Society's efforts to introduce the Gospel early into Wisconsin. Already are blessed fruits, resulting from these efforts, beginning to be manifest. Though there is much wickedness, and there remains still much work to be done, still a marked and visible progress is made, from year to year, among our people in their social and moral condition.

#### Honorable to all Concerned.

Our new house of worship is to be dedicated to-morrow. It is finished and furnished, with the exception of the bell, which is sent for, and will, in a few weeks, send its thrilling notes over this valley, and gladden many hearts. The ladies of the place took in hand the matter of raising funds for the purchase of the bell, and for the furnishing of the house, and have been completely successful. The contractor, too, who had agreed to have the house finished by the first of October, has completed it about the first of August; and has, moreover, remitted to the Society \$100 of the debt due him. God be praised for his great mercy to this people! May his presence be mani-

fest, and his power felt among us on the morrow!

On the morrow the Missionary thus concludes his letter:

Our house of worship is dedicated. We have had an interesting day. God's presence seemed to be indeed with us. Many were present, and all seemed to rejoice in what the Lord hath wrought for us. We will praise his holy name, and pray for his Spirit to accompany the word to be proclaimed in this his house. Brethren, pray for us!

#### From a Missionary in the Interior.

##### In Perils among False Brethren.

I entered upon my second year's labor in this place, under very embarrassing circumstances, and with little expectation of remaining to the present time. The opposition, which had been directed against the church, by men who were unsound in doctrine, was brought to bear against the minister. You know something of the withering, blighting influence of professors who stand aloof from the church; and you can appreciate the discouragements of this little flock, surrounded by a number of professors who took no interest in the organization of the church, or its prosperity, but who constantly complained of its "too rigid" rules and "iron" creed, and have labored directly to weaken the church, crush its energies, and destroy the influence of the minister. All was for the purpose of forcing it to a reorganization, on a union plan, with no creed but the Bible; or with one which should not recognize the divinity of Christ, the sovereign purposes of God, the perseverance of the saints, or the baptism of the infant seed of believers. This church, from its organization, has been united in the defense of sound doctrine, and was unwilling to yield to any such compromise. At their earnest request, and on individual pledges "to do all they could for my support," and "to sustain me by their prayers and sympathies," I have continued to preach the Gospel to them.

##### Prayer Heard and the Spirit Given.

The brethren appointed, in addition to the Thursday evening prayer meeting, a

weekly meeting, to pray for their minister, and for a blessing on the preached word. Those meetings have been well sustained. Soon after they were established, we began to see indications of good. The Spirit of God was evidently with us. The church seemed to be reviving. The standard of piety was elevated. Deep humility and a fervent spirit of prayer prevailed in the church.

We have occasion for devout gratitude for what God has done for us. He has heard our prayers and granted us a little reviving. He has owned us as his covenant people, and we take courage. We have seen sinners inquiring the way of life; and we trust that about twenty have found the Saviour.

A weekly prayer meeting has been sustained by the young converts during the past three months. Six united with the church at our last communion. Others will join us soon.

The building which we occupy for a house of worship, has been enlarged one half; so that we are much more comfortably provided for than we have been. Yet we need a church edifice.

The opposition to the church has been overruled for good, and is fast disappearing.

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From Rev. Hiram Freeman, Oshkosh, Winnebago Co.

#### Exciting Trial.

Our village has been the theater of various excitements, but none of them were of a religious character. A child, which was lost nearly two years ago, has been found among the Indians, but having been colored, and in other ways disfigured, it was difficult fully to prove its identity. The Indians refused to surrender up the child, and consequently a legal process was instituted; and this being the county seat, the trial came off here, which threw the whole town, and, I may say, the whole county into a high state of excitement. The trial itself lasted more than a week, while the preliminaries, together with the movements which followed the decision of the court, occupied public attention more than a month.

The decision was in favor of the Indian claim; but public opinion was, nevertheless, strongly opposed to the surrender of the child to the demands of the law. The child was, however, in form delivered up, and the bonds released; and then the neighbors interfered and took the child from the sheriff; who, seeing their

numbers and their determined spirit, retired, intending, no doubt, to return with a posse and retake it. But before his return the child had been removed, and was on its way to one of the eastern states. During the period when these things were transpiring, I preached a discourse, in which it was my endeavor to illustrate truth by the events occurring; and I hope that a good impression was produced.

General attention has been awakened to the subject of temperance, and we think the public mind is becoming ripe for the passage of a law which shall suppress the liquor traffic entirely. Such a law is very much needed in this state. Our villages are suffering beyond expression from intemperance. In Oshkosh alone the round sum of one thousand dollars has been paid, the last year, for licenses to sell liquors. We think, however, that the temperance movements now in progress are doing something to curtail this great evil.

#### Public Worship and the Sabbath.

We find our little house of worship a great assistance to us, in securing a congregation, and in promoting the order of society and religious advancement. The Sabbath is very much better observed than it was one year ago. The Sabbath convention, held in this section of the state, to promote Sabbath observance on Lake Winnebago and Fox River, has contributed to this result. A steamboat seldom enters our port now on the Lord's day; whereas, two years ago, the quiet of the day was almost invariably destroyed by their frequent coming. I have seen three hundred people at a time, on the docks and boats, and about them, as I have passed to my appointment for preaching. Then it was not unusual to hear the report of firearms within the precincts of the town; and the streets and all places of public resort were thronged more than on other days. The Sabbath had not then come to our place; at least so far as the majority of the population was concerned; the multitude did not acknowledge its presence. Now, our streets are still on the Lord's day, and there is very little riding or walking out to be seen in the village or about it.

It is painful, however, to think that the work of iniquity and death is going on more silently, in saloons and secret places. These dens and strongholds of sin are, to be sure, becoming less in number; and those that remain, are not pouring out such a tide of ruin as formerly.

## MISSOURI.

*From Rev. Christopher Bradshaw, Little Osage, Bates Co.*

## External Hindrances.

The field which I occupy is beset with many and peculiar difficulties. The country is very level. Three small rivers, the *Marais des Cygnes*, *Little Osage*, and *Marmitan*, coming in different directions, meet near the center of Bates County, and form the main *Osage River*. These rivers rise to an enormous height, covering the country with their back-water, from eight to ten miles. On these streams there are no bridges, and only three ferry-boats; and these are out of the way of my missionary traveling. These streams are for weeks, and sometimes months together, past fording. The prairies lying between them are very extensive, and contain the finest pasturage and farming land in the world.

## A Sacred Spot.

I live on the *Little Osage river*, in sight of the church; and I can see, with ease, the marble slab that marks the resting place of *Rev. NATHANIEL B. DODGE*, one of the first missionaries at the *Harmony Mission*, among the *Osage Indians*.

I preach stately at *Little Osage*, *Marmitan*, and *Papinville*. I have preached from sixteen to twenty funeral sermons within the last thirteen months. On the evening of the second Sabbath of April last, I preached at the funeral of *Miss ERRA*, one of the first missionaries at the *Harmony Mission*, and the only one that remained upon that consecrated ground.

The mission to the *Osages of Missouri*, here referred to, was established in 1821, by the *United Foreign Missionary Society of New York*. It was the second of the missions sent forth by that Society; the first having been established the year before, among another branch of the same tribe of *Indians*, about one hundred and fifty miles farther south. In 1826 these, with the other missions of that Society, were transferred to the *American Board*, in pursuance of the union then consummated between the two Societies. At this time there were only eleven persons connected with the mission at the *Harmony station*. A number of families, from among the agricultural and lay members of the

original establishment, had already left, in consequence of the many and peculiar difficulties attending the enterprise; among which, though not the chief, were the inundations by which their property and the products of their labor were repeatedly destroyed. The Report of the Board for 1827, says, in reference to this mission, that "no modern effort among the *American Indians* has been attended with more trials of various kinds."

Several of the missionaries, however, continued their patient and self-denying labors at the *Harmony station* until 1836; when, owing to the removal of many of the *Indians*, and other causes, this mission was given up. *Rev. Messrs. Dodge and Jones*, two of the ordained missionaries on the ground, were commissioned the same year, by the *American Home Missionary Society*, to preach in the white settlements which had begun to be multiplied in the vicinity; and henceforth this spot, so lately buried in the deepest recesses of the *American wilderness*, hallowed by the prayers and tears and sleeping dust of some of our early missionaries to the heathen tribes, became a portion of our great *Home Missionary field*.

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*From Rev. H. C. Werth, Herculeanum, Jefferson Co.*

## Germans in St. Louis.

The time which I was able, I have mostly occupied in domiciliary visits, and in preaching to the *Germans and Dutch in St. Louis*. But I find my labors there connected with many disadvantages. The intelligent part of the *Germans* there, are too much darkened by infidelity, to be willing to come and hear the preaching of a revealed religion. These are, properly speaking, the *German business men in the city*. The middle class of society are constantly pressing into the country to settle there. Thus only the well educated classes, who are competent for mercantile affairs, and the most common people, who have no means to settle in the country, stay in the city. Those who are religiously disposed, are mostly found among the latter. But the lack of their education and of intellect, constitutes them so unfirm of character, that even the best of them, who see it to be wrong

that, in the German churches, believers and infidels are joined together as one mystical body of Christ, will continue in the old German system, against the instruction of the Lord.

Among such Christians I have never liked to labor, wherefore I did not before take the city as my field. At last I yielded to the urging of my brethren in the ministry there, who were so kind as to give me a free use of their church buildings, for public worship with the Germans. But my apprehensions have only been confirmed. The attendance has been too small to warrant a continuation of the station. My friends say that they are confident, if I could preach at my new station regularly every Sunday, the churches would soon be full of hearers. But, in order to do that, I should require to reside in the city; which, at the present rate of my income, is impossible.

#### Visit to Germans in Illinois.

During the past quarter I have also made an excursion through that part of Illinois which is situated east of Herkuleum. There I explored a better field for the work of the Lord. A territorial circle of about nine miles diameter, near Columbia, is thickly settled by Germans, where I know of none but a St. Stephanian preacher. These people seem to be of a different disposition from the city Germans, and showed a great desire after the ministry of the Gospel. After my visiting them and preaching to them, they convened a meeting of about twenty heads of families among them, in which they made up a petition, begging me to come and instruct them and their children in the way in which they must be saved. They also promised that they would not persist in any ecclesiastical usage, which is not in accordance with the principles of Christ for his church; but that, in every respect, they would submit to the word of God.

On the occasion of a spiritual conversation with a company of them, they asked me what the difference was between the German — and the Presbyterians. I answered: "There is no material difference in doctrine. The only difference is in the principle of church fellowship. They say: 'The Christian Church consists of all those who have been baptized.' And the Presbyterians say: 'The Christian Church consists of all those who have been regenerated.'" When I answered them thus, they declared that the Presbyterian principle was

the truth, and that they wished to stick to it.

#### MICHIGAN.

From Rev. Elizur Andrus, Keelersville, Van Buren Co.

#### The Power of Truth Prevailing.

I can record nothing especially remarkable during the last quarter. A few questions and texts of Scripture were presented in writing to your missionary, by a very warm Universalist; which were answered mildly, but in such a manner as to put an effectual quietus, I trust, upon all questions of that character hereafter.

A general solemnity pervades the congregations on the Sabbath, and a fixed attention indicates an interest in the truth which is very encouraging. The means of grace are exerting a powerful influence in society, which, to all appearance, is coming fast into a better state. The houses in which we meet on the Sabbath are frequently crowded. Our prayer-meetings are very well sustained and profitable. A number are expecting to unite with the church, at our communion on the next Sabbath.

#### Gratitude for Books Received.

I have the pleasure to acknowledge the receipt of an order for Dwight's Theology, for which I cannot sufficiently express my thanks, and only say, the books came like cold water to a thirsty soul.

I never felt so strongly called upon for thoroughness and sound argument in my pulpit efforts as here; and never felt as much the need of all those helps which are found in a good library. Could I meet other necessary expenses, and do so, I should order books to the amount of my quarter's commission, and more; but I must content myself to do without until more able to buy.

How many could be found who feel as I do in this western country; how many who have struggled hard to obtain an education, exhausted all their means, and perhaps incurred some debts, and must then go forth and labor for two, three, or four years with very few books!

None can realize or estimate their value as he who, feeling his responsibility as a minister of Christ, is pressed to the task of meeting minds of every cast, from that of the judge and senator down to the most humble capacity.



*From Rev. John Monteith, Blissfield,  
Lenawee Co.*

**A Western Parish no Sincere.**

My labors have been rather more arduous than usual, as I have undertaken to preach in three extra places, by preaching three times a day, and traveling some twenty miles between the places. It is doubtful whether a dollar more will be raised for the support of preaching, by those thus added to the number of my hearers. Most of these destitute people have been in the habit of hearing, as preachers, those who labor with their hands six days in the week. Nor am I very sanguine about doing much good to the older class of hearers, whose reformation and conversion seems not very hopeful. But it is very desirable to throw an influence around the rising generation, who must ere long constitute the chief population of the country. I am sowing the seed, though no fruit manifestly appears. My best hearers, during the season of heat and constant labor, often sit before me with languid eyes and dull perceptions; which is not very pleasant to the preacher. I endeavor to overcome this by presenting interesting subjects and easy trains of thought. We are favored with a diligent attendance on public worship, and at our weekly prayer-meetings. The attraction, I trust, is chiefly the power of God's truth, which interests the awakened conscience.

**Hopeless Characters, how Formed.**

But the reflection is painful that numbers keep themselves out of the way of hearing. I try to reach them in private; and, in this way, I am learning, almost daily, what are the influences which have formed these apparently hopeless characters. They are mostly backsliders and apostates, not well informed; but, in some cases, the children of good people—of deacons, or of ministers, of some denomination or other. Some have thought they were converted, but by and by became "offended;" others once belonged to a class, or to a church, but now keep their distance from such things, and if they hear preaching at all, prefer hearing an illiterate man, or one who uses little moral discrimination. These persons are generally prompt in slander and censorious remarks against the religious. The influence of truth upon their children is the best hold, I believe, that we have upon them. We must bring these into our Sabbath schools, and bring good influ-

ences to reach them in their daily schools; and thus they will be prepared to hear with more profit, and when they are converted, will be more useful. A number of such are now members of our church, and are increasingly thoughtful and intelligent. But it is a great trial to labor among such a people, who have every thing to learn, and to whom it is often so difficult to communicate your thoughts. Were it not for the results to be hoped for in this world and in eternity, the task would be intolerable. But in this work I am only paying a debt. To every poor wandering soul that comes within my reach, "I am a debtor." I would not, therefore, shrink from duty, nor from the most self-denying labor.

*From Rev. Harvey Hyde, White Lake,  
Oakland Co.*

**Eleven Years of Missionary Labor.**

This day completes my present missionary year—the eleventh which I have spent in laboring under a commission from the American Home Missionary Society, in this state. In looking back over these eleven years, I see much, very much to be humbled for. O, how much more did I think might be done for Christ and his church, in eleven years, than I seem to have done! And when I compare what has actually been done, with what needed to be done, it does indeed seem small. Yet I have been endeavoring to use opportunities as they occurred, and as God gave me ability, and hope that something has been done, which he will own in the great day as for his glory.

In closing another year of my labors, I cannot but give expression to the deep gratitude I feel, for the timely and needed aid rendered to me in this field these many years. The Society has been truly a succorer of me, and of many in like circumstances. How any one can look at the religious wants of our country, and lightly value the American Home Missionary Society, I cannot understand.

*From Rev. J. H. Hard, Laphamville,  
Kent Co.*

**Awakened Religious Interest.**

With thanksgiving to God for his mercy, we can report an improved state of religious feeling in both of the

churches of this mission. An addition of three has been made to the church in Cannon, and of five in Plainfield; four of the whole number being by letter, and four by profession. Within a few days three have hopefully embraced the Saviour; and, as there is an increasing state of seriousness upon the minds of the impenitent, we are hoping that there are better times for us yet to come. The people are beginning to see and to acknowledge the excellence of the system of Home Missions which is blessing this wilderness land.

We have visited from house to house, all it has been in our power consistently to do; and have found that this has brought a blessing to our own souls, and we trust has, in some degree, been blessed to those whom we have visited. Many of our church members are beginning to feel deeply the importance of greater holiness of heart, and to desire earnestly the conversion of impenitent sinners around them. These encouragements, you may be assured, lead us to labor in hope. We are expecting, one week from next Sabbath, the Lord willing, to have a communion season at Plainfield; at which time a number propose to unite with the church.

## ILLINOIS.

*From Rev. W. C. Merrill, Montebello, Hancock Co.*

Since my last report, my labors have been chiefly devoted to this field, which I call Montebello, and which covers an indefinite number of square miles in the region round about. On this area I have three principal points for preaching. There are a few things discouraging, and many favorable, as regards my work here. Of the first, I may say, they belong to the temporal, and of the last, to the spiritual.

### Temporal Difficulties.

Should I mention my temporal discouragements, it would be but a repetition of what you so often hear from the missionaries in the new settlements,—of despairing hearts, because of pecuniary embarrassments, resulting from dry seasons, or wet seasons, and short crops. So here; last season the wet, this season the dry, have greatly cut short the expectations of many, and the hearts of

some are failing them for fear. It is part of the missionary's business to sympathize with his flock in their temporal embarrassments, which, indeed, his usually abundant experience prepares him to do. How often, on this account, are the prospects of a church overclouded, and the hopes of the missionary, as to its prosperity, deferred, by the sudden resolution of some five or six of his church members, to sell out and emigrate to some place of better promise; when, too often, alas! it is distance only which "lends enchantment to the view"! Such, I have reason to fear, will be the case with some of this little church, who are going from us, and whom we are very unwilling to spare.

### Spiritual Encouragements.

But of the many things favorable in our prospects, it is more pleasant to speak. First, then, I may say that in the four months just past, our numbers have so increased, that we may now multiply our original number, eight, by three; and, after our communion next Sabbath, four more may be added to the product, to make up the full number of the church. The attendance on public worship is good, I might say, very good; and our Sabbath schools, two in number, are very interesting, and will show Bible classes of young people, in numbers, not equaled in many of the Sabbath schools of the land, in proportion to our aggregate population. Mrs. M. has charge of a Bible class, in one of our schools, of twenty two young persons of both sexes; all of whom, perhaps, are destitute of hope in Christ, and yet they are apparently earnest and deeply interested students of the word of God. May we not have hope?

Skepticism, in its multifarious forms, I found pervading the hearts, and to some extent the heads, of many of those even, who are among the liberal contributors for my support, and who are, I may hope, my personal friends. I announced my purpose to preach a series of discourses on the divine authority of the Scriptures, as the only and sufficient rule of faith and practice in spiritual things. Many old things, have been new to my hearers; and I have reason to hope, that the convictions of some of those who before were doubting, are fast settling on the side of truth.

Since my last, I have spent all the time I could possibly spare in visiting from house to house among the people.

*From Rev. Charles R. Fisk, Little Rock, Kendall Co.*

#### Morals and Religion Low.

On coming to this field of labor, I found the state of morals anything but desirable. The sound of the axe and the hammer, the report of the gun, and the common hum of business, were nearly as extensively heard on the Sabbath, as on other days. Stores were not as fully open, nor wares as ostensibly exposed for sale, as at other times; but a door was partly open, and one blind thrown back, so that any one who chose, could purchase an article, at any hour on the Sabbath, as on the other days of the week. As a matter of course, and as natural accompaniments of such practices, profaneness, neglect of public worship, and other immoralities were prevalent. The church consisted of but thirteen members, and these were scattered over an area of nine miles in diameter, with this place for a center. Four only of this number are males. The remaining nine are the wives, either of members of the church, or of men who profess no religion. No young or unmarried persons are connected with the church. Two, a physician and his wife, have recently been added to the church on profession; and three others, at least, are expecting soon to be added by letter.

On my publicly announcing an appointment for a prayer meeting, no little surprise, I afterwards learned, was expressed; as no such meeting, it was said, was ever known in the place. But the meeting was held, and has been regularly sustained, by an attendance of from two to ten persons. Considerable interest has at times been manifested at these little gatherings, and particularly at the last. One of our male members spoke and prayed with much feeling; and expressed a willingness to lay himself anew upon the altar of God. No Sabbath school was in existence here previous to my arrival, but the children and youth were seen playing in the streets, or engaged in fishing and other sports. A portion of them, however, were soon collected into a school on the Sabbath, and this number has been gradually increasing, till it has reached more than forty.

#### A Perfect Gift.

One circumstance I must not forget to name, through the benevolence of an individual in your city, some hundreds of

elegantly bound copies of the Bible, with gilt edges and a clasp, were sent to the care of Mr. C. A. Spring, to be donated to such children and youth, as would recite from memory, the Assembly's Shorter Catechism. On learning this fact, I immediately purchased catechisms, and received a half dozen of said Bibles. These were all soon taken by members of our Sabbath school, on the terms proposed, and as many more will soon be needed. They take a great interest in it, and have repeated the catechism with great accuracy and readiness. The seed thus sown, I doubt not, will take root, and the benevolent originator of the plan, will find himself abundantly rewarded in the conversion of many.

#### Written Sermons Popular.

I preach regularly in this place, every Sabbath in the forenoon, to an increasing and apparently interested congregation. Having found that written sermons "take" best with those who attend my preaching, I have been in the habit of writing one sermon regularly every week, for several weeks, recently; and believe it to be best for my own profit and of them that hear me. Most of our population are from the East, and are judges of preaching; and the idea once so prevalent, and even now too much so, that "any kind of talk," however unstudied, will do for the West, is fast losing ground. It still remains a truth, that "oil for the sanctuary," to profit, must be "beaten."

*From Rev. L. P. Esbjorn, Andover, Henry Co.*

Mr. Esbjorn is a Swede. He preaches to the Swedish Lutheran churches at Andover, Galesburg and vicinity, and occasionally at other places. He writes our language with a good degree of accuracy and freedom, as is shown by his communication, which is given here almost verbatim.

#### Death of Mrs. Esbjorn.

Another quarter of my time of grace and labor is gone, and it has been more eventful to me and to our people than all others. It has added one more to those wives of missionaries whom the Lord has been pleased to call from struggle and hardship, to their eternal reward and

rest. On the 11th of July, my dearly beloved wife, the faithful companion of my joys and sorrows, departed this earthly life. I need not say, how she had abandoned the comforts of her home, friends, and relations, and come with me to the far, rough West, in order to help me to build up the kingdom of Christ among our countrymen; how she always stood faithfully at my side in all trials, and often had faith and strength enough to keep me up, when I felt depressed by labor and difficulties; how she took a most active part in all those missionary labors, which ought to be, or could be done by woman. Neither need I tell the feelings of sorrow that have filled the hearts of myself and five motherless children. The six missionaries have said it all in your September number of "The Home Missionary" better than I ever could do it in a foreign language. Their sorrows are mine, their feelings mine, their words mine, and their hopes mine.

My dear wife had received faith in Christ many years ago, and had walked in his footsteps. She had borne the burdens of her situation, and in delicate health, wonderfully. In her last illness she felt resigned and content with the will of her Heavenly Father. Only when her sufferings were exceedingly hard, she cried, "My God, my God, why hast thou forsaken me?" But as soon as they abated, she relied firm on the merits and atonement of Christ. At last she fell asleep exclaiming, "Lord Jesus, receive my spirit."

#### **Sickness among Emigrants.**

Beside this bereavement, the cholera has been raging among us during this quarter. Large companies of emigrants have arrived one time after another, almost every one of them very poor, and very many sick with diarrhœa and cholera. It is impossible to tell what difficulties arise from such arrivals, in a country settlement; what pains it costs to provide dwelling, food, medicine, nursing, &c., for them all. They have been lodged in the church, in barns, in cabins, &c., and in the midst of my own distresses, I have had four families of them in my house, every person, but three, of them sick; and, at last, three of them died with cholera. We have, in all, buried at least forty persons. Finally, I had an attack of the sickness myself, which left me in a feeble state for a long while. It is easy to understand, that I have been able to travel very little during this quarter under such circumstances;

especially as I have not been able to purchase a horse before now. But I have done all in my power to preach the Gospel, exhort and comfort the sick and dying, and admonish the living, in this place.

#### **Swedish Christians in Bureau County.**

In June I made a visit to Princeton, Bureau County, where some Swedes reside. They had many times begged me to come over and break the bread of life to them. Before I came, another Swedish minister had been there, and had a communion. But those among them, who were pious, had not communicated, because they considered him an unconverted man. With great rejoicing, therefore, they received me; and I had a refreshing season among them, being comforted together with them by the mutual faith both of them and me.

Notwithstanding all trials, our churches here increase, and not a few very valuable members, of eminent piety, have been added from among the new comers.

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*From Rev. George B. Hubbard, Lamoille,  
Bureau Co.*

#### **An Installation at the West.**

The quarter covered by this report, has not been marked by any special interest in spiritual things in this community. Yet it has not been without transactions of great interest and importance to ourselves—transactions bearing upon the spiritual welfare of this people and the objects for which the American Home Missionary Society was instituted. A little before the date of my last report, the subject of my continuance here, began to be agitated. As the result, the church, at their stated meeting, on the 15th of May, voted to extend to me an invitation to become their pastor. This invitation, after serious and prayerful consideration, I felt it my duty to accept. In conformity with New England usage, a Council of the neighboring ministers and churches was called; and at the time appointed, I was publicly instituted the pastor of this church. The day was pleasant, and an interested congregation assembled. To many it was a season of great interest, for it recalled old associations, in connection with such occasions at their New England homes. To some

it possessed the charm of novelty. To all, I trust, it was an occasion of profit as well as pleasure.

The church of Lamoille have not taken this step because they felt strong in resources or numbers. In both respects there has been but little change during the year. But they felt that their prospects of a healthy growth, and of a really valuable and effective influence were, under God, far more favorable in connection with a settled ministry, than on the plan pursued to so great an extent in this region. It is still a feeble church, and must depend upon those agencies which the churches at large have provided, for assistance in sustaining among themselves the ordinances of the Gospel. The church have nearly completed paying for their house of worship.

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### OHIO.

*From Rev. Hugh C. McBride, Roseville, Muskingum Co.*

#### Refreshing Communion Seasons.

Having spent another three months in laboring to extend the kingdom of Christ in this part of the Lord's vineyard, your missionary would report that he has held two communion seasons, one at Unity and the other in Roseville, which have been seasons of special interest. At the former place we had no accession to the numbers of the church; but the Lord, in his rich mercy, opened the windows of heaven, and poured out his Spirit abundantly upon his own people, while surrounding his table on the Sabbath, spread in the beautiful woods adjoining our house of worship, in the sight of between eight and nine hundred spectators. Truly, the place was to us none other than the house of God and the gate of heaven, while the Lord poured out living waters upon our thirsty souls, filling our hearts with joy, and causing each of us to say, Surely this is like unto the years of the right hand of the Most High. To his great name be all the praise!

In Roseville the Lord added to the church eleven precious souls,—nine on profession, and two by letter. The Lord was in our midst of a truth, causing our hearts to rejoice, while we called to mind that at every communion season we have held in this place since we organized our little church, in October, 1849, there have been converts added to our number,

amounting in all to forty six, on profession of their faith, which, added to twenty, the original number at the time we organized, would make our present number sixty six, had not eight been taken away by removals and two by the hand of death. We have now fifty six communicants in this church.

Our new church edifice, finished last December, is a neat, comfortable, and commodious house, with a good bell of about 250 pounds weight, which is sufficient to collect our people from between three and four miles distant. The whole—building, lot, etc.—has cost about \$1,000; all of which, with the exception of about \$200 subscribed by the members of the church, I have been obliged to obtain, by my own individual effort, in four of the adjoining counties, during the past year, besides attending to my regular appointments. I do not mention this as one who would desire to be the hero of his own history, but simply to show the labor and difficulty which we have had to surmount in getting a church edifice.

#### Insufficient Support.

Yet, after all my exertions in planting this church, and in helping them to build a sanctuary, I shall be obliged to leave this field, on no other ground, and for no other reason, than that, notwithstanding the liberal aid our people have received, and do yet receive, from your benevolent society to aid in my support, I cannot derive from them what would even be the remainder of a scanty support for myself and family. To leave a field in which we have labored hard for four years, watching over it night and day with tears of solicitude, is a trial which no one but those who have endured the hardships of the West, can feel so sensibly as we do.

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*From Rev. Franklin Putnam, Greenville Darke Co.*

#### Death of a Godly Man.

Since my last report, one of our most godly, devoted men has been removed by death. On his death bed he remarked, that he had not those lively feelings that he desired, yet Christ was never more precious to him, and he had never loved him more, since he professed to be a Christian. At the last, unable to speak, five of his children standing by his bed, he raised up his arm, and pointing upwards to heaven, died.

He had been a professor of religion forty five years, and during all that period the fire that burned upon the family altar in his dwelling never went out. He was one of the most gifted men in prayer I ever heard. No doubt the closet and the family altar contributed essentially to make him such.

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### KENTUCKY.

*From Rev. David Mower, Oynthiana, Harrison Co.*

#### The "Back Woods."

Early last Spring, I took an excursion to the mountainous part of this county, that I might know something definite of its moral and religious condition. This part, called here the Back Woods, comprises quite a large portion of the county. I found the people generally simple, uneducated, and skeptical on the subject of religion; very few schools among them, and those taught by persons who are themselves ignorant and dissipated. In many districts, all which the people know of the Christian religion, they have learned from preachers of the lowest grade of intellect, without education, and often guilty of gross immorality. Under such circumstances, it is easy to judge, what must be the morals of the people, and their ideas of the religion of the Bible.

#### Scattered Sheep Folded.

In the neighborhood of Colemansville, a little town of about sixty inhabitants, and twelve miles from this place, I found two Presbyterian families, who had moved there a few years since. Five members of these two families, including the heads of both, had been members of the Presbyterian church previous to their removal. They are persons who have some wealth, and considerable influence in their neighborhood. One is a very respectable physician. I appointed a two days' meeting at their little town. The people attended very well and listened attentively, while I tried to explain and enforce the doctrines of salvation. They were very desirous that I should come and preach to them as often as I could; and I have occasionally held a two or three days' meeting there. The last time I was there, they wished me to organize a Presbyterian church in that

place. We, therefore, organized a church of seven members, and ordained two elders. Before we went into the organization, in order to ascertain the feelings of the community in regard to the movement, we requested all the congregation who wished a Presbyterian church to be organized in that place, to come forward and give us their names. About twenty, and among the number, a justice of the peace, who has, heretofore, been a Deist, but is now a regular attendant at our meetings, came forward and gave their names in its favor. We then proceeded to the organization and administered the sacrament there for the first time according to the Presbyterian form. I have no doubt that a firm and energetic man might build up a good church at this place. The railroad passes within a half a mile of the little town.

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### NEW YORK.

*From Rev. S. H. Williams, Peru, Clinton Co.*

#### Revival.

At one of the places where I have, for the last four years, preached at 5 o'clock on the Sabbath, there has been a very pleasing revival of religion. The Baptist and Methodist churches, as well as our own, have been refreshed. In connection with a preacher of each of these denominations, I assisted in holding a series of meetings, which resulted in the hopeful conversion of a number of persons, both old and young. One very interesting case of conversion, was that of a *deaf and dumb* girl. She appeared extremely well.

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*From a Missionary in Cataaugus Co.*

#### Universalism and the "Rappings."

We have a Universalist preacher among us at present, visiting friends; he has been preaching a few times, and stirring up some excitement. We are also favored with the "rappings" at present. What mischief they will do remains to be seen. Since this Universalist has been here, a miserable debauchee died instantly, at a game of cards, with the cards in his hand. The Universalist preached at his funeral. Since that, the rappers have called him up, and find him progressing among the spheres. Another blas-

phemous wretch was found dead on his blacksmith forge, after a drunken frolic, early last Spring. Him, too, they have found, getting on finely among the spheres. I took occasion to say in a funeral sermon, last Sabbath morning, that "the heaven we aspired to, is not the heaven of the drunkard and debauchee;" but in general I avoid any allusion to them. I think it the best way to take no notice of them in any way. They very kindly

furnish me with the "Spiritual Telegraph" weekly. One member of my church has been drawn into it, though she was off the track before.

This is a very hard field. I do not despair of the ultimate triumph of truth, and the downfall of Satan's seat; but how long first I cannot tell. I have long been doing, and am still doing what I can, to hasten that time.

## Miscellaneous.

### Emigrant Church Members.

A Missionary of the American Home Missionary Society in Oregon, speaks as follows, in reference to the church under his care, as being unfavorably affected by the unsettled state of society in that territory:

The breaking up process, to which I alluded in my last report, has been still going on since. Substantial members of the church and society have removed, leaving us in a weakened and uncertain state. Three members, one male and two females, have been added to the church; and *certificates of good standing* have been presented by several others. They will not at present join us, owing to uncertainty of residence. These additions fill the places, in part, of those who have left, but only in part; for they are new persons, and we do not know how much to rely upon them. On account of these changes, this is a hard field. The building up of yesterday seems not good for to-day. I sometimes feel myself to be wearing out under it.

I hope, so far as you can have an influence in the matter, you will exert it to lead ministers and pastors at the East to advise their members, when they leave for California or this country, if they expect to be here for a space of time as long as *one year*, not only to bring their certificates of good standing, but immediately when they arrive here, *actually to join our churches*. This would prevent great evil to them, and would give our churches strength.

A Missionary from the Mississippi Valley thus writes, presenting other and still more affecting aspects of the subject.

I can fully testify to the truth of what is so often said by missionaries at the West, and what a distinguished preacher at the East has said, that frequently "no sterner foes of Christ are found in the West, than some who, in the East, professed to love him." In the language of Rev. Dr. A——, "the greater number of eastern men who migrate, rather sink than rise." I have already found this to be the fact in this place, to a lamentable extent. I have entered the dwellings of such. I have talked faithfully to them. I have heard confessions from their lips, of their wide departures from God. I have seen floods of tears flow; and have had the joy of seeing some mend their ways, and return to the fold, and, I trust, to the Shepherd and Bishop of their souls.

The subject adverted to in these extracts, is one which, in all parts of the West, is felt to be of great importance. We have often directed attention to it, in the pages of the Home Missionary, in connection with the publication of facts illustrating the painful consequences of negligence on this point, which come to us continually through the correspondence of the Missionaries. With how large a number of the emigrating members of our churches, the change of a few degrees of longitude in their earthly habitations, with a corresponding difference in the estimate which the world affixes to the value of a religious profession, appears to be a test of their sincerity fatal alike to their principles and their hopes as Christians! "If these things are done in the green tree, what shall be done

in the dry!" What, we are often led to ask, may be the revelations of the final day, in regard to multitudes here, who, being subjected to no such temptation now, pass on through life with a fair standing in our churches?

Of many of our emigrating church members, it would seem probable that it is never known at all at the West, that they have once professed to be the subjects of religious experience. And it might be better for the honor of religion, in a majority of such cases, if the fact were never to come out; since they have so long abandoned every other distinguishing mark of the christian profession. But what a significant comment is this upon the danger, in a community like ours, of a superficial and erroneous judgment in respect to the evidences of conversion! What an admonition should it be to every spiritual watchman, that he cannot be too faithful and discriminating, especially when the attention of his people is aroused to the concerns of the soul, in bringing home to the conscience the most searching truths and doctrines of the word of God! It is not enough to remember that "other foundation can no man lay than that which is laid" in the Gospel; but every one is to take the most careful heed *how he builds* upon this foundation. Sooner or later, the fire will try every man's work. The object is not to see how many we can gather into the church on earth; but how many we can so gather in, that we may bring them along with us, through every trial of their faith and virtue, into the kingdom of heaven at last.

The state of society in this country is one which creates a peculiar call for *pastoral vigilance* in this matter. Unquestionably, many church members who have been truly converted to God, have fallen into great delinquency in respect to all their social and public duties, and into sad declension and darkness in their spiritual state, in consequence of inattention, in such a crisis, to the proper means of transferring and preserving their church relations. If their removal be to a very distant part of the country, and into a new and unsettled state of society, the exposure to this neglect, and its consequent evils, is

well nigh inevitable, unless special precautions are used to prevent it. Some degree of irregularity or suspension of church privileges, in such circumstances, is often quite unavoidable for a season. The habit of omission may grow, at length, into one of indifference; and opportunities, which should have been promptly embraced, for resuming a place among the visible followers of Christ, are suffered to pass unimproved, under the poor apology of not being furnished with the customary letters of recommendation. One false step here is likely to lead to another, until the benefits of a public profession of Christianity, whether personal or social, so far as such individuals are concerned, are in a great measure, if not entirely forfeited.

Now, it is made the duty of pastors, to whom the care of souls is never so solemnly committed as when they are brought into the church, to see to it, as far as in them lies, that no member of the flock is permitted thus to wander away and be lost from the fold. His being far out of sight, is no reason why he should be willingly left out of mind; so long as it is not known but he may remain in the wilderness or upon the mountains, uncherished and undefended by the care of some other faithful shepherd. Let it be sacredly enjoined upon all church members removing into our new settlements, to carry along with them from the first, their testimonials of good standing in the church at home. Let them not wait for these until they know where they are to be located; but rather let them be commended at once to the temporary enjoyment of christian ordinances wherever they may be cast, until such time as they can unite in full with a church in the community where they expect to live; it being further expressed, that, upon information from such a church that they have applied to be received by them, they will be considered as dismissed from their former relation. And let it be sacredly enjoined on them, at the time of their removal, to make faithful use of these letters, according to their full intent, in either of the situations contemplated.

This rule is sufficiently simple; yet all experience demonstrates that its effectual application will require the vigilant attention of the churches and their pastors in



both sections of the country. At the West as well as at the East, there must be great diligence in this matter, otherwise through the remissness of the individuals themselves, connected in many cases with several successive removals at the West, it cannot be otherwise than that numbers should be lost to the knowledge of those with whom they were formerly connected. Let the example of faithful, individual effort presented in one of the foregoing extracts, for the recovery of those who have gone astray, be commended to all, both there and here.

For our special encouragement in duties of this nature, those emphatic words of Scripture were written: *Brethren, if any of you do err from the truth, and one convert him; let him know that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins.*

#### Plans and Means of Enlargement.

The patrons of the American Home Missionary Society have already been apprised, through the columns of the Home Missionary, that the Executive Committee have undertaken to send a large missionary reinforcement to the Pacific coast. For more than two years they have received from brethren, in that field, frequent and urgent appeals for additional laborers; and they have not felt at liberty to decline, nor longer to postpone the undertaking. Accordingly, eight missionaries have been commissioned, who sailed with their families, on the 18th of November last, for Oregon and California. To remove so large a number of families from their homes in different parts of the East, to these distant fields of labor, and to sustain them where all the means of sustenance are so expensive, until the congregations which they shall gather can assume their support, creates a necessity for a large increase of the Society's resources. The drafts already made for this purpose, in addition to the other increasing demands upon the treasury, have been such that the balance in the hands of the Treasurer is insufficient to cancel the

claims of missionaries for labor already performed.

The Executive Committee hold themselves responsible for the wise and economical distribution of the funds of the Society; but they can distribute only what they receive. They have considered it their duty, and have, therefore, made it their rule, as a Committee, to owe no man anything but love. Consequently, unless the friends of Home Missions shall increase their contributions in the same ratio with the increase of the work to be done, the Society must soon suffer great embarrassment, its missionaries serious disappointment and privation, and the cause itself delay and injury.

In undertaking this reinforcement of the Pacific Missions, while they were extending their operations in other portions of the field, the Committee have acted, as they believe, in obedience to the will of Providence, and of the churches they represent. They appeal, therefore, with confidence to their patrons for the means of fulfilling their pledges, and executing their plans of enlargement. The present aspect of society on our western borders, especially in California, encourages the vigorous prosecution of the missionary work; the condition of hundreds of thousands of our countrymen who have already found a home there, imperatively demands it; the abounding worldly prosperity with which God is now visiting the country manifestly warrants it.

When this new State is pouring her treasures upon our shores—\$4,000,000 a month—is it a great thing that she should ask us to contribute as many hundreds—one ten thousandth of that amount—to supply her population with the means of grace, and plant christian institutions for the millions who are soon to occupy these shores?

The Committee acknowledge, with gratitude to God and his people, the promptness and liberality with which the claims of the Society, in every former exigency, have been met; and they will only ask that its friends will consider the facts stated above, and adopt a scale of contribution, for the present year, corresponding with the enlarged dimensions of the missionary field and work.

## Notice to Missionaries of the A. H. M. S.

### MARCH REPORT.

Dear Brethren—By the terms of your Commissions, a *Statistical Report* is to be forwarded to the Society, on the 1st of March. The data supplied by such reports are indispensable for making out a full exhibition of the doings of the Society for one year. We, therefore, make early and earnest request, that you will furnish the particulars named in the following list, in a *special communication*, mailing it as early as the *first day of March next*.

1. Name of the church or churches, with the township, county, and state, and also the post-office address of the Missionary.
2. Number of stations, where you have preached at regular intervals during the year.
3. Number of Church members—male and female.
4. Average attendance on public worship.
5. Number of hopeful conversions.
6. Number added to the Church by profession.\*
7. Number added to the Church by letter.\*
8. Number of Sabbath-school and Bible-class scholars.
9. Number of volumes in S. S. library.
10. Number of Churches organized during the year.
11. Contributions to benevolent objects, such as  
Home Missions, \$———  
Foreign Missions, \$———  
Bible Society, \$———, &c., &c.
12. Other interesting facts, such as the erection and completion of church edifices, number of young men preparing for the ministry, &c.

Affectionately yours,

MILTON BADGER,  
CHARLES HALL,  
DAVID B. COE, } *Secretaries.*

\* To be reckoned from March to March, if you have been in commission the whole year; if not, for the portion of the year between these dates, which your commission covers.

### Appointments by the Executive Committee of the American Home Missionary Society during the month of December, 1852.

#### Not in Commission last year.

Rev. Evan Owens, Dodgeville and vicinity, Wis.  
Rev. P. R. Farrey, New Buffalo, Spring Creek, Mich., and Terre Coupee, Ind.  
Rev. John Daniel, Big Rock and vicinity, Ill.  
Rev. Joel Grant, Lockport, Ill.  
Rev. Stephen Peet, Batavia, Ill.  
Rev. Jesse Schlosser, Baltimore and Walnut Creek, O.  
Rev. A. C. Lathrop, Pompey Center, N. Y.  
Rev. John H. Prentiss, Onondaga, N. Y.  
Rev. Cyrenius Ransom, Moriah, N. Y.  
Rev. Henry Van Houten, New Berlin, N. Y.

#### Re-appointed.

Rev. G. C. Beaman, Croton and Pleasant Grove, Iowa.  
Rev. Thompson Bird, Fort Des Moines and Three Rivers, Iowa.  
Rev. W. L. Coleman, Bellevue and vicinity, Iowa.  
Rev. A. M. Eastman, Jefferson and Trenton, Iowa.  
Rev. B. D. Helms, Cottonville and vicinity, Iowa.  
Rev. W. A. Keith, Clear Creek, Peedee and Rochester, Iowa.  
Rev. Luther R. White, Le Claire, Iowa.  
Rev. A. S. Allen, Dodgeville, Wis.  
Rev. H. H. Benson, Geneva, Wis.  
Rev. Charles Boynton, Mineral Point, Wis.  
Rev. N. C. Chapin, Watertown, Wis.  
Rev. Luther Clapp, Wauwatosa, Wis.  
Rev. Ode F. Curtis, Emerald Grove and Mount Zion, Wis.  
Rev. Hiram Freeman, Oshkosh, Wis.  
Rev. William Herriot, Two Rivers, Manitowoc and vicinity, Wis.  
Rev. James H. Kason, Baraboo, Wis.  
Rev. John N. Lewis, Hampden, Lodi, and vicinity, Wis.  
Rev. O. W. Munroe, Appleton, Wis.  
Rev. O. S. Powell, Shopiere and vicinity, Wis.

Rev. J. B. Preston, Berlin, Wis.  
Rev. J. C. Sherwin, La Crosse, Wis.  
Rev. Roswell E. Snow, Rochester and vicinity, Wis.  
Rev. Samuel A. Benton, Armada, Mich.  
Rev. H. E. Eastman, Somerset and vicinity, Mich.  
Rev. Julius Ehrhart, Saginaw City, Mich.  
Rev. Marcus Harrison, Decatur, Mich.  
Rev. Harvey Hyde, White Lake, Mich.  
Rev. Hassel Lucas, Mill Point, Mich.  
Rev. Albert L. Payson, Schoolcraft, Mich.  
Rev. Francis Michel, St. Louis and vicinity, Mo.  
Rev. William Porter, St. Francisville, Mo.  
Rev. G. A. M. Benschaw, Bowdark, Mo.  
Rev. H. C. Werth, Germans, at Harculaneum and vicinity, Mo.  
Rev. Calvin Gray, Mount Carroll, Ill.  
Rev. James A. Hawley, Augusta and vicinity, Ill.  
Rev. C. F. Hudson, Sycamore, Ill.  
Rev. E. B. Olmsted, Caledonia and Cairo, Ill.  
Rev. Royal Reed, Oswego, Ill.  
Rev. John H. Ruse, Ewington and vicinity, Ill.  
Rev. Alvah Day, South Ottawa, Ill.  
Rev. Perry C. Baldwin, Waterville and Plain, O.  
Rev. Wm. H. Brinkerhoff, Liberty, Concord, and vicinity, O.  
Rev. Ward Childs, Mesopotamia, O.  
Rev. David Davies, Temple Bar, O.  
Rev. Calvin Durfee, Brooklyn, O.  
Rev. Thomas Evans, Youngstown and Briar Hill, O.  
Rev. Elijah Kuhns, Reynoldsburgh and vicinity, O.  
Rev. Henry Shedd, Lexington, O.  
Rev. O. B. Stevens, Parma, O.  
Rev. Isaac Winans, Destinations of Trumbull Presbyterian O.  
Rev. Isaac P. Stryker, Hoboken, N. J.  
Rev. T. N. Benedict, Massena, N. Y.  
Rev. M. K. Cushman, Smithville and vicinity, N. Y.  
Rev. Thomas Larcom, Shavertown and vicinity, N. Y.  
Rev. John Lloyd, Nelson Flats, N. Y.  
Rev. Wm. J. McCord, Jefferson, N. Y.  
Rev. E. M. Spencer, Busti, N. Y.

*The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums in the month of December, 1852.*

**MAINE—**

Bangor, Hammond St. Ch. Sab. Sch., to  
const James Eddy a L. M., 30 00

**NEW HAMPSHIRE—**

Received by Rev. B. P. Stone,  
Amherst Benev. Assoc., of which  
\$80 is to const. James P. Law-  
rence, of Boston, Mass., a L. M., 81 33  
Bristol, Solomon Davis, for Cali-  
fornia, 3 00  
Hollis, Benev. Soc., 79 84  
Amherst, Mrs. Sarah A. S. Lawrence, to  
const. her mother, Mrs. Sarah Stearns,  
of Billerica, Mass., a L. M., 30 00

**VERMONT—**

Peacham, in part of Legacy of the late Dr.  
Josiah Shedd, by S. Chandler, 3,241 23  
West Rutland, Cong. Ch. Sab. Sch., by A.  
Walker, 67 00

**MASSACHUSETTS—**

Home Missionary Society, by B. Perkins,  
Trem, 1,000 00  
Lenox, Oliver Peck, to const. Miss Sarah  
E. Peck a L. M., 30 00  
North Amherst, Cong. Ch. and Soc., to  
const. Rev. George E. Fisher a L. M., 40 00  
Northboro, a Friend, to const. Rev. S. B.  
Ashley a L. M., 35 00  
Pittsfield, Cong. Ch. and Soc., by Calvin  
Martin, 106 25  
Worcester, on account of Legacy of Miss  
Rebecca Waldo, 3,043 00  
On account of Legacy of Miss Sarah  
Waldo, 650 34

**CONNECTICUT—**

Bethel, Cong. Ch. and Soc., by J. H.  
Sealey, 29 50  
Clinton, Young Ladies' Benev. Circle, to  
const. Mrs. J. D. Moore a L. M., by  
Miss E. Burrows, 30 00  
Greenwich, a Friend, 50 00  
Guilford, O. W. Swartz, 2 00  
Kent Cong. Ch. and Soc., to const. Rev.  
James Caldwell, a L. M., \$46 50; Mrs.  
H. P. Slosson, \$4, 48 50  
Madison, Cong. Ch. and Soc., by T. W.  
Dowd, to const. Dea. T. P. Lee, Dea.  
Walter P. Manger, and W. C. Bushnell,  
Life Members, \$108 40; Ladies' Cent  
Soc., to const. Mrs. Martha Shepard a  
L. M., \$35, 128 40  
New Haven, in full of Legacy of S. R.  
Hotchkiss, by Henry White, 24 00  
West Consoe, by A. Townsend, Jun., 13 00  
Hamden, Mount Carmel, 5 00  
North Guilford, Individuals, 5 00  
New Milford, Ladies' Miss Soc., by Miss  
G. M. Merwin, 34 00  
Norwalk, First Cong. Ch., balance, by A.  
E. Beard, 4 00  
Torrington, Legacy of Henry D. Curtis,  
by Rev. W. H. Moore, 200 00  
Weston, Cong. Ch. and Soc., by Rev. Z.  
B. Burr, to const. Dea. Simeon God-  
frey a L. M., 30 00  
Windsor, Legacy of Mrs. Fanny Sergeant,  
by Anson Loomis, 300 00

**NEW YORK—**

Amber, S. C. Hemenway, 10 00  
Auburn, Theo. Sem. Soc. Inquiry, by L.  
Hamilton, 7 25  
Brookport, Mrs. Lydia Gifford, 30 00  
Brooklyn, a Friend, 5 00  
First Presb. Ch. Mon. Con. Coll., by R.  
J. Thorpe, 40 00

Church of the Pilgrims, Mon. Con.  
Coll., by R. P. Buck, 94 81  
South Presb. Ch. Coll., \$299 23; Mon.  
Con. Coll., by W. E. Dwight, \$177 70, 507 93  
Clinton Avenue Cong. Ch., by H. Dow,  
Campbell's Corner, N. Y., Cong. Ch., by  
Rev. D. L. Eaton, 7 50  
Catskill, Presb. Ch., \$60; A Friend, \$60, 120 00  
Chili, B. Bangs, 1 00  
Cincinnati, Coll., by M. G. Lee, 4 00  
Colchester, Presb. Ch., by Dr. P. Bassett,  
Constable, Presb. Ch., by Rev. R. Marvin, 15 00  
Cuba, Rev. J. Wynkoop, 10 00  
Durham Center, a Friend, 4 50  
Greenport, Cong. Ch., to const. Mrs. Char-  
lotte Barrell Cheever a L. M., by Rev.  
H. T. Cheever, 30 00  
Harlem, Presb. Ch., Mon. Con. Coll., by  
E. Ketchum, 11 21  
Hudson, a Friend, 5 00  
Jewett, O. Con., 5 00  
Lewin, Rev. Cyrus Comstock, by Peter  
Star, 150 00  
Minerville, Estate of a colored female, by D.  
Cady, 10 00  
Morrisania, Mary C. Burt, 5 00  
New York City,  
A Friend, \$100; W. P., \$50; a Friend,  
\$5; J. H. Browning, \$5; James R.  
Gould, \$2 50; M. Merrill, \$2, 164 50  
North Presb. Ch., in full, to const. Miss  
Matilda McBride, Miss Lucy Garfield,  
Jas. Reeva, Chas. J. Basher, and David  
A. Gillies, Life Members, by A.  
Phelps, 60 00  
Spring St. Ch., Coll. by A. Requa,  
\$104 81; C. H. Ring, L. M., \$30; 144 81  
others, \$10, 25 00  
Third St. Presb. Ch., T. Ketchum,  
Twentieth St. Presb. Ch., by D. Crane, 50 00  
Washington Square Ref. Dutch Ch.,  
Alfred Elgers, in part, to const. Alfred  
T. Riggs a L. M., 15 00  
West Presb. Ch., Sab. Sch. H. M.  
Assoc., by A. Boynton, Trem, 25 50  
Norway, Henry B. Burt, 5 00  
Onondaga Valley, Mrs. H. Bostwick, in full,  
to const. Mrs. Parthena Baker, of Syra-  
cuse, a L. M., 5 00  
Pekin, First Cong. Ch., by Rev. E. W.  
Kellogg, 3 00  
Randolph, Cong. Ch., by Rev. E. Taylor, 15 00  
Salem, by Rev. J. N. Lewis, 10 00  
Somers, Presb. Ch., Ladies' Miss Soc., 15 25  
Spencertown, Isaac Dean, 5 00  
Troy, Second Presb. Ch., Ladies' H. M. S., 75 41  
by H. E. Weed, 1 00  
Winfield, Beth Bonfoy, 10 00  
Mary Spencer,

**NEW JERSEY—**

Newark, Sixth Presb. Ch., by Rev. W.  
Alkman, 33 21

**MARYLAND—**

A Friend, 3 00

**TENNESSEE—**

Mooreburgh and Rutledge, Presb. Cha.,  
by Rev. J. B. Logan, 3 30

**OHIO—**

Alexandria, by Rev. E. Garland, 24 17  
Defiance, Presb. Ch., by Rev. E. R.  
Tucker, 1 75  
Johnstown, Presb. Ch., \$36 61; Rev. E.  
Garland, \$10 23, 46 83  
Montgomery, Cong. Ch., by Rev. N. T.  
Fay, 10 00

Reynoldsburch, Presb. Ch., by Rev. E.  
Kuhns. 90 00

**INDIANA—**

Canonsville, Presb. Ch., by Rev. John Stewart,	7 65
Livonia and Lawrenceport, Presb. Chs., by Rev. J. A. Tiffany,	4 50
Marion, Rev. Alfred Hawes, in full, to const. George W. Hawes a L. M.,	9 00
Terstepan, Ger. Ch., by Rev. L. Anstman,	10 85
Wabash, Mon. Con. Coll., by J. D. Jack,	8 00

ILLINOIS—

Belleville, Ger. Ch., by Rev. John Wettle,	15 00
Farmington, J. R. Simpson,	5 00
Received by Rev. A. B. Hitch-	
cock,	
Hampton,	8 00
Moline, Cong. Ch.,	9 00
Received by Rev. J. Walker,	17 00
Clyde, Presb. Ch.,	0 85
Garden Plains,	2 85
Union Grove, Cong. Ch.,	2 30
	5 10

**MICHIGAN—**

Hartland, Cong. Ch., by Rev. E. T. Branch,	4 00
Hastings, Presb. Ch., by Rev. Z. T. Hoyt,	14 00
Jacobsville, a Friend, by Rev. H. L. Stanley,	1 00
Somerset, Presb. Ch., by Rev. H. R. Eastman,	14 50

## MISSOURI—

Herman, Fresh. Ch., by Rev. A. G. Taylor,	8 50
Mount Zion, Coll., \$6; A. Walker, \$1 50, by Rev. G. A. M. Renshaw.	7 80

**WISCONSIN—**

Genesee, Cong. Ch., by Rev. C. W. Camp,	9 50
Norway, J. Johnson, Sen., by Rev. O. And-	
rewson,	1 00
Oshkosh, Cong. Ch., by Rev. H. Freeman,	13 00
Willow Springs, by Rev. S. A. McEwen,	7 05

IOWA—

Ansonia, Cong. Ch., by Rev. A. Wright	17 50
Bethel, Cong. Ch. Mem. Con. Coll., by Rev. L. L. Loring	1 00
Bethel, Cong. Ch. Mem. Con. Coll., by Rev. J. W. Wadsworth	2 40
Brattleboro, Cong. Ch. to comd. Rev. A. R. Robbins a L. M.	40 00
Old Man's Creek, Cong. Ch., by Rev. G. Lewin	4 00
Tipton, Cong. Ch., by Rev. H. W. Cobb	7 50
Yankton Settlement, Cong. Ch., by Rev. H. J. Gates	4 50

**\$11.61 22**

**JASPER CORNING, Treasurer.**

### ***Donations of Clothing, etc.***

Miller's Place, L. I., Latham, a box.  
Scupper, R. I., Mrs. C. M. Clark's Snd. Sch.  
Clem, a box,  
A box, source unknown.

REV. CALVIN CLARK acknowledges the receipt of the following sums in Michigan.

Clinton, Cong. Ch., in part to const. Rev. G.  
L. Foster & L. M. 20 11

Rainville, Cong. Ch.,	2 00
Springport and Tompkins, Presb. Ch.,	3 75
Tecumseh, Presb. Ch., in part,	28 90
Union City, Cong. Ch., in part,	23 25

**877 90**

*Receipts of the Western Agency at Geneva, N. Y.,  
from June 80 to Dec. 10, 1882. Rev. JOHN A.  
MURRAY, Secretary.*

Andover, in full to const. Mrs. S. E. C. Kenmore a Life Member,	7 50
Arkport, by Rev. Benj. Wells,	8 00
Attica, by J. C. Richardson,	4 15
Auburn, First Presb. Ch., a friend to const. James Seymour, Jun., a Life Member,	30 00
Bath, by Rev. E. Benedict,	6 50
Bellona, Rev. B. Goldsmith, \$5; M. Page, \$1; others, \$15 00,	21 60
Bennington, by Rev. J. Chichester,	12 00
Bethel, by Rev. S. M. Whitaker,	14 00
Buffalo, North Ch., J. R. Lee, to const Rev. Lansing Porter, of Rockford, Ill., a Life Director, \$100; by Rev. A. T. Chester, D. D., \$165,	266 00
Burdette, Rev. T. B. Townsend, \$10; E. Baker, \$10; others, \$22,	42 00
Byron, in full to const. Levi Fisk and Erastus Cash Life Members, \$44; Mrs. H. Rice, 50 cts.; Miles White, 50 cts.,	45 00
Campbell, by Rev. B. F. Pratt,	25 00
Castle, by Rev. A. M. Stowe,	5 00
Castleton, Mrs. L. Benjamin, in full to make her son, C. L. Benjamin, a L. M.,	5 00
Cayuga, J. H. Daniels,	10 00
Clifton Springs, an unknown friend,	26 85
Corning,	25 50
Cuba, by Mr. Smith,	17 00
Dix and Millport, by Rev. R. McMath,	9 20

Last Bloomfield, Calvin Pomeroy, \$10.	
Frederick Munroe, L. M. in full, \$15;	
others, \$116; Ladies' H. M. S.—Mrs. Freder-	
erick Rice, L. M. in full, \$10; Mrs. Elisha	
Steele, L. M. in full, \$10; Julia Adams,	
\$10; others, \$70; by Miss Julia Adams,	
Trent,	241 00
Ellington, by Rev. C. A. Keeler,	12 00
Elmira, First Presb. Ch.,	114 00
Cong. Ch. S. B. Long,	3 00
Fayette, by Rev. Mr. Crittenden,	2 77
Franklinville, by Rev. C. H. Baldwin,	20 00
Georgetown, by Sherman Spencer,	5 00
Georgetown, by J. M. B. Bond, Dewitt J.	
Mowry & L. M. \$37; Colls. part, \$2.	66 00
Gecon, First Cong. Ch., by Rev. Mr. Frank-	
lin,	12 00
Glaxwood, by Rev. Charles Crocker,	14 00
Gowanda, by Z. A. W. Collier,	4 00
Griffin, M. S., by E. M. Goodard,	7 00
Graves Village, by H. D. Lane,	4 00
Harvard, Presb. Ch., to assist Mrs. Abigail	
F. Huggins & Life Members,	31 50
Holland, by N. C. Robinson,	2 00
Huron,	15 00

Illino. Mon. Con. Conf. by J. Emy, Treas.,  
\$45 6-; J. E. W. Jones, Sec.,  
\$34 92; Lillian H. M. P., to assist Mrs.  
Cornelia Hasty and Mrs. Mary Haysen  
L. Members, by Mrs. J. L. Parker,  
\$24 92

Kearsby, by Wm. Alling, 1865 00  
 Lancaster, by Rev C. L. Knapp, 24 00  
 Letitia, Mrs. L. M. M. of Green Mch., 26 00  
 \$5 Mrs. A. E. Foster is 'm in credit  
 Edward L. Foster is L. M. \$10 James C.  
 Clark \$10. Leonard & Co. \$5. Last two  
 from Feb 25; others, \$10 00, by Nov. Mts.  
 1865 00

Morris by Rev. E. A. Mann.	186
Morris by J. Y. H. Harrington,	6
Morris Morris (and M.)	6
Newman by Rev. C. F. Jones	6
Nova Scotia Free Ch. by David Fairbank	20
Snowden's Coal & Iron Co.	20
(Snyder)	6

Ovid, Dr. Eastman, \$10; Chester Eastman, \$10; Newton Johnson, \$10; others, \$20, Palmyra, bal. to const. George M. Bowman a L. M., by his father, \$15; Albert Jessup, \$15; Rev. H. Eaton, \$5; others in part, \$3, Pembroke, by E. Cathcart, 15 00	50 00
Perry Center, by Rev. Mr. Hodgeman, 1 25	
Pittsford, by Miss E. Pitkin, 3 00	
Pultney, by J. Bachman, 16 00	
Red Creek, in part to const. Mrs. Polly Snyder a L. M., 21 50	
Richmond, by Wm. Ailing, 14 00	
Rushville, by Rev. Mr. Hogarth, \$39 17; by Rev. M. Gelston, \$23 74, 62 91	
Seneca Falls, 23 41	
Silver Creek, G. W. Few, to const. Mrs. G. W. Few a L. M., \$30; H. N. Farnham, to const. Miss Ann A. Farnham a L. M., \$30; others, \$45, 105 00	
Sodus, First Presb. Ch. Ladies' Soc., \$9; others \$15, in part to const. Mrs. Grant Gurnee a L. M., 24 00	
Southport, by Rev. George Hood, 15 00	
South Wales, by Rev. N. O. Robinson, 3 00	
Springwater, by Rev. Mr. Hunter, 7 00	
Stockton, by Jane Picket, 19 00	
Strykersville, by Rev. G. S. Northrop, 50 00	
Waverly, Mon. Con. Coll., 22 88	
West Dresden, by Rev. S. Porter, 9 00	
West Sand Lake, by Rev. James Lefler, 1 00	
Wolcott, 20 53	
	\$2,058 71

*Receipts of the Central Agency, Utica, N. Y., from Sept. 1 to Dec. 30, Rev. E. F. CLEVELAND, Secretary.*

Adams, Presb. Ch., 25 08	
Ballston, D. Corey and others, 10 00	
Bellville Presb. Ch., 12 80	
Burke, Rev. E. R. Demming, 2 50	
Carthage, Presb. Ch., 2 00	
Carlisle, Presb. Ch., 25 00	
Champion, Cong. Ch., 5 00	
Chaumont, Presb. Ch., 25 00	
Cherry Valley, Presb. Ch., 49 00	
Columbus, Cong. Ch., by Rev. W. B. Tompkins, 16 75	
Cooperstown, Presb. Ch., 40 01	
Copenhagen, Cong. Ch., 14 23	
Deerfield and Russia, by Rev. R. Pratt, 25 00	
Fayetteville, Miss S. Johnson, 1 00	
Holland Patent, Presb. Ch., 18 77	
Lenox, Cong. Ch., by H. K. W. Bruce, 8 25	
Massena, 1st and 2d Cong. Chs., 90 00	
Middle Granville, S. Hall, \$10; Presb. Ch., \$13, 28 00	
Morrisville, Cong. Ch., 11 00	
Nelson, Welsh Cong. Ch., Rev. J. Lloyd, 2 00	
N. Granville, to const. Mrs. M. E. Doolittle a L. M., 28 00	
N. Pitcher, Cong. Ch., Rev. P. Field, 20 00	
Otisco, Cong. Ch., by Rev. A. K. Strong, 39 00	
Phoenix, Cong. Ch., 28 00	
Remsen and Alder Creek, 14 75	
Redfield, A. Johnson, 15 00	
Schaghticoke, Presb. Ch., 85 00	
S. Granville, 10 80	
Waterville, Presb. Ch., 23 78	
Watertown, a Lady, by Rev. I. Brayton, 25 00	
Whitehall, Presb. Ch., 102 00	
	\$761 72

Box from Ladies' Benev. Sew. Soc., Guilford Centre, 30 25

*The Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of Nov., 1853. BENJAMIN PERKINS, Treasurer.*

Amherst, First Parish Ladies' Sew. Soc., 12 00	
Ashby, Cong. Ch. and Soc., 41 00	
Berlin, Mrs. Hannah Hartshorne, 3 00	
Beverly, Washington St. Soc., to const. Mrs. Jonathan Batchelder a L. M., 58 00	

Boylston, Charles E. Allen, 1 00	
Brookline, Harvard Ch. and Soc., 173 00	
Emsex, North Conference Coll., at Meetings at Ipswich, 25 81	
Fall River, Central Ch., Young Ladies' Sew. Circle, 150 00	
Falmouth, Rev. Mr. Hooker's Soc., 158 00	
Foxboro, Orthodox Cong. Ch. and Soc., 74 28	
Hopkinton, Rev. Mr. Webster's Soc., 17 27	
Ipswich, Rev. Caleb Kimball, 30 00	
Lawrence, Central Ch. and Soc., 30 00	
Mansfield, legacy of Miss Polly White, 25 00	
Mattapoisett, Cong. Soc., 41 00	
Medway, legacy of Joel Partridge, 100 00	
Middleboro, Central Cong. Ch. and Soc., 59 00	
Do. West, Rev. Mr. Chapman's Soc., 40 00	
Middlesex, North, C. Lawrence, Treas., Groton, to const. Miss Francis E. King a L. M., 42 00	
Harvard, 37 93	
Leominster, 39 26	
Lunenburg to const. Dea. M. Wetherbee a L. M., 33 14	
Westford, 23 00	174 22
Newburyport, legacy of Mrs. Elizabeth Haskell, 40 00	
Newton, Rev. Mr. Furber's Soc. Mon. Con. Coll., 39 26	
North Bridgewater, Rev. Mr. Huntington's Soc., 50 00	
Quincy, Mrs. Lucy Marsh, 5 00	
Salem, Rev. Dr. Emerson's Soc., 294 20	
Wenham, Cong. Ch. and Soc., 50 00	
Weymouth, First Ch. and Soc., 94 53	

\$1,774 94

*Receipts of the Philadelphia Home Missionary Society, from Sept. 1, to Dec. 1, 1852. Rev. ROBERT ADAIR, Secretary.*

NEW JERSEY—

Berkshire Valley, by Rev. S. Fisher, 10 30	
Boonton, bal. by Mr. Hill, 15 00	
Dover, by Rev. B. C. Magie, 36 00	
Parissippany, Coll. \$30 64; Fem. Sew. Soc., by Mrs. Ford, \$15, 45 64	
Succasunna, by Rev. S. Fisher, 20 30	

PENNSYLVANIA—

Cherry Tree and Titusville, by Mr. Robinson, 16 00	
Dauphin, by Rev. G. R. Moore, 12 50	
East Whiteland, by Rev. George Foote, 5 50	
Erie Board of Agency, by G. Selden, 25 00	
Fairview, by Rev. A. Worthington, 25 00	
Gibson and Arrarat, by Rev. G. N. Todd, 15 50	
Harrisburgh, Individuals, 7 60	
Minersville, by Rev. S. M. Sparks, 44 29	
Philadelphia, viz:	
First Presb. Ch., J. B. Lapeley, \$100; Ambrose White, \$50; others, \$30, 180 00	
Third Presb. Ch., W. M. Farr, 5 00	
Arch St. Ch., 30 00	
Clinton St. Ch., 3 00	
Green Hill, by Rev. W. W. Taylor, 18 00	
Western Ch., by Rev. Dr. Gilbert, 5 00	
First Independent Ch., by Mr. Walton, 30 00	
Sarah K. De Haven, 5 00	
Pittsburg, R. Edwards, \$50; others, \$254, 305 00	
Providence, by Rev. J. Barlow, 40 00	
Sparta and Centerville, by O. N. Chapin, 25 00	
Springmill, by David Duncan, 25 00	
Uniondale, by S. D. Ward, 32 27	
Wells, by Rev. J. L. Riggs, 7 50	
Wells and Columbia, by Rev. J. Jewell, 20 00	
York, 145 00	
Interest on bonds (part of a legacy), 57 00	

DELAWARE—

Coolspring, by Rev. C. H. Mustard, 30 00	
Drawyers, Coll. by Rev. Mr. Handy, \$14; Mito Soc., \$10, 34 00	
Milton and Mispillion, by Rev. G. W. Kennedy, 13 50	
Wilmington, D. Bush, 5 00	

\$1,270 20

# THE HOME MISSIONARY.

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Go, . . . . . PREACH the GOSPEL, . . . . . *Mark xvi. 15.*

How shall they preach except they be SENT? . . . *Rom. x. 15.*

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Vol. XXV.

MARCH, 1853.

No. 11.

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## Evangelical Preaching; its Nature and Power.

[At the opening of the Congregational Convention, held in Albany, N. Y., in October last, a sermon was preached by Rev. JOEL HAWES, D. D., from 1 Cor. ii. 2. The subject was, "*Christ and him crucified, the great theme of evangelical preaching; the world's hope and the basis of church prosperity.*" From this valuable discourse we extract the following exposition of the nature of evangelical preaching, and illustrations of its power,—commending them to the consideration of our missionary brethren, and to all whose privilege it is to proclaim the Gospel to dying men.]

To know, or—which is the true meaning of the phrase—to make known, Christ and him crucified, is to proclaim him in the glory of his person and excellence of his work, especially that part of his work that consists in his giving himself to die as a propitiatory sacrifice for the sins of the world. To do this, the Apostle tells us, was the deliberate and settled purpose of his ministry. We are not, however, to infer from his language in our text that he meant to confine his preaching to the single topic of Christ crucified. This would be putting a construction upon his words that would prove him false to his own determination, and make him a very unfaithful dispenser of divine truth. The main thing which the Apostle had in view in his determination was to exclude every other ground of hope but Christ crucified, and to present him in his personal glory and atoning sacrifice, as the only name under heaven, whereby men can be saved. He did not mean to say that he would preach on no other subject, but that he would exhibit no other ground of hope. Christ crucified, he felt assured, is "God's grand ordinance" for saving a sinful world, and he knew, for he had been taught it by inspiration, that nothing could be done in delivering men from the power and the punishment of sin, but by leading him forth in the true dignity of his person and perfection of his work—the

Lamb of God, that taketh away the sin of the world. This, therefore, he determined to make the great leading object of his ministry.

In addition to this, it is, no doubt, implied in his determination, that he meant to make the doctrine of Christ crucified a subject of frequent discussion, to dwell upon it much and earnestly in preaching the Gospel. He regarded this doctrine as holding such a prominent place in the system of revealed truth, and so fundamental in the plan of salvation, that he resolved never to lose sight of it, but to make it the basis of his ministry and the life of his services. He determined that on whatever subject he preached, or whatever duties he enjoined, the doctrine of Christ crucified should support all, illustrate all, enforce all, and pervade all by its heavenly light and quickening power. He would have all his instructions tend towards Christ, all his exhortations point to Christ, all the lines of his ministry and labors of his life meet and center in Christ, and thus manifest his glory and extend the triumphs of his cross in the salvation of dying men.

Preaching may be learned, may be eloquent, may be very interesting and stirring as an exhibition of talent and genius, and yet have no claim whatever to the character of evangelical preaching. It may discourse elegantly and forcibly on moral topics; it may discuss the nature and destiny of man as rational and immortal, the law and government of God, the guilt and punishment of sin, and the retributions of a future judgment, all subjects of importance, and not to be excluded from their proper place in the instructions of the pulpit; and yet there may be in all this so little reference to Christ and him crucified, so little of the peculiar spirit of the Gospel as a system of mediation and mercy for lost men, that it can with no propriety be regarded as preaching Christ, or as evangelical in its character. And here, there can be no doubt, lies a chief defect in the preaching of the present day. It does not give sufficient prominence to Christ, to his person, to his character, to his work in giving himself to die for the sins of the world. It is often versatile, ingenious, speculative, polished; but it dwells not enough on topics immediately connected with the atoning sacrifice and mediation of Christ. And the subjects which it does discuss are not viewed sufficiently in their relation to Christ, nor are they so presented as to turn the eyes and the hearts of men to him who is the source and center of all spiritual life and hope and salvation. In a word, there is a great deal of preaching which is anything else but preaching Christ and him crucified. But preaching which is essentially defective in this particular, whatever other qualities it may possess, cannot deserve the name of evangelical preaching. Nor can it in any manner accomplish the great end of preaching. It cannot convince of sin, nor bring the soul to Christ, nor build it up in joy, and faith, and hope. It is dry, weak, powerless, as to all spiritual results. It may amuse the curious, the gay, and the worldly; but it has no consolation for the sorrowful, no peace for the conscience, and no hope full of immortality for the miserable and the lost. It is not owned of God, as his wisdom and power unto salvation; and it is not owned of him to this end, because it does not bear testimony to the Son of his love, nor speak of his atoning blood as the only ground of hope for guilty man. And the preaching, I repeat, which is obviously defective in this particular, which does not make Christ the soul and the center of its ministrations, always has been, and always must be inefficient and fruitless, failing entirely in all the great ends of the ministry—bringing sinners to repentance, and maturing Christians for the purity and bliss of heaven. The testimony of Dr. Chalmers on this point has often been referred to. Twelve years he preached the reformations of morality, and honesty, and integrity among his people, leaving out Christ and him crucified as the basis of his ministrations; and he tells us, as the result, that he labored in vain, and spent his strength

for naught; none of those to whom he ministered being made more moral or more honest by his preaching. The same has always been the result, wherever the experiment has been made. On the other hand, the preaching that dwells much and affectionately on Christ, that makes him first and fundamental in its ministrations, enforcing its instructions by motives drawn from the love of Christ, and making all the lines of its influence meet and center in him,—such preaching is never left without decisive tokens of God's approbation. He attends it with the power of his Spirit; sinners are awakened and converted, and Christians are edified in faith and love.

The affecting experience of the Moravian missionaries in Greenland is well known. For many years did they labor to teach the benighted pagans the existence and attributes of God, and, generally, the doctrines of natural religion. Never was work more unsuccessful. The heart of the Greenlanders, cold as his own snows, was unmoved, and the missionaries appeared to labor in vain. At length it happened that one of them read in the hearing of a savage the account of the Savior's sufferings in the garden and on the cross. How is this? said the poor pagan; tell me it once more, for I would be saved; and laid his hand on his mouth and wept. This was the commencement of a marvelous work of grace among the benighted Greenlanders, which continued for a long time, and resulted in the conversion of many hundreds; and here was illustrated anew the principle of the Gospel adapted to all ages and people, that the story of a suffering, atoning Savior is the grand means of teaching sinners everywhere their guilt, and of drawing tears of repentance from eyes which but for that would never weep. Similar to this was the experience of Brainerd while laboring as a missionary among the Indians of our country. The most powerful impressions he ever witnessed on their dark minds, he tells us, were under a discourse he addressed to them on the love of Christ in giving himself to die for sinners. While dwelling on this theme with his own heart filled with the spirit of it, the assembly seemed pervaded by a mighty subduing influence; and great numbers of them bowed in penitence and faith under the doctrine of Christ crucified, and testified their love to his precious name by lives consecrated to his service.

And I will now add the experience of the celebrated Gossner, a converted Catholic priest, who is, or was a few years since, a Protestant clergyman in Berlin. It is said that he has probably been the means of the immediate conversion of more souls than any man living. Yet he seldom varies in his manner of preaching. The love of Christ is almost his constant theme; and his preaching is almost a constant pouring out of the warm effusions of the heart on the love of God, the preciousness of the Savior, the glory of his salvation, and the blessedness of heaven, where Christ reigns. Preaching of this kind may, in the estimation of a worldly mind, seem devoid of the elements of power. But facts demonstrate the contrary. It brings to needy, guilty man a message adapted to his deepest wants; a message of love, of pardon and life from his God; it tells him of the kindness and compassion of one who has died for his redemption, and risen again for his justification; it tells him of help provided for him in the agency of the Holy Spirit; it speaks to him in a voice of tenderness and love, warning him indeed of danger, but pointing to a way of escape; and while it proffers all needed aid to the poorest and most guilty of our race, it allures to heaven, and directs the steps in the path thither, by unfolding the joys of salvation, and holding out the crown of eternal glory. This is Gospel; this is glad tidings; and rely upon it, brethren, the nearer we keep the Gospel in these views of it to our hearts, and the more we dwell upon it as a doctrine of Christ crucified, a suffering, sympathizing, reigning Savior, the nearer will Christ be to our souls, the more of his presence shall we enjoy in our ministry, and the more pure



and abundant will be the fruit gathered to the glory of his name and the advancement of his cause.

Does not our subject suggest the means on which we are chiefly to rely in seeking to promote the prosperity and extension of our churches? In seeking to promote the true interests of the churches in our connection, we can have nothing to do with the spirit of sect which would separate us from other branches of the Church of Christ, and draw us off to work *within ourselves and for ourselves*, regardless of the general good. Such a spirit is bad in itself, and it makes a sorry appearance at the foot of the cross, or by the side of the spirit of our text. Christ, it should be remembered, was not crucified for Congregationalists alone, nor for Presbyterians alone, nor for Methodists, nor for Baptists, nor for Episcopalians alone; but for all of every name who own him as their Lord and trust in his atoning blood for salvation; and the doctrine we have been considering, fully recognizing this fact, forbids us to attempt to promote the interests of our particular denomination by any measures that shall infringe on the rights, or obstruct the prosperity, of other portions of the great family of Christ. Nor, if we plant ourselves on the doctrine of Christ crucified, and act in the true spirit and intent of it, can we possibly be disposed to adopt such measures, or pursue any such narrow sectarian policy. No, brethren! if we would see our churches prosper, built up in faith and holiness, and spread abroad through the land, blessed with revivals, and increased continually in the number and fruitfulness of their communicants, let our ministry be deeply imbued with the spirit of Christ crucified; let them abide near the crosses; there invigorating their faith and love, there studying their theology, there enlarging their charity, there strengthening their zeal, their self-denial, and devotedness; and thus made ready, thoroughly furnished unto every good work, let them go forth to proclaim to the people the unsearchable riches of Christ, seeking to breathe into the churches the same spirit, and to animate them with the faith and love of the same truths, that live and reign in their own bosoms: let our ministry and our churches go forth to their respective duties in the spirit and in the manner here indicated, and strength and salvation from the Lord are surely ours. If, in the spirit of our crucified Master, and in the faith and power of the great truths taught us by his cross, we go forth to our work, *out-preaching, out-praying, out-living* our brethren of other denominations, in Christian zeal and beneficence, we shall surely outstrip them in the career of prosperity; our churches will be multiplied and spread over our land as strong, bright watch-towers of the Gospel, existing not to make war upon other portions of the sacramental host of God's elect, but rejoicing in their onward march and rising prosperity, and ever ready, not to fight against them, but to unite with them in fighting against the common enemies of our Lord and of man's salvation.

## Record of Missionary Experience.

### IOWA.

#### Divine Preservation.

The providence of God has been signally manifested in our preservation during a violent thunder storm, which oc-

curred on the night of the 5th December; the electric fluid struck a large barn close to us which was full of hay and grain, killed my cow, and left traces of fire on the hay, but providentially it did not ignite. If it had caught fire, I can hardly conceive how any portion of the village could have been saved. The wind was

very strong, and in the proper direction to take it through the street. In this we recognize the watchful care of our Heavenly Father.

#### Sympathy and Prayers of Eastern Patrons.

It is a matter of great encouragement to my own heart, and doubtless is so to all the brethren laboring on this distant missionary field, to feel they have your sympathies, your prayers, and your support.

We acknowledge with gratitude the reception of a barrel of clothing. It came to hand by the last boat for the season, and due acknowledgment of the same has been made to the ladies by whom it was prepared. How much, dear brethren, are we indebted to your valuable Society for the support afforded our little churches, and also to christian friends at the East, and especially the ladies of the churches, for the provision thus furnished for the clothing of ourselves and families. Clothing, educating, and providing for a family of five children, subject of necessity as we are to numerous calls, living on the main road of travel, and provisions and taxes rapidly increasing, renders it difficult at times to know what course is best to pursue.

Without the assistance afforded by your Society, I can scarcely conceive the possibility of sustaining the institutions of the Gospel in our new states, except in some of the river towns. All this beautiful region of country, destined, as it doubtless is, to become thickly settled, and to exercise considerable influence with the other states of the Union, must in that case be given up to the "iams" of the day—to men who make it their boast that "on God's footstool they are the only men who know and preach the truth." In proof, they assert that "they never had any college learning." Long may our noble institutions be preserved to us, which shall send forth men whose piety and learning shall enable them to put to silence the accuser of the brethren!

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#### Where shall I Settle?

It is expected of ministers, on entering upon their work, that they be very conscientious in selecting a field of labor, and that they prayerfully inquire, not where they may best enjoy life, but where they may hope to be most useful. But are not laymen under equal obligations to select their places of residence with reference to

doing good! The missionary brethren at the West, whose hands are often enfeebled and work impeded by the want of lay co-operation, deeply feel and earnestly express the importance of more conscientiousness on this subject.

Some years since, a pious man, migrating to a western state, had his attention called to two sections about 50 miles apart. One of these had many attractions; it had a good society, and gave promise of soon becoming a place of business, so that early settlers might hope to reap great pecuniary advantages. This promise has since been abundantly fulfilled. The other place held out no special worldly inducements; but with an equal population, it had fewer male members in the church, and greatly needed strengthening in this respect. The emigrant, laying worldly advantages out of account, decided to settle in the latter place, solely, it is believed, from respect to the *greater probable usefulness*. As a consequence, he never attained to more than a bare competence, though to usefulness he did attain. As a church officer and sabbath school teacher, as well as an exemplary Christian, his life was a shining light, and his memory is precious. Who can doubt what his Master will say of his choice at the day of account!

I wish we could prevail on a larger number of those good men and women, those living epistles of our eastern churches, who come to the West, to ask themselves first,—Where can I do most good? Where is my talent most needed? Where can I be most useful in building up some weak branch of the church? rather than, Where can I enjoy the best society, privileges, &c.? I could point to several spots where such would do a great amount of good, where they might be instrumental in cheering the heart of the pastor; in encouraging the few composing the church; in building up the institutions of the Gospel; sustain the prayer meeting—in short, be, humanly speaking, the life of the church. Such the West needs; men of mind, men of character, whose hearts are deeply imbued with the grace of Christ; who would be willing to stand forward and face opposition, and in a christian spirit, by the exhibition of manly piety, stem the outbursts of sin. How would such strengthen the hands of the faithful missionary, already weakened and faint by reason of having to stand in

the breach comparatively alone! I am aware the subject has been often pressed upon the attention of the churches. In the West *we see* there is much remaining to be done. The work required is arduous. It includes much self-denial, and requires much grace; but look at the results, in the moulded mind, the deep laid foundations of good institutions, which are to form the habits and control the course of future generations. Such come to us at times; we bless God for them; they are emphatically the salt of the earth. Would that their numbers were increased!

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*From Rev. G. G. Rice, Kanessville,  
Pottawatomie Co.*

#### Frontier Trials.

This missionary writes from the extreme western boundary of Iowa. How would you like, christian reader, to be a laborer at such a frontier station, and be subject to such discouragements as the brother whose experience is here given! It is bad enough to be alone, far out beyond the reach of ministerial intercourse, and almost beyond the remembrance of the churches; but to see, in addition, the seed which he casts upon the waters continually borne away; to labor on, and yet behold those on whom his labors are expended departing with every successive spring, never to return, and before results can have time to mature—must require strong faith in the indestructable vitality of the truth preached, as well as a sacrifice of considerations of personal gratification. For ourselves, we cannot contemplate the condition of brethren thus situated without emotions of sympathy and heartfelt wishes that they may receive, in special measures, the fulfillment of the promise, "Lo! I am with you always!"

In my last report I mentioned that the cholera had broken out here, and that a number of persons had died. Since then its ravages have been fearful. Out of a population of 1,500 (embracing the town and immediate vicinity), about 100 died in the space of two months. Some, affrighted, left the town for a time. Yet this dispensation of Divine Providence

seemed, for the most part, to be unheeded; men seemed determined that death should make no impression on their minds, and the nearer the messenger came to them the more they would drink and carouse. When one died his remains were hurried to the grave, with barely enough attendants to bury him, and he was forgotten. Sometimes the whole funeral company would be intoxicated. Fathers sometimes followed their children to the grave so intoxicated that they could scarcely walk without support. Mothers, too, not unfrequently resorted to the intoxicating bowl to drown their grief. The almost universal desire seemed to be, not to think of death, but, if it must come, to meet it with a blind, fool-hardy sort of bravery: many did thus meet it—one night in the dram-shop, the next in the grave.

Burials here are usually very private, attended only by enough to inter the corpse; they seldom have any religious ceremony. The people are ready to go to the house of feasting, but shun the house of mourning.

Every form of vice here grows rank. Mormonism still holds a strong influence. Last year the society of the place was pretty much made up of Mormon knaves and dupes. Now we have a large class of wild adventurers, who have thrown off social and moral restraint. Here are those who have crossed and recrossed the Rocky Mountains, and are ready for any adventure, but neither fear God nor regard man. Now, hundreds are coming here to winter, intending to go to Oregon or California next spring. The public mind is kept in a constant fever of excitement in respect to emigration—as soon as one season of emigration is past, the people begin to prepare for the emigration trade of the following season. The transient character of a large portion of this population is a great hindrance to the cause of religion, education and morals. The moral effect of being a long time unsettled is very pernicious upon the individuals themselves. Of all the professing Christians in the place, of all denominations, I hardly know one who does not intend to leave next spring, and of course they take but little interest in any thing here. Often they excuse themselves from assisting in the Sabbath school or prayer meeting on the ground that they do not intend to stay. Their minds are so occupied in their unsettled state, that they lose their interest in religion, and those who are not religious fall into the worst of vices. They become in a short time impatient of social or mo-

ral restraint. Those who have been unsettled for a year or two, whether they have been in California or speculating on these western frontiers, can never endure to live again in an established sober community.

#### Better things hoped for.

The country around is settling, to a good extent, with permanent settlers; some of them are religious. At the out-stations where I preach, we usually have very good congregations, and as attentive listeners as I have ever found anywhere. This is an important point for this region of country; it is the center of business, and doubtless will continue to be so. The course of duty seems to be plain; we are to maintain the institutions of religion, and I trust the Lord will bless us in it. Bad as things are here now, there has been a considerable advance within a year. Now, there is a religious influence that exerts a considerable restraining power; then, there was no religious influence that was felt. We now have a comfortable house of worship, which gives us a very great advantage and increased influence. We had hoped that enough Presbyterians and Congregationalists would come in to enable us to form a church, but in this we have been disappointed.

*From Rev. A. B. Robbins, Muscatine.*

#### Another Self-Sustaining Church.

With this report of another quarter's missionary labor, will close, for the present at least, my connection with the American Home Missionary Society. The Congregational church, of this place, have ventured to assume my support. They are building their second house of worship, and will be in debt for it. But, having raised between three and four thousand dollars towards their new house, and meeting now in a noble basement-room of the same, they feel unwilling longer to ask aid from the American Home Missionary Society, in supporting the preaching of the Gospel. They would send the inclosed donation (\$15,) as a token of their future interest in your Society. My installation as pastor, which has been, from various reasons, thus far, postponed, is expected to take place sometime during this winter.

In closing thus, my nine years' labor

in this place as a missionary of the American Home Missionary Society, I feel somewhat like a young man just ceasing his dependence upon his father, and starting out for himself. Many a bright day have those quarterly drafts brought into a pressed and depressed household; and the kind words often found with them, have been also precious. \* \* \* It shall be our object never to forget how much we owe to the Society, and we shall endeavor regularly to do as well as remember.

Our present place of worship is convenient of access. We have a Sabbath school of about one hundred, and a well filled room at our preaching services. We hope to finish our upper room next year. The exterior of the house is all completed. Our prayer-meetings are well sustained, and we daily hope for the special tokens of God's presence.

*From an interior County.*

#### Steadily Onward.

Although I cannot report any striking incidents of outward advancement, yet there has been a gradual increase in all the fixtures of a regular religious community—such as the organization of County Bible societies and Sabbath schools; the circulation of the publications of the Tract Society; the introduction of the American Messenger and Child's Paper, &c., &c. All these, together with the visits of your Missionary, are making the people feel that the Gospel has followed them into this remote outer region, to the joy of some, but to the sad disappointment of others.

The tide of immigration the present season is greater than it has been for several years past. As I look, day after day, on this vast crowd passing through, I ask, Who is to follow these immortal beings with the glad tidings of salvation from which they have now so far removed?

*"Trust in the Lord and do good, and verily thou shalt be fed."*

It is refreshing to see practical examples of that living christianity which walks by faith and not by sight. Away in Iowa a missionary station, in a very new and sparsely settled region, where the people

are yet poor, and the institutions of the Gospel in their earliest and feeblest infancy. How shall such a people obtain a house of worship? Where are the men to take the lead in such an enterprise, to make liberal subscriptions themselves and stimulate others to do the same? In such circumstances, every man has enough to do, as he thinks, and more than enough, to take care of his own family. Unbelief declares the work cannot be done, and it is folly to attempt it. But such is not the conclusion of faith and self-denying zeal. "What ought to be done, can be done;" "Where there is a will, there is a way;" "The word of the Lord is more to be desired than gold, yea, than much fine gold; we cannot afford to live without this, whatever else we lack." Such was the practical decision of two good deacons in that settlement, and accordingly—

These two brethren cast all their cares on the Lord. They had exhausted all their means in paying for their lands, and though their own houses were miserable log huts, and though all their wants could be supplied only by their labor, yet they gave up all to the accomplishment of this object. They turned their little sons into the fields, to do the best they could, whilst these deacons themselves spent the summer in building the Lord's house. Must they not have had strong faith? They did not know they should ever receive a dollar for their labor—and so far, they have not. But it is true that their crops have been unusually abundant, and so is fulfilled the promise, that those who trust in the Lord and do good, shall be fed.

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## MISSOURI.

Shall our Land have a Sabbath?

The Germans have just opened a new "*dance house*," a few rods only from the place where our meetings are held; and on last Sabbath they commenced their orgies. About three o'clock a fine band of music began to send its notes through all the neighborhood, and the omnibuses discharged cargoes of people there until quite a crowd was gathered. They continued their music, with dancing, drink-

ing, whooping, yelling, and all other such demonstrations, for many hours. The Germans seem to fear nothing but law; to respect nothing which does not make its appeal to brute force; and as they are becoming so numerous here, their conduct is more and more boisterous and abominable.

A land without a Sabbath! can there be any thing worse? It was with strange sensations I heard that music last Sabbath. My thoughts were continually recurring to the descriptions of that Indian idolatrous worship which is accompanied with rude music and obscene dancing; and I thought I could understand better what the feelings of the foreign missionary must be as he hears their continuous din. Infidelity soon transforms itself into heathenism; and pagan heathenism must be more tolerable than civilized and scientific heathenism—less hopeless, even though more rude.

Rationalism and Popery, the extremes of servile superstition and atheistic recklessness, blend in dreadful harmony in German infidelity.

Such are the communities forming and gaining numbers and strength with every year. How obvious the fact, that what can be done to save the West, must be done quickly. We have no choice granted us; we must pre-occupy those vast fields with the good seed, or ranker tares will take root there for ages to come.

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## Appeal for Additional Laborers in Northern Missouri.

I have often thought of asking the Society to send an additional laborer to this part of the State, but have not done it because I supposed it would be useless. But there is great need of more help here. I am still the only Presbyterian preacher in this county. I preach nearly all the time in this town, but could gather good audiences every Sabbath at other points in the county. I am called on to attend funerals for New School and Old, and all those Presbyterially inclined; and this adds very much to my labors, especially in the summer and autumn.

There are several places in this county where a minister of ardent piety would be gladly received; and I have no doubt that such a one would secure one half his support from the people; and he would

be able to form two small churches in a short time.

As soon as I close this letter, I shall start to preach two or three days to a church which has been destitute for a year. A good minister could spend all his time profitably with that church, scattered as it is over about one third of the county. Then, west of me, Brother G. is the only supply for two counties, and devotes a portion of his time to teaching besides.

What shall be done? The Old School Presbytery is worse off than we are for ministers. Other evangelical denominations do comparatively little to stem the tide of error and irreligion. Unless the Lord send help, this beautiful and fertile portion of country must be given up to the Campbellites, who are making great efforts to get possession of it.

*From Rev. I. B. Ricketts, Wright Co.*

#### Religious Interest.

There has been considerable interest manifested on the subject of religion, and quite a number have professed to find the Savior precious to their souls. A very large proportion of these believe that they obtained the pardon of their sins at the meetings of our Methodist brethren. I was in attendance at this Camp Meeting part of the time, which was held in the neighborhood of our little church.

We had a sacramental meeting, which embraced the third Sabbath of October. It was a very pleasant meeting indeed; I hope that the Christians in attendance were greatly benefited. It was truly a time of refreshing from the presence of the Lord. Sinners too were interested.

One man, the head of a family, was brought, as I trust, to realize the sweets of pardon, while others were brought to feel their need of a Savior. Some of them seemed to be as pungently convicted as any that I ever saw.

My great fear is that some, in such times of excitement, may grasp at the shadow and miss the real substance. Consequently, I feel it to be my duty to call upon all to examine, and re-examine carefully, the foundation of their hope. In this western country there seems to be too much disposition to act from the impulse of the moment—acting too much from feeling, and not enough from principle.

#### WISCONSIN.

##### Panic among the Settlers on the Indian Lands.

The circumstances in which the people in this region have been placed, were not a little trying. For two or three years they have been flattered with the hope of having the land given to the actual settlers, by the passage of the "Homestead bill," or that they would have some three years in which to pay for it; and whilst they were resting quietly upon such a prospect, and making no efforts to raise money, behold the proclamation of the President comes, like a peal of thunder, that in two months and a half from the time it was received, the land would be brought into market. No intelligence to the great mass of the settlers could be more startling or unwelcome; for not one in ten could be prepared to pay for their land previously to the sale. Besides, money in this part of the State is unusually scarce, and hard to be obtained at any reasonable rate. What they should do many knew not, for some had valuable claims which they were unable to retain, and others had been making improvements upon them for two or three years, but have not the money to pay, and if sold it will leave them in embarrassed and distressed circumstances, where they have families, as a great many have who are thus situated. In some places it caused a great deal of excitement and dissatisfaction, as it was the general impression the whole was a maneuver of certain land officers and speculators, to enrich themselves at the expense of the poor. What the result will be to the poor settlers I know not, otherwise than it must be disastrous. Still, the making sure of titles on the sale of these lands, was desirable, in order to prevent continual and unhappy litigation about disputed claims, as has been the case hitherto, and for the encouragement of others to go on and make improvements, which they would not do so long as they had no legal title. A more settled state of things and greater progress, will be the certain consequence, however injurious it may be to many for the present.

##### Want of Houses of Worship.

But little progress has been made for the last year and a half upon the Indian lands, towards erecting school and meeting houses. Indeed, I do not now know of one of the latter kind—one that has

been built expressly for a meeting house—between the Wolf, Fox, and Wisconsin rivers, a distance in some places of more than fifty miles; and after leaving Green Bay and Milwaukee, not a church-going bell is heard in all of the country, west and north, within the bounds of the United States, although thousands of inhabitants are scattered over it, and, in multitudes of the villages and settlements, people assemble in their various places for public worship from Sabbath to Sabbath. But the great desideratum now upon the Indian lands, is houses for public worship. How great the inconvenience is not to have any suitable place in which to meet during the cold and stormy weather, none who are not upon the ground can fully appreciate.

#### A Professor Converted.

If any of our friends think we publish too much on the subject of the defection of professors when they go to the West, we hope they will remember that we publish only statements of facts, and, that the bearing of such facts is of immense importance. If our churches are to be the depositories of evangelical religion and not of formalism and self-delusion, too great care in the admission of members cannot be observed.

One young lady united with us at our last communion, who has been an active disciple since her conversion last winter. She astonished us, at her examination, by saying that she professed religion *seven years ago* at the East, a few weeks before coming to live here. She had been religiously brought up, and being naturally of a grave disposition, her friends injudiciously urged her to apply for admission to the church. She says she had no apprehension that any thing more was needed than an outward compliance with religious forms, and that she was received *without examination!* so that her pernicious error was not discovered.

By my advice, she applied to this church for admission on profession of her faith; at the same time stating the facts above mentioned. She did not feel that she had ever professed her faith in Christ, or consecrated herself in public to him, intelligently; and she desired to do so. Does not this case disclose the reason why so many persons apostatize when they come to be tested by the temptations of western life?

#### Prompt Payment of Missionaries.

Limited as missionary appropriations are, it is the special aim of the Society to make its payments as promptly as possible. By this course their value to the missionary is greatly enhanced.

It is proper that I should render thanks to the Society for the promptness with which the quarterly drafts are sent. I presume that if the churches east and west paid their pastors as punctually as your missionaries are paid, there would be less complaint of the smallness of salaries. For five years I have labored in the West, and the prompt payment of the amount received from you, has alone enabled me to live here. Whether I continue to labor under your commission, or serve a church that is self-supporting, I shall always cherish the highest respect for the officers of the Society personally, and the warmest gratitude to those liberal eastern churches whose beneficence flows through this American Institution.

From Rev. S. H. Ashmun, Waupun,  
Fond du Lac Co.

#### A great Point gained—No Debt contracted.

Our new house was dedicated on the 19th of October. The services were deeply impressive; a large attendance and a general interest were manifested on the occasion. It was the first in this region, and the second in the whole country. We are now permitted to acknowledge, with gratitude to God, that we are enjoying the benefits of a comfortable house, entirely finished inside, and rendered *not a little* attractive by two good stoves and fixtures, solar lamps, and all necessities for evening services. We have painted the outside; but the cupola, dome, ball and rod are unfinished. This we were not able to do now without incurring a society debt—an embarrassment which we do not feel able to assume. We are now free from debt. And I have urged the church not to deviate from the rule of "paying as we go." We realize a decided benefit from this plan. Our seats were all secured immediately upon opening the house.

I have felt this to be a very important object at this early period. And every dollar raised on the ground for this purpose secures an interest in the cause. I

find that those who have paid even one dollar towards this new edifice, feel interest enough to come in and see how it has been used. Our subscriptions vary from fifty cents to fifty dollars. We have no installments to meet at stated periods. But all that we ask for is to be seen in some improvement. I would recommend all efforts of the kind to be made on this plan. A debt rests heavily on a newly organized society among these feeble churches, as we now most keenly feel.

From Rev. Edward Brown, Wautoma,  
Waushara Co.

#### Beginnings of Society in a New region.

Incipieny is the main feature of every thing throughout this region. Organizing counties, towns, and school districts; laying out roads and villages; surveying lands and water privileges; settling disputed claims and proving preëmptions; opening roads; building bridges, "shanties," houses, school houses and mills; breaking and fencing new lands; in short, *beginning* is the order of the day in every department of business.

The same peculiarity must necessarily characterize all religious operations. The Missionary must first explore the country, enter the houses and make himself known, and inquire for the professors of religion in the neighborhood. He must ask for the privilege of preaching in the house of some settler, and then invite the people to come and hear him; and introduce himself among them, and by direct personal inquiries, find who among them have been professors of religion before coming there. He must begin personal labors with such—for, with few exceptions, he finds them grievously backslidden—and endeavor to rouse them to active efforts for the establishment of meetings and Sabbath schools, and get them enlisted in behalf of the Sabbath, temperance, religious meetings, &c.

One of the greatest evils of this region is the disregard of the Sabbath, growing out of the want of religious meetings.

#### An Inviting Field.

In the following description will be seen an example of a class of cases which

are frequently met with. The preoccupation of such vacant fields, before the enemy shall have sowed them with tares, is a most important part of missionary labor. For this and several similar openings the Society is anxious to procure energetic and self-denying missionaries.

The more I see of this country, the more I am convinced that it affords a most inviting field for missionary labor. It is not overrun by every species of error. *No religion* is the peculiarity of this region rather than *false religion*. We might, by prompt action, have the ground first. Wherever there is a settlement of importance begun, the Missionary should be among the first, and then there is every reasonable prospect of raising up a church and establishing the institutions of religion. The people generally hail the Missionary joyfully, and open their houses cheerfully to hear his message. The most of the settlers are from New England or New York, and know the benefits of religious institutions. Their denominational predilections are not usually very strong. The people have a desire for *something* religious.

The principal errorists I have found, are Universalists, and those who teach the doctrine of the annihilation of the wicked and the sleep of the soul till the resurrection. They circulate their pamphlets with great zeal through the country.

#### ILLINOIS.

##### Spiritual Knockings Forestalled.

A few weeks ago, on stepping into a store in our village, I beheld in large capitals on the door, "Spiritual Knockings no Humbug." Hitherto there has been none of this thing among us, and I greatly dreaded its approach. But now two wicked, *profligate* young men were to exhibit, proposing to "hold communication with the dead," and asserting that "any one might have correct answers from their departed friends."

I immediately announced that I would lecture on the subject. The community generally "turned out" to hear. I endeavored to show—1st, what should be the nature of the evidence on which we ought to believe events to be supernatural.



ral; 2d, the character of that evidence which has probably convinced hundreds that Spiritual Rappings are no humbug; 3d, the danger of being carried away by such superstitutions.

The result of the meeting, I believe, was happy. To an individual, they resolved to stay away from the exhibition. Not an individual went near them, and they left the place chagrined. These men seemed to have no benevolent object whatever. Their attempt to exhibit for money made their object manifest. I have lectured in three different neighborhoods on this subject, for I have felt myself called upon to raise a note of warning against this delusion. As yet the enemy has made no progress in this thing among us.

#### A Temperance Measure.

The cause of Temperance here is well sustained. We now every month appoint *editors*, for the ensuing month, to edit a paper which is read at the monthly temperance meeting. Communications in both prose and poetry are handed in, and a paper of great interest is the result.

Nothing can occur in our midst bearing upon the cause, but some anonymous pen lays hold on it, and irony, witticisms, lampoons—as well as arguments—are freely employed. For very shame's sake, those who would drink or pander to the drinker's appetite, are held back. A plainness, and even severity, is here allowed and sustained, against all appendages and accessories of drinking, which shows a very strong public sentiment in favor of the cause. We have also strong bodies of "The Watchmen," and "Sons of Temperance." The children are all pretty thoroughly indoctrinated in temperance principles.

#### Hancock County.

This section suffered severely from the vicinity of Mormonism, not only in its religious interests, but also in all that relates to secular prosperity. For a long time it seemed impossible to do good there. The friends of order and of the Gospel will rejoice to hear of better days begun.

This county, so long neglected, and almost abandoned by evangelical Christians,

is now well supplied with ministers; and it is hoped that the fruit will soon appear. Revivals have been enjoyed in most of these churches within the last two years. But we still feel the powerful counteraction of the fruits of Mormonism, in the demoralization suffered in all parts of the county. This is a hard, a *desperate* field, but will never be better if neglected.

#### Facts Indicative of Progress.

Since last September we have received six more accessions to the church, viz:—three by letter and three on examination. One of our number has been dismissed, and has gone back to New England. The church appears to be marching on steadily. My effort is to introduce order and system into our church affairs, and accordingly I have been preaching of late upon church discipline, household instruction, and systematic benevolence. We have just procured a competent supply of catechisms, and shall soon practice the old-fashioned system of catechetical instruction.

The ladies of our church are about to hold a fair, the proceeds to be applied towards a portion of our church expenses. I am exceedingly anxious to see this church a self-supporting church, and at the present rate of increase I think the time not far distant when we shall be able to relieve your Society of all draft upon its funds. A series of temperance meetings has lately been held among us, and a petition to the State Legislature, for a law similar to the "Maine Liquor Law," put in circulation, which has received a generous subscription. I have a young man with me in a course of preparation for the ministry.

#### Blessings in connection with Christian Nurture.

In a review of my labors during the last three months, I am induced to notice, first, the hopeful conversion of a young man of talents, who has been trained from infancy by one of those model New England families, whose well established principles outlived a journey across the mountains and a number of years' residence in this State. Such a case is but too rare, and therefore is worthy to be

noted. As a consequence of the early training of these parents, and the deep-rooted state of their principles, all their family have been taught in the good old system of New England virtue and religious principle. One after another of their five children became hopefully pious, till, at length, we humbly trust all are in the fold of Christ. Were I to attempt to describe the manifest joy of these parents, when recounting the faithfulness of a covenant-keeping God to believing parents, I should utterly fail. Parents who have drank at the same fountain, know what should be said to express that deep gush of feeling, that tender out-flowing and inpouring of inexpressible delight, joy, gratitude, love, and all the varied shades of happiness; but full well do they know that no tongue can tell, no pen describe, the half of what they feel.

For four years I labored with this youth, to persuade him to come to Christ. Some of his sisters had submitted, apparently with scarce a struggle, but he held out. At length the Lord brought him to the decision when alone and no one urging him to the duty.

"We cannot give you up."

There is a point southwest of this, where I have had stated appointments during the summer. There had been no regular preaching there before. The attendance has been good, and the attention better than I usually meet with. The last time I was over, I suggested that, "perhaps I had as well not come any more, as the weather was getting unfavorable and the going bad, and my health being poor, also. I shall never forget the woe-begone look of those persons to whom I spoke, with which they gazed upon me before they uttered a single word. At length they spoke thus: "We cannot give you up. We used to think we were forsaken of God and man, but of late we have been somewhat encouraged to hope for better things in our village; but now if you leave us, what will become of us?" I agreed to continue. I am greatly encouraged to hope for better things in that village.

#### One of the Burdens.

One great burden of my heart is to know how we shall secure a more commodious house of worship. I cannot see how our people can raise means to erect one, and I know many would be brought

within the sound of the Gospel, if we had a larger house, who now never come. I know it is said "when a house of worship is needed in a community, the people will erect one;" but such is not always the case. I sometimes think I will tell you what our little church have done and are still doing, to establish and sustain gospel and educational institutions, with their limited means; but then I know our's is only one of a hundred cases equally interesting, and so I forbear. Were it not repeating a tale often told, I would state how near the heart of many of our people your Society lies. Since so much has been said in respect to the management of the affairs of the A. H. M. S., I have had an opportunity of learning how many of our best people feel; and I am rejoiced to know that they love your Society most ardently, and concur most fully with the course heretofore pursued with respect to the two branches of the church in the western field. We feel that were we to lose the A. H. M. S., we should truly lose our *Alma-Mater*. May the Great Head of the Church bless your efforts abundantly, until the West shall bud and blossom as the rose!

## INDIANA.

From Rev. Walter Mitchell, Boonville, Warrick Co.

#### Revivals and their Results.

I have now labored for three years as a minister to these churches; and though in the retrospect I can see many reasons to mourn because of my own unfaithfulness, yet I rejoice in the belief that my labors have not been wholly in vain. Our churches have assumed a more distinctive position among the various tribes of Israel, and those who abide near our tabernacles, have been constrained to admit our existence to be a *fact*, and have ceased to look upon our future as problematical. This can the more easily be seen to be a real gain if it be remembered that a short time previous to my coming the state of piety was at so low an ebb that some of our own members thought it a matter for serious deliberation, whether it was not best to dissolve our society and unite with some other evangelical denomination. In this depressed state of affairs, under the labors of the Rev. Mr. S., aided by the Rev.

Mr. L., the church enjoyed a revival which added some twenty to its membership; several of whom will probably become ministers of the Gospel. We have enjoyed two revivals since, in each of which a few have, as we trust, been born again. The latter of these was during the last quarter, in connection with our meeting of Presbytery, which was held in this place. We had meetings every day for twelve days; a part of the time in the court-house, as our own house of worship proved too strait for the multitudes who came to hear the Gospel. As a part of the fruits, six have expressed a hope of having passed from death unto life; and as many others are more or less awakened, and we trust some of them are seriously inquiring the way to Zion.

We have, too, established here a more distinctive congregation. There are numbers now who are out of the ark of safety who yet are almost uniformly present at our meetings of public worship.

It is for these ends I have been laboring, and it was for their accomplishment that I have confined my ministrations chiefly to the two churches under my care, preaching at each every Sabbath, and when able, returning to Boonville from Ohio Township church, and preaching again at night.

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*From Rev. W. H. Rogers, Noblesville,  
Hamilton Co.*

#### **Gathering of Souls.**

During the third quarter of the past year, we were blessed with a religious interest, connected with a protracted meeting held in the Noblesville church in May last. During the past quarter, at a communion season, we received seven into the church; which very much encouraged the brethren in their labors.

#### **How Backsliders are Multiplied.**

There are two modes of operating by other churches in this country to extend their strength and influence. One is, to show men that immersion is essential to regeneration, and if that be done in sincerity the result is certain. Neither faith nor repentance, nor both, will save the soul, without immersion of the body. Any one conversant with human nature, could determine what would be the character of such professors, and how long they would be likely to hold out.

The other mode is, to alarm the sinner by showing him his danger of hell; then to tell him to "join the church," as the best means "to get religion;" that "to get religion" is to be happy. It is not difficult to divine the effect of such proceedings also. Many of our eastern brethren would be astonished, were they here, to observe how large a portion of the people have once been members of some church, which practices on one of the plans referred to above. I have read that one fifth of the population of India are "outcasts;" i. e., those who have "lost caste" by the violation of some of the laws of the different castes. I think the number of religious "outcasts" here would be little short of that proportion. A great many become hardened under the means that once affected them.

When I preach (in a community heretofore influenced by such sentiments), that regeneration is an entire change of man's moral character; that this change is produced only by the *Holy Spirit*, accompanying the *truth*, &c.; that the true evidences of christian character is the life—obedience to God—you are aware that time will be necessary to revolutionize the religious sentiments of such a people; to displace the error and implant the truth, and realize the blessed fruit to any great extent.

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*From Rev. John Stuart, Connersville,  
Fayette Co.*

#### **Improving Steadily.**

My congregations have been steadily increasing in numbers and interest. At our last communion two were added by letter. A lot has been purchased, and part of the necessary amount to put up a church building has been secured by subscription. Our Sabbath school continues to average about one hundred in attendance, and the prayer meeting is well attended. Indeed, all the outward signs of prosperity are seen in connection with this little church, which has only been in existence about a year.

A great advance, in a religious point of view, has taken place in this town during the past year, which I think must be mainly attributed under the blessing of God to the organization of this church and the revival in connection with it during the last spring. Perhaps a third more people attend divine worship on the Sabbath than one year ago.

In looking over my past year's labor, I am glad to say, that the Lord hath prospered me more than in any of the three preceding years, during which I have been in the ministry and under the direction of your Society. The whole number added during the year has been eighteen; three of these by letter, the rest on profession.

*From a hard field long cultivated.*

#### Brightening Prospects.

Within a few weeks there have been pleasant, and I trust profitable, meetings in both of my churches. Three united with one of them last Sabbath, by letter. And the same number were intending to unite with the other church, but sickness prevented.

I find some more than usual encouragement in both of these fields of labor at present. An effort made by our people here to paint our meeting house, showed that a goodly number of our citizens were willing to assist. So in a late call made by our Foreign Missionary agent, many more manifested a willingness to aid that glorious enterprise than formerly.

Some four hundred persons have signed the temperance pledge in this village and neighborhood, during the spring and summer. The war waged against intoxicating liquors, is vigorously prosecuted. We mean that no quarters shall be given to that enemy of man and of all his best interests.

#### The Harvest must be Waited for.

Some fields are in such a state of culture, that the husbandman may thrust in

his sickle as soon as he arrives; in others, —and it is generally thus in our new States —the seed must for a time lie buried in the soil, awaiting the dews of the Holy Spirit.

The summer months have brought sickness. I have attended a number of funerals, and spoken at such times to those who seldom, or never, hear the words of eternal life. These afflictive dispensations furnish opportunities for doing great good. The repeated visits during sickness as a neighbor and christian friend; the prayers and words of consolation or of warning at the funeral; and then the visit after the funeral—by these and other ways, I feel that I am, perhaps, doing something; I am gaining a place in the affections of this community. But it is only after many days that the seed may be expected to bear its full harvest. The children and youth in the formation of whose characters, I am exerting an influence, will grow up with different principles from those who are now prominent on the stage of action. But an entire generation must pass away before we see any very different state of things in this community. At times I wonder why I am here; so utterly inadequate is the means to the end, when looked at in a worldly view—one man to change the views, remove the prejudices, enlighten the minds, reform the manners, of this great people! But not thus; this is not exactly the right view. The sufficiency, the power to “new create the man” is of God. With a cheerful confidence in him, then, and a firm assurance that this is the field into which he has said, “Go, work thy day,” I labor on, doing with whatever wisdom and might he shall bestow, the work before me.

### Miscellaneous.

#### Facts from the Census.

The following information gleaned from the census report, will be found interesting to the reader:

#### Population and Immigration.

The census returns indicate that, of our twenty-four millions of people, only two

millions and a quarter, or less than ten per cent., were born in Europe; or, in round numbers, one million in Ireland, half a million in Germany; a quarter of a million in England; one hundred thousand in Scotland and Wales; half as many in France; one hundred and fifty thousand in Canada; and one hundred thousand in all other countries. The population of the United States has increased 337 per cent. during the last fifty

years. In that same period the population of France has increased but about thirty per cent. The population of the United States is now increasing at the rate of about three per cent. per annum, while that of Europe is increasing at about the rate of one per cent. per annum.

The real and personal estate in the United States and territories is returned as of the actual value of \$7,133,369,725. Probably \$10,000,000,000 is nearer the truth for the year 1852; and estimating the present population at twenty five millions, it will give \$400 of property to each human being, or \$2,000 to each average family of five persons.

#### Churches.

The number of edifices for divine worship in the United States is thirty six thousand, of which the Methodists own one third, or 12,467; the Baptists nearly one fourth, or 8,971; the Presbyterians the next number, or 4,584; and, counting the Dutch Reformed, Congregational, Lutheran, and German Reformed with the Presbyterians, the total is 8,112. The Methodist churches will accommodate 4,209,333 worshippers; the Baptist 3,130,878; the Presbyterian and other churches 3,705,211. The Catholics have but 1,112 churches, accommodating 620,950 worshippers. The Episcopalians have 1,422 churches, accommodating 625,213 worshippers. The average number that each church edifice in the Union will accommodate is 384; the total value of church property, \$86,416,639; and if all the churches should be filled at one time, they would hold 13,849,896 persons.

#### A Strong Church.

The following just views are from the works of the late President Olin:

A church may be what the world calls a strong church in point of numbers and influence. A church may be made up of men of wealth, men of intellect, men of power, high-born men and men of rank and fashion, and being so composed, may be, in a worldly sense, a very strong church. There are many things that such a church can do. It can launch ships and endow seminaries. It can diffuse intelligence, can uphold the cause of benevolence, can maintain an imposing

array of forms and religious activities. It can build splendid temples, can rear a magnificent pile, and adorn its front with sculptures, and lay stone upon stone, and heap ornament upon ornament, till the costliness of the altar shall keep any poor man from entering the portal. But, my brethren, I will tell you one thing it cannot do, it cannot *shine*. It may glitter and blaze, like an iceberg in the sun, but without inward holiness it cannot shine. Of all that is formal and material in Christianity, it may make a splendid manifestation, but it cannot shine. It may turn almost everything into gold at its touch; but it cannot touch the heart. It may lift up its marble front, and pile tower upon tower, and mountain upon mountain; but it cannot touch the mountains and they shall smoke; it cannot do Christ's work in man's conversion. It is dark in itself, and cannot diffuse light. It is cold at heart, and has no overflowing and subduing influences to pour out upon the lost. And with all its strength, that church is weak, and for Christ's peculiar work worthless. And with all its glitter of gorgeous array, it is a dark church—it cannot shine.

On the contrary, show me a church, poor, illiterate, obscure, unknown, but composed of praying people; they shall be men of neither power nor wealth nor influence; they shall be families that do not know one week where they are to get their bread for the next; but with them is the hiding of God's power, and their influence is felt for eternity, and their light shines and is watched; and wherever they go there is a fountain of light, and Christ in them is glorified, and his kingdom advanced. They are his chosen vessels of salvation, and his luminaries to reflect his light.

#### Influence of Romanism.

Rev. Mr. THOMPSON, one of the editors of the New York *Independent*, writing from Ireland, makes the following remarks respecting the exemplifications of Popery with which that unhappy country abounds.

Here, in the midst of this charming scenery, are troops of beggars, children in rags, and men and women in tattered and filthy garments, obstructing your path when you walk for pleasure, and distract-

ing your thoughts when you pause for contemplation. On the Sabbath they were gathered as a dense mass of vitalized rags within and about the little Roman Catholic church, where a fat, red-faced priest moves among them as a demi-god. Oh, Rome, whose boast it is to have done so much for art! what hast thou done here for nature,—distressed, degraded humanity, that here surrenders itself to thy guidance, and gives itself implicitly to thee for time and for eternity? Where are thy fruits in this land so favored of heaven? The garden flourishes here by the sea-side; pears, apples, grapes, here attain a luscious maturity; the rose and the fuschia bloom in the open air; the hydrangea grows without culture, and under our window has attained a girth of nearly fifty feet, and expands its blossoms by the thousand; wild fruits and berries abound by the road-side and in the woods; the arable soil would yield all manner of vegetable and cereal growths; these rocks offer materials for building, and the bowels of some of these mountains are rich in ore; there are fish in these streams, in this bay, in yonder sea; this climate is bland and genial, even in winter; moist, but with no piercing winds that breed consumption in the young and beautiful; the Pilgrims found not such a harbor upon the bleak New England coast; yet *they* are prepared to show the fruits of two centuries. Rome, where are thine for *ten*? Why from this scanty village population did sixty yesterday depart for America? Why is it the ultimate ambition of every laborer, every peasant, every beggar, to procure three pounds sterling to carry him away from this fair land? Why are these people too inert even to keep themselves and their hovels clean where water is so plenty, or to repair their hut where stones abound? Why is there no inducement for the capitalist or the practical farmer to come and settle among such a people? Why is it hardly safe to labor even for their elevation? Why have the people themselves no higher inducement to live than the grub-worm, that they would fain eat? Tell us, O jolly, red-faced priest, with that score of beggarly women bending reverentially about you, what is the reason of all this?

#### China Mobilized.

*From the London Spectator.*

Among us there are strange events; Continental revolutions, the ups and downs of empire, the flight of vast num-

bers across the Atlantic and Pacific in search of gold; but an event stranger than these is passing nearly unnoticed in the eastern hemisphere. We are amazed at the exodus from Ireland—the going out of the Celtic population; *but what is that to the going out of the Chinese people?* The stationary empire in motion at last; the populace of the Celestials, moved by a common impulse, swarming into the gold-bearing regions of the *out-sider* barbarians? They have broken the bonds of habit and gone forth, and are now in every land. They swarm in the islands of the Pacific; they serve in Australia; they sit down in the cities on the western coasts of South America; they colonize portions of California; a junk has even anchored in the Thames, and a live Mandarin figured at the great exhibition!

A few facts will illustrate this notable migration of a people who have been singularly home-keeping.

Hitherto, according to Mr. McCulloch, Chinese emigration has been mainly from the province of Fo-kien, opposite Formosa; and has consisted more of exploring and trading parties than permanent absentees. Thus, the Chinese for several centuries worked the silver and diamond mines of Borneo, and visited Celebes. But now the sources of the emigration have extended, and embrace the neighboring province. It was remarked by Mr. Asa Whitney, in explaining his projected railway from the Atlantic to the Pacific, that the islands in the latter ocean afforded a vast outlet for the surplus population of China; and he expressed his belief that the Chinese would swarm out and occupy these islands. They have outstripped the expectations of Mr. Whitney; they have occupied California with detachments of their myriads. Four years have sufficed to bring nearly thirty thousand Chinamen to San Francisco; to find them writing letters to the newspapers, and raising villages named after the chief towns of their native land. In 1848, there were in San Francisco only two men and one woman from China; by the end of 1849, these had increased to nearly 800 men and two women; in 1850, they numbered upwards of 4,000 men and seven women; in 1851, this number had increased to 7,500; and by August, 1852, there had arrived altogether in that year 20,000 Chinamen, making a grand total in California of 27,500; but allowances for deaths and further migrations, reduced these to 27,058 men and twenty women. These emigrants come from

the Canton River, and the rising port of Shanghai. They live and work together, chiefly in the mines; showing that their old habits of acting as commercial middlemen, have been broken through.

This enormous Chinese migration is a portentous sign of the great activity of the world. Here is the reign of Confructus coming to an end; here is a Mongol element to mingle in the composite Yankee character; here is an active, enterprising, astute population for Polynesia, opening up endless vistas for future commerce. The Western Pacific will yet see a great historical people on its shores.

#### American Home Missionary Society and Slavery.

The minds of some philanthropic persons, in view of representations made to them, have been disturbed by the apprehension that the missionary patronage of this Society is so dispensed as to countenance—or at least, not to discountenance as much as it ought—the system of slavery. This imputation does not distinctly charge, much less attempt to prove, that the Executive Committee or Officers of the Society, or any particular individuals of its agents or missionaries, are in favor of slavery; but that it gives aid and comfort to the system by supplying it with the sanctions of religion.

The only thing which has even the appearance of evidence for this, is the fact, that, in some forty or fifty cases, the Gospel is preached in the slave States at the partial expense of this Society.

So far from there being any justice in the injurious representation referred to, the position and action of the Society in relation to slavery clearly show, that they regard it as a great political, social, and moral evil; as a formidable hindrance to popular improvement, and especially to the spread of the Gospel and the salvation of souls; that, therefore, it is a subject on which the influence of the ministry may appropriately be brought to bear; and that the missionaries who live where slavery exists are bound, in the exercise of a due discretion as to times and methods, to make their ministry tend, in the most effectual manner, to the removal of this giant evil.

These facts might, it would seem, by this time, have been well understood. Although the Society has not felt called to

make this subject specially prominent in the way of public discussion, its position—as above expressed, has by no means been concealed or uncertain, but has been distinctly made known in the Annual Reports and the Home Missionary, as well as in communications to the patrons and missionaries of the Institution.

For example, it is well known that this Society *does not commission slaveholders as missionaries*; that if any minister in its employ becomes, either voluntarily or involuntarily, the owner of a human being, he is dropped from the list of its agents.

Further, express and abundant declarations have been given of the Society's views of slavery, of its bearings on moral advancement, and the duty of the missionaries towards it. We will recall some of these declarations. In the Eighteenth Annual Report, amid an enumeration of hindrances to the evangelization of the land, it is remarked—

“Another obstacle—and one of increasing magnitude—which may well fill the heart of philanthropy with deep concern, is the existence of that horrible anomaly in American institutions, slavery—covering so large a portion of our territory, and enthralling more than two and a half millions of souls in a bondage worse than Egyptian, that prevents the most direct and effectual efforts for their salvation.”

In the Home Missionary for February, 1849, under the caption, “The Great Hindrance,” it is decidedly and earnestly claimed for the missionaries that they have a right to bring slavery and the questions that grow out of it to the test of the Scriptures and of argument. Again, in the number for Nov., 1850,—in reply to a correspondent who asked the Society to send missionaries to a slave State, who “will let slavery alone,”—the following language is used:

“Now, in reference to the subject of slavery, this Society deems it to be the province of the missionaries as ministers of Christ, amenable to him and to their respective ecclesiastical bodies, to determine for themselves the occasions and the way in which they will bring the Gospel to bear on this and every other evil. It virtually says to its laborers, ‘You have God’s truth, the cure of human ill; go and apply it.’ But we understand our correspondent and some others in the slave

States to insist that to this subject the Gospel shall *not* be applied; that the missionary shall *not speak*, except he speak in one way; that if he can *defend* slavery by the instructions of Paul, it is well enough; but if he is opposed to it, and thinks Paul is so likewise, he is under the influence of eastern prejudice, and had better stay away! And the Society is virtually told not to send missionaries with liberty of conscience and of speech, to do what they shall think is right, when, with Bible in hand, they shall meet slavery face to face; but, to send only such as will wear a padlock on their lips and give the key into the hands of keepers. This cannot be done. On the contrary, let it be understood, that the great object sought in sending missionaries to the destitute is, as far as possible, to redeem them from all sin, and from all the forms in which it is mixed up with society; that if any minister can allow himself to have any other rule as to what he shall preach than his conscientious views of the mind of the Spirit, he lacks the very first qualification of a missionary; and that if utter silence respecting slavery is to be maintained, one of the greatest inducements to send or sustain missionaries in slave States, is taken away. There is no use in blinking the fact that this admitted evil is a great hindrance to the spread of religion, to education, to moral and social prosperity; and no one will deny that the Gospel is its most direct and appropriate remedy. But if the preacher of the Gospel be prohibited from touching the evil with the remedy, where is the inducement to send him! Such appeals for missionaries react against those who make them. They discourage missionary effort by taking away one of its great motives. They turn away missionaries to other fields. They indirectly injure those ministers who are laboring in slave States, implying that they are all silent on this subject; whereas, there are not a few whose mouths are not and cannot be shut, but who are, quietly and prudently indeed, but yet faithfully and successfully, trying the potency of the Gospel upon this great evil. If our friends in the slave States wish us to send missionaries, or wish to induce missionaries to come to them, they must not prescribe any conditions which shall fetter the free action of intelligent and God-fearing men, acting on their sincere convictions of the nature and requirements of the religion of Christ."

In these publications—as well as by correspondence and personal intercourse—the people and the missionaries in the slaveholding States have been given to understand, that the latter are expected to make their ministry effective in enlightening the moral sense in regard to this and the attendant evils; and that

they will be sustained by the Society in so doing; that when they are not allowed to seek this end by the use of such means as are appropriate to their office as ministers of the Gospel, the object of supporting them is in a great measure defeated; that they ought not to close their mouths on the subject of slavery, any more than on other sins; but, that if the people in one city or village will not hear them, it is their duty to go to another. Accordingly, in the use of their own judgment, formed on the ground, as to the time and manner of approaching the subject, they have made *progress* in awakening the consciences of their people and securing the appropriate action in reference to it. That this progress has not been more rapid, is owing to the difficulties which environ this subject, and the exciting influences which tend to take it out of the domain of conscience into that of passion; still, there is a *real and substantial* progress, that cannot fail to be appreciated by those whose position gives them opportunity to form a candid and intelligent opinion. It is our firm conviction, that no other equal number of persons, in or out of the slave States, exert so great an influence as do these same missionaries, to bring the institution of slavery to be rightly regarded by those involved in it, and to induce churches to free themselves from its taint. It is not true that they suffer the subject to sleep; that they let it alone because it is a "delicate subject;" but they discharge their consciences whether their message be well received, or whether, as in some instances, it subjects them to opposition, opprobrium, and even to personal danger. When their endeavors to do this by a discreet use of the legitimate methods of the Gospel have not been tolerated, they have, in repeated cases, at the sacrifice of their own temporal interests, resigned their positions and departed to other fields.

Those who object to the Society because it has missionaries in slaveholding communities, seem to overlook the facts, that the number of such missionaries is comparatively small; that these are stationed, for the most part, in those portions of the slave States where the system has the slightest hold, and where it may be expected soonest to yield to moral influences; that, moreover,



many of the churches to which they preach are known to contain no slaveholders. Some of those churches were formed, at the outset, on the principle of not admitting such members. Others, through the silent influence of the Gospel, have freed themselves from this embarrassment; and some of this class have been sustained in their position by the Society, in the face of strong remonstrances to the contrary. There are still other churches in various stages of progress towards a similar separation from slavery. By degrees, prejudices are softened, errors corrected, and better feelings diffused through the community around these churches. For example, a missionary states, that

"When he commenced his labors, the discussion of slavery in the pulpit usually produced great excitement in the community, and in some instances led to popular tumult. Now, no opposition is made to his speaking freely and strongly in condemnation of the system, both in public and private."

Another missionary in a slave State, writing to the Society, says—

"Another thing that I should perhaps mention as *encouraging*, is the growing opposition to slavery. The pulpit can now speak out on this subject, and men will hear. We are determined to remove this great difficulty in our way, or die in the attempt. As Christians, and as freemen, we will suffer this libel on our religion and institutions to exist no longer.

"I feel that we owe it to God and to the oppressed race in the midst of us, to exhibit the whole truth in regard to this matter. I shall, however, be careful not to permit my influence or my ministerial character to suffer. As far as possible, I will carry out the Savior's precept, to be wise as a serpent and harmless as a dove."

In the spirit here expressed, the missionaries are enabled to discuss this topic, not only in private conference, but also in the pulpit, on the Sabbath and on special occasions. During the last summer, a friend of the Society listened to a Fourth of July sermon, from one of its missionaries in a slave State, showing that "slavery is a fruitful source of social and political evil; that it is involved in all our national difficulties and dangers; and that these are inevitable and incurable while slavery exists." Such testimony against the system, and such efforts to remove it, are the more

respected, and do the more good, from the fact that they are put forth, not at a distance, but in the very midst of slavery, and by persons who cannot be told that "they do not understand the subject."

While, therefore, the American Home Missionary Society may not be accomplishing *all* it could wish for the removal of this great evil, it is *doing much*. Some things which have been suggested, it does not attempt, because they do not seem to the Society, or to the great mass of judicious persons, to be right and proper. For example, it does not, as some would have it, wholly withdraw from the slave States. It does not, as others advise, make the exclusion of slaveholders from communion a condition of missionary aid, and thus interfere with the right of churches to define their own terms of membership. But it is doing whatever lies *within its province* to do. No practicable measure that is embraced within its legitimate sphere is overlooked. It bears an open and unembarrassed testimony against slavery; it ranks it among the chief evils with which the Gospel must grapple; it sustains no ministers in slave States who are implicated in this sin; it claims it as the right and the duty of the missionaries so to bring the Gospel to bear on this subject that the moral sense of their people shall be awakened and enlightened, and they may be led to free themselves from its guilt. When the missionary, in fulfillment of this duty, encounters opposition and obloquy, he is sustained by the sympathy and pecuniary aid of the Society, as long as there is hope of usefulness; and then, when duty bids him depart, he is assisted to enter other fields.

In consequence of this policy of the Society, advances, grateful to every christian heart, have been made on this subject by individual minds, by churches, and by communities; and our faith is so strong that "it is the tendency of the Gospel, where it is preached in its purity, to destroy sin in all its forms," that the Society intends to persevere in thus preaching it, and to make still more perfect proof of this efficacy. It will be found, therefore, not fleeing from slavery, and signaling its zeal by the severity of its denunciations at a distance; but meeting it on its own field, as Providence may permit, with this

Heaven-appointed instrumentality, and speaking the truth in love on this as on other moral questions, await the results under the unfailing guaranty, "Lo, I am with you always, even unto the end of the world!"

In this position, the Society feels that it stands on the same ground as the great body of the New School Presbyterian and Congregational Churches—whose missionary organ it is—and is fully sustained by their action. Both of these important sections of the christian public have distinctly and repeatedly expressed their views on this general subject.

The General Assembly of 1818, in resolutions which are reaffirmed and commended to special notice by the Assembly of 1849, say:

"We consider the voluntary enslaving of one part of the human race by another, as a gross violation of the most precious and sacred rights of human nature, as utterly inconsistent with the law of God, which requires us to love our neighbor as ourselves, and as totally irreconcilable with the spirit and principles of the Gospel of Christ, which enjoins that 'all things whatsoever ye would that men should do to you, do ye even so to them.'"

The Assembly of 1846, after referring to the action of previous Assemblies from 1787 to 1818, and declaring their adhesion to the sentiments expressed, declare:

"We cannot, therefore, withhold the expression of our deep regret that slavery should be continued and countenanced by any of the members of our churches; and we do earnestly exhort both them and the churches among whom it exists, to use all means in their power to put it away from them."

The Assembly of 1850 resolved:

"That the holding our fellow men in the condition of slavery, except in those cases where it is unavoidable, by the laws of the State, the obligations of guardianship, or the demands of humanity, is an offense, in the proper import of that term as used in the Book of Discipline, Chap. i., Sec. 3, and should be regarded and treated in the same manner as other offenses."

Similar sentiments have been expressed by many General and District Congregational Associations.

The "General Convention of Congregational Ministers and Delegates," held at Albany in 1852, also passed the following resolution, referring especially to the relation of slavery to *Missions*:

"Resolved, That in the opinion of this Convention it is the tendency of the Gospel, wherever it is preached in its purity, to correct all social evils, and to destroy sin in all its forms; and that it is the duty of missionary societies to grant aid to churches in slaveholding States, in the support of such ministers only as shall so preach the Gospel, and inculcate the principles and application of gospel discipline, that, with the blessing of God, it shall have its full effect in awakening and enlightening the moral sense in regard to slavery, and in bringing to pass the speedy abolition of that stupendous wrong; and that wherever a minister is not permitted so to preach, he should, in accordance with the directions of Christ in such cases, 'depart out of that city.'"

After such expressions of concurrent views of the principles and policy appertaining to this difficult and painful subject, may not the Society, in an honest endeavor to carry them out with all fidelity, count upon the confidence and coöperation of all true friends of freedom and humanity, and hope for continually increasing triumphs of the Gospel, gained through the enlightened judgments and consciences of those to whom it is preached!

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*Appointments by the Executive Committee of the American Home Missionary Society during the month of January, 1853.*

*Not in Commission last year.*

Rev. G. H. Pond, Oak Grove and vicinity, Minnesota.  
 Rev. Sherlock Bristol, Dartford and vicinity, Wis.  
 Rev. Richard Hassell, Fairplay, Wis.  
 Rev. Norman Tucker, Southfield, Mich.  
 Rev. Robert Colston, Cedarville and Wadham's Grove, Ill.

Rev. Marcus Hicks, Jackson Co., O.  
 Rev. Samuel Montgomery, Edgeville, O.  
 Rev. Warren Taylor, Destitute in Jackson Co. and vicinity, O.  
 Rev. Sylvester Holmes, Dexter, N. Y.  
 Rev. D. H. Kingsley, Collamer and vicinity, N. Y.  
 Rev. Foster Lilly, Hume, Fillmore and Mixville, N. Y.  
 Rev. L. McGlashan, Bethel, N. Y.

*Re-appointed.*

Rev. J. C. Whitney, Stillwater, Minnesota.  
 Rev. E. Adams, Davenport, Iowa.  
 Rev. H. W. Cobb, Tipton, Iowa.  
 Rev. H. N. Gates, Yankee Settlement, Iowa.  
 Rev. A. Frowell, Sherrold's Mound and Center Township, Iowa.  
 Rev. Williston Jones, Cedar Rapids, Iowa.  
 Rev. B. A. Spaulding, Ottumwa, Iowa.  
 Rev. J. E. Upton, Tivoli, Durango and vicinity, Io.  
 Rev. J. V. A. Woods, Pleasantville and Indianola, Iowa.  
 Rev. John Bantley, Plattville and vicinity, Wis.  
 Rev. Edward Morris, Potosi, Wis.  
 Rev. C. E. Rosenkrans, Fountain Prairie and Columbus, Wis.  
 Rev. Calvin Warner, Elk Grove and Boner Branch, Wis.  
 Rev. Milton Wells, Troy, Wis.  
 Rev. Zerah T. Hoyt, Hastings and vicinity, Mich.  
 Rev. James Nall, Weymouth, Mich.  
 Rev. Channcey Osborn, Brighton and vicinity, Mich.  
 Rev. Solomon Stevens, Otsego and Gun Plains, Mich.  
 Rev. Joseph V. Berka, Warsaw, Mo.  
 Rev. L. E. Morrison, North Prairie and Osceola, Mo.

Rev. C. S. Cady, Barry, Ill.  
 Rev. A. W. Henderson, Morris, Ill.  
 Rev. Adam Johnston, Washington, Ill.  
 Rev. Joseph E. McMurray, Hardin and vicinity, Ill.  
 Rev. W. J. Murphy, Mason and vicinity, Ill.  
 Rev. Thomas Lippincott, Chandlerville and vicinity, Ill.  
 Rev. John N. Powell, Winlaw and vicinity, Ill.  
 Rev. Phillip Bevan, Sharon and Mount Vernon, O.  
 Rev. Rees Powell, Columbus, O.  
 Rev. Benjamin Mills, Woodford Co., Ky.  
 Rev. David Mower, Mt. Vernon and Cynthiana, Ky.  
 Rev. David Smith, Louisville, Ky.  
 Rev. Henrie B. Smith, Leesburgh, Va.  
 Rev. I. Obichester, Bennington, N. Y.  
 Rev. B. B. Outler, Laurensville, N. Y.  
 Rev. Rufus R. Demming, Burke, N. Y.  
 Rev. A. B. Dilley, Bangor, N. Y.  
 Rev. J. H. Henry, Stockton and Hartfield, N. Y.  
 Rev. Charles Kenmore, Andover, N. Y.  
 Rev. Hoses Kittridge, Red Creek, N. Y.  
 Rev. A. H. Parmele, Addison, N. Y.  
 Rev. J. A. Prime, Buffalo, N. Y.  
 Rev. Daniel Russell, Canadea, N. Y.  
 Rev. E. H. Squire, Lewis, N. Y.  
 Rev. E. Taylor, Randolph, N. Y.

*The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums in the month of January, 1853.*

**MAINE—**

Bangor, J. E. 50 00  
 Waldoborough, Rev. Samuel Morse, by B. Perkins, 10 00

**NEW HAMPSHIRE—**

Received by Rev. B. P. Stone, Hanover, Individually, 5 00  
 Pembroke, Rev. Abel Manning, to const. Mrs. Mary Manning a L. M., 30 00  
 Pittsfield, Rev. M. H. Wells, 10 00

**VERMONT—**

Bennington, First Cong. Ch., by N. Swift, 29 00  
 Chester, A. Whitcombe, 5 00  
 Rupert, a Friend, by B. Perkins, 24 00  
 Thetford, Rev. T. F. Clary, 10 00  
 A deceased Female, 20 00

**MASSACHUSETTS—**

Home Missionary Society, by B. Perkins, 3,000 00  
 Andover, a Friend, by Rev. J. L. Taylor, 2 00  
 Hampshire Miss. Soc., by E. Williams, 131 41  
 Hatfield, 14 50  
 Northampton, First Parish, \$88 50; Ladies, \$30; B. Barrett to const. Edward B. Barrett, a L. M., 80, 143 50  
 Edwards' Ch., Gent., \$50; Ladies, \$18 28; Mrs. Roxana Thurston, L. M., \$30, 98 28  
 Southampton, Ladies, 54 28  
 West Cummington, 15 29  
 Whateley, Second Parish, 25 00  
 Worthington, Ladies, 14 45  
 Other sources, 0 24 502 00  
 Newton, Elliott Ch. and Soc., to const. Rev. W. S. Leavitt a L. D., by Otis Trowbridge, 118 19  
 Plainfield, Cong. Ch. and Soc., by F. Hamlen, 28 00  
 Shippican, Cong. Ch. and Soc., by W. N. Ellis, in full, to const. Mrs. Sophia M. Briggs a L. M., 15 00

Worcester, on account of Legacy of Miss Sarah Waldo, 526 50

**CONNECTICUT—**

Bakerville, Mrs. E. Griggs, 1 00  
 Branford, Rev. T. P. Gillett, to const. Mrs. Mary Ann Champion, of Torrington, a L. M., \$30; Mrs. T. P. Gillett, to const. Miss Lucy T. Jerome, of Bloomfield, a L. M., \$30, 60 00  
 Bridgeport, Second Cong. Ch., Sab. Sch., by S. W. Baldwin, 75 00  
 Danbury, First Cong. Ch., Sab. Sch. Miss. Soc., by J. F. Beard, 100 00  
 Deep River, George Spencer, to const. Rev. Charles H. Bullard a L. M., 35 00  
 Griswold, Mrs. Lucy Avery, 6 00  
 Huntington, Cong. Ch., by Rev. W. B. Curtis, 24 66  
 Long Ridge, Cong. Ch., by Rev. F. H. Ayres, 7 25  
 Middletown, on account of Legacy of Miss Elizabeth Rawson, by Henry E. Ward, 242 25  
 New Haven, William H. Merrow, to const. Mrs. Mary E. Merrow a L. M., 20 00  
 Legacy of Ruamah Canada, in part, by Hawley Olmsted, 600 00  
 North Ch. and Soc., by A. H. Maltby, 108 00  
 New London, on account of Legacy of Mrs. S. B. Kellogg, by E. Colt, 112 75  
 First Cong. Ch. Sew. Soc., by E. Learned, 20 00  
 North Haven, North Hill, Benet. Soc., by Miss Jane Barnes, 20 00  
 Roxbury, William Camp, 2 00  
 Salisbury, Cong. Ch., by Rev. Adam Reid, 87 00  
 Scotland, Cong. Ch. and Soc., in part to const. James Burnet a L. M., by Rev. T. Tallman, 24 00  
 Sharon, David Gould, 20 00  
 Stonington, Fam. H. M. S., by Miss L. A. Sheffield, 25 00  
 Warren, Cong. Ch. Sab. Sch., by D. Hine, 15 00  
 Wethersfield, Ladies' H. M. S., by E. B. Williams, 56 00

**NEW YORK—**

Barre Center, Cong. Ch., \$3 50; Mrs. Sally Street, \$11, 18 50

Brooklyn, Van Wyck Wickes,	15 00
<i>Union Avenue Cong. Ch., Ladies' H.</i>	
M. S., by Mrs. B. A. Davenport,	166 00
S. Presb. Ch., Mon. Con. Coll., \$136 40;	
Coll. in addition, \$48 81, by W. R.	
Dwight; M. M. Lawrence, \$10,	180 81
Brownville, Presb. Ch., by F. W. And-	
rews,	7 00
Cambridge, Emily Whiteside,	1 00
Canterbury, a Friend,	5 00
Catskill, H. Whittlesey,	10 00
Elizabethtown, First Cong. Ch., by Rev.	
J. Bradshaw,	13 00
Geneva, Henry Dwight,	500 00
Glenn's Falls, Presb. Ch., in full, to const.	
Rev. A. J. Fennel a L. D.,	68 00
Harlem, Presb. Ch., Mon. Con. Coll., by	
E. Ketchum,	7 00
Hartfield, Rev. J. H. Henry,	2 50
Islip, Sab. Sch., by J. H. Douse,	7 00
Milton, by Sumner Colman,	10 00
Minsville, Elias A. Brown,	5 00
New York City, viz:	
A Lady, \$200; H. A. Nitchie, \$50;	
John McComb, to const. Miss Sarah	
Rockwell, of South Salem, a L. M.,	
\$30; a Friend, \$5 50; do., \$3; do.,	
by Rev. W. Roosevelt, \$2,	289 50
Allen St. Ch., Mon. Con. Coll., by Rev.	
George Thacher, \$10 75; J. Hallard,	30 75
\$10,	
Blacker St. Ch., Coll., \$64 09; E. J.	
Wooley, \$250; Dr. A. C. Post, \$100;	
G. W. Snow, \$30; J. E. Sackett, \$30;	
W. A. Wheeler, \$10; J. W. Macan-	
ley, \$5; Robert Boorman, \$30,	499 09
Fourteenth St. Presb. Ch., by W. D.	
Porter,	465 30
Church of the Puritans, Mon. Con.	
Coll., \$5 73; G. D. Phelps, \$75; J.	
Van Buren, \$12 50,	98 23
North East Center, J. D. Gallup, \$3; P.	
Smith, \$3, by Rev. I. Devoe,	4 00
North Hudson, Cong. Ch., by Rev. L.	
Brewster,	2 71
Orient, William A. Hobart,	50 00
Owego, Presb. Ch., Sab. Sch., in full, to	
const. Mrs. Martha Huntington a L. M.,	30 00
Poughkeepsie, First Presb. Ch., Mon. Con.	
Coll., \$50; Charles Bartlett, \$50; by	
James Rowne,	100 00
Rensselaerville, Coll. by Rev. C. Richards,	19 00
Rondout, Luth. Ch., by Rev. C. H. Siebke,	8 79
Salisbury Mills, S. L. Denniston,	5 00
Schroon Lake, Cong. Ch., \$2 22, Rev. L.	
Brewster, \$1,	8 23
Sherburn, Mary K. Rexford, dec., \$4 12;	
Mrs. F. S. Rexford, \$10,	14 13
Sherman, Cong. Ch., by Rev. W. T. Rey-	
nolds,	8 00
Southport, Legacy of John L. Smith to	
const. La Fayette Smith a L. D., by H.	
T. Smith,	100 00
Troy, E. Talmadge,	10 00
Union, Presb. Ch., Rev. M. M. Wakeman,	15 00
Wadham's Mills, Cong. Ch., by Rev. C.	
Spooner,	11 00
Walton, First Cong. Ch., by Rev. J. S.	
Pattengill,	11 00
West Bloomfield, Presb. Ch., a Friend,	30 00
Yorktown, Cong. Ch., by Rev. J. H. Tho-	
mas,	6 00
NEW JERSEY—	
Madison, Presb. Ch., Cent Soc., to const.	
Mrs. Eliza Sewell a L. M., \$35 60; Sew.	
Soc., \$2 39,	87 89
Newark, Second Presb. Ch., Young Peo-	
ple's Miss Soc., by C. B. Ward, to const.	
Moses W. Dodd a L. D.,	117 08
PENNSYLVANIA—	
Bethany, Presb. Ch., bal.,	60 50
Bethlehem, A. Wolfe,	4 00
Columbia, John Kelsor,	1 00
NORTH CAROLINA—	
Wilmington, W. M. Sherwood,	8 00

## KENTUCKY—

Bowling Green, Fem. H. M. Soc., by Mrs.	
H. A. Barclay, of which \$20 is from	
Miss Emma C. Calvert, in part to const.	
Mrs. George W. Simons a L. M., and	
\$90 is to const. Mrs. S. Y. Garrison, Mrs.	
E. C. Calvert, and Mrs. Mary K. Jones,	
Life Members,	130 00
Frankfort, Presb. Ch., by Rev. B. Mills,	40 00
Newport, Presb. Ch., Coll., \$4; Mon. Con.	
Coll., \$1 50, by Rev. L. P. Ledoux,	5 50

## ARKANSAS—

Fort Towson, Choctaw Nation, a Friend,	5 00
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## OHIO—

Bennington, Cong. Ch., by Rev. S. W.	
Rose,	21 25
Cincinnati, Ger. Luth. Ch., by Rev. F.	
Scheidt,	16 00
Columbus, Welsh Presb. Ch.,	19 00
Franklin Furnace, E. D. Ricker, by Rev.	
L. Kelsey,	10 00
Graham's Station, Presb. Ch., by Rev. W.	
H. Bay,	21 00
Kirkersville, Welsh Presb. Ch.,	14 00
Marietta, David Putnam,	200 00
Perryburgh, Presb. Ch., by Rev. J. H.	
Newton, Coll., \$25 08; Mon. Con. Coll.,	
\$4 60,	89 63
South Fork, Welsh Presb. Ch.,	5 00
Springfield, Cong. Ch., by Rev. J. O.	
White,	25 00
Waterville, Presb. Ch., \$31; Plain Cong.	
Ch., \$18 03; and Rev. F. C. Baldwin,	
\$15, to const. Rev. P. C. Baldwin a L. M.,	51 08
Wilkesville, Presb. Ch., by Rev. H. R.	
Howe,	5 55

## INDIANA—

Concord Ch., Cass Co., by Rev. M. M.	
Post,	5 00
Montezuma, Presb. Ch., by Rev. John	
Hawks,	8 00
New Corydon, Rev. James Boggs a L. M.,	30 00
Poland, Ger. Ch., by Rev. G. H. Zumppe,	7 50
Portland, Presb. Ch., by Rev. I. N. Taylor,	5 00
Putnamville, and Christie's Prairie, Presb.	
Ch., by Rev. R. Hawley,	11 56
Richmond, Ger. Ch., by Rev. D. S. Alt-	
man,	14 60

## ILLINOIS—

Algonquin and Huntley, Cong. Cha.,	
by Rev. N. Shapley,	2 25
Beebe's Grove and Crete, Presb. Cha.,	
by Rev. L. O. Gilbert,	13 13
Chicago, Second Presb. Ch., F. Moseley,	
to const. I. Edward Jones and Edward	
M. Williams, Life Members, \$60; D. J.	
Lake, to const. Eli Lake and Mary Lake	
Life Members, \$60, by S. L. Brown,	120 00
Evan. Luth. Ch., by Rev. P. Anderson,	8 00
Geneseo, Cong. Ch., by Rev. J. W.	
North,	11 30
Joliet, First Cong. Ch., by Rev. L. H.	
Loos,	17 50
La Harpe, Cong. Ch., by Rev. T. H. John-	
son,	3 00
Long Point, by Rev. J. H. Ruse,	3 00
Northville, Presb. Ch., by Rev. N. Gould,	9 30
Ottawa, First Cong. Ch. and Soc., by J. G.	
Nottinger,	37 36
Quincy, Presb. Ch., by Rev. H. C. Aber-	
nethy,	25 00
Rockport and Griggsville, by Rev. C. B.	
Cady,	50 00
Tremont, Cong. Ch., by Rev. Wells An-	
drews,	10 68
Vermillion, Cong. Ch., by Rev. R. C.	
Bristol,	9 00
Wethersfield, Cong. Ch., by Rev. D. Gore,	20 00
Wilmington, First Presb. Ch., by Rev. J.	
G. Porter,	13 00
Winslow, Presb. Ch., by Rev. I. N. Powell,	3 00
W. F.,	75 00

## MICHIGAN—

Adrian, First Cong. Ch., by L. G. Berry,	75 00
Benton, Cong. Ch., by Rev. J. W. Smith,	5 00
Blissfield, First Presb. Ch., by Rev. J. Monteth,	18 75
Detroit, T. Hunter,	5 50
First Presb. Ch., in part by A. McFarren,	100 00
De Witt and Victor, Cong. Cha., by Rev. J. Scofield,	8 00
Dover, Presb. Ch., by Rev. P. Shepherd,	10 65
Keeler, Cong. Ch., by Rev. E. Andrus,	5 25
Monroe, Second Presb. Ch., by W. H. Boyd,	24 00
Portland, Cong. Ch., by Rev. H. Root,	10 00
Van Buren, Presb. Ch., by Rev. W. Fuller,	7 00
White Lake, Presb. Ch., \$1 25; Rev. H. Hyde, \$4,	5 25

## MISSOURI—

Little Teco and Warsaw, Presb. Cha., by Rev. J. V. Barks,	18 15
Troy, Presb. Ch., by Rev. E. P. Noel,	8 50

## WISCONSIN—

Cooksville, Presb. Ch., by Rev. A. Barlow,	5 00
Delavan, Cong. Ch., by Rev. L. Foote,	16 73
Lancaster, Cong. Ch., by Rev. S. W. Eaton,	14 00
Menasha, Cong. Ch., by Rev. J. W. Walcott,	6 50
Monroe, Presb. Ch., by Rev. J. D. Stevens,	8 49
Sun Prairie and Windsor, Cong. Cha., by Rev. C. W. Matthews,	5 25

## IOWA—

Bentonsport, Cong. Ch. and Soc., by Rev. O. French,	30 00
Cedar Rapids, Presb. Ch., \$6 50; Rev. Williston Jones, \$5 80,	12 50
Dubuque, Ger. Ch., by Rev. A. Van Vleet,	5 00
Garnaville, Cong. Ch., by Rev. O. Littlefield,	24 00
Montrose, Presb. Ch., Mon. Con. Coll.,	2 00
bal., by Rev. E. D. Holt,	4 30
Mount Pleasant, by Rev. S. Waters,	

## FRANCE—

Havre, a Friend, by Capt. Lines,	20 00
	\$10,800 54

JASPER COERNING, Treasurer.

## Donations of Clothing, &amp;c.

Grisswold, Con., 1 box Sab. Sch. Books and \$10, for a Library, by Joel Button,	
St. Johnsbury, Vt., Ladies' Sew. Soc., by A. T. Brackett, a barrel,	50 00

Rev. CALVIN CLARK acknowledges the receipt of the following sums in Michigan.

Ann Arbor, Presb. Ch., \$39 50; Cong. Ch., \$5 52,	45 02
Dexter, Cong. Ch.,	9 00
Lodi, Presb. Ch.,	18 47
Saline, Presb. Ch.,	23 55
Webster, Presb. Ch., to const. L. Boyden a L. M.,	38 50
Ypsilanti, Presb. Ch.,	65 00
Detroit, Presb. Ch., J. W. Tillman, to const. Wm. Tillman, Providence, R. I., a L. M.,	30 00
	\$318 54

Receipts of the Western Resources Agency, Hudson, O., from Sept. 15, 1852, to Jan. 1, 1853. Rev. MYRON TRACY, Secretary.

Amherst, Dea. A. Gustin,	2 00
Atwater, in part of Legacy of Dea. J. Baldwin,	125 00

Charlestown, E. Johnson,	5 00
Cleveland, First Presb. Ch., Eliza Taylor, to const. Miss Mary E. Goodwin a L. M., \$30; Miss Tomlinson, \$3; others, \$91 15,	123 15
Dover, S. G. Porter, \$5; Coll., \$9 81,	14 81
Elyria, H. Ely, \$10; A. Beebe, \$10; Coll. in part, \$37 54,	47 56
Franklin, Miss Button,	1 30
Hudson, Cong. of W. R. College,	18 00
Huron, Dea. P. Adams,	2 00
Johnson,	6 00
Lyons,	24 43
Maumee City, First Presb. Ch., by O. D. Ranney,	20 00
Milan,	70 23
Nelson, Harvey Pike,	1 00
Pierpont, First Cong. Ch.,	11 00
Plymouth, First Presb. Ch. and Cong.,	30 60
Richfield, H. Oviatt, by J. W. Weld,	50 00
Rome, Ladies' Benev. Assoc.,	3 00
Sandusky City, S. W. Torrey, \$10; others, \$33 83,	43 83
Strongsville, First Cong. Ch.,	15 40
Tallmadge, G. Wolcott, \$50; Benev. Assoc., \$6,	56 00
Toledo, Rev. A. Smyth, \$10; J. H. Whittaker, \$10; Coll., \$57 83,	57 83
Wellington, Rev. A. R. Clark, \$10; Coll., \$8 57,	18 57
Youngstown, First Presb. Ch., \$34 77; Brian Hill Welsh Cong. Cha., \$9,	43 77
Home Missionary,	60 50
	\$790 77

Receipts of the Massachusetts Home Missionary Society in the month of December, 1852. BENJAMIN FRANKLIN, Treasurer.

Amesbury and Salisbury, Cong. Soc.,	30 00
Amherst, South Parish, to const. Richard B. Bridgeman a L. M.,	20 00
Andover, West Parish, Rev. Mr. Briggs's Soc.,	100 00
Auburndale, Cong. Soc.,	140 79
Boxford West, Fem. Char. Soc.,	5 00
Brantree and Weymouth, Union Ch. and Soc., Ladies, \$19 58; Juvenile Soc., \$5 21; Coll. \$30 67,	45 66
Brantree, Rev. Dr. Storrs's Soc., Quarterly Coll.,	17 00
Charlestown, a Friend,	5 00
Dunstable, Cong. Soc., to const. Moses Davis a L. M.,	25 82
East Medway, Ladies' H. M. S., to const. Rev. J. O. Means a L. M., \$30 49; Gent. H. M. S., \$21; a Friend, \$3,	54 49
Fitchburg, Rel. Ch. Soc., to const. Artemas T. Andrews, Abraham Osborne, \$4, Edward Smith, and Dr. A. Hitchcock, L. M.,	135 73
Grantville, Rev. Mr. Barrow's Soc., \$48 56; Mrs. Mary Kent, 50 cts.,	49 06
Hadley, North Cong. Ch. and Soc.,	20 00
Halifax, Cong. Ch. and Soc.,	5 00
Haverhill, Rev. Mr. Wilder's Soc.,	20 00
Haverhill, Alfred Kittredge, L. M.,	20 00
Hingham, Rev. Mr. Dyer's Soc.,	6 50
Lowell, Appleton St. Ch. and Soc.,	9 25
Marshfield, Rev. Mr. Alden's Soc., to const. Dea. Elijah Ames, Jun., a L. M.,	20 00
Newton, East Parish Fem., Miss Soc.,	15 10
Prescott, Cong. Ch. and Soc.,	10 00
Sandwich, Rev. Mr. Wells's Soc.,	25 00
Saxonville, Rev. Mr. Northrop's Soc., to const. Mrs. Henrietta Northrop a L. M.,	47 21
Scituate, Rev. Mr. Wright's Soc.,	18 33
South Reading, Fem. Con. Soc.,	23 00
South Weymouth, Fem. Praying Soc., in full to const. Theron V. Shaw a L. M.,	20 50
Stowe, Mrs. Hannah Randall,	1 00
Wenham, Rev. Mr. Taylor's Soc., to const. E. A. Dodge a L. M.,	73 00
Westborough, Evan. Ch. and Soc.,	94 37
Winchenden Centre, Ladies' Benev. Circle,	5 00
Woburn, First Cong. Ch. and Soc.,	123 00
	\$1,313 73

# THE HOME MISSIONARY.

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GO, . . . . . PREACH the GOSPEL, . . . . . *Mark xvi. 15.*

How shall they preach except they be SENT? . . . *Rom. x. 15.*

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Vol. XXV.

APRIL, 1853.

No. 12.

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## Permanency of the Pastoral Relation.

AMONG the causes which retard the growth of the young and feeble congregations of our land, is the habit of frequent ministerial changes. These, for obvious reasons, are more common in the newer than in the older states. Many preachers change frequently in the course of their ministerial life; and not a few pass their whole professional career without ever becoming settled pastors.

Much of this want of permanency is owing, doubtless, to the changeful nature of society and the fluctuations of business. A sudden epidemic fit of the spirit of emigration, the removal of a county seat, or a change in the route of an expected railroad, may scatter the members of a congregation, break down its strength and so change its original prospects, that facts which determined the minister's duty to settle there, are facts no longer. Impaired health may often cause the clergyman to change his field for one which is more congenial to his constitution, or which will make a less exhausting demand on his strength. But much the larger proportion of changes is due to the voluntary choice of the parties, and might be, and often ought to be, avoided. Either the preacher becomes discontented with some feature of his charge, and seeks to escape from the annoyance by moving to another parish; or, the caprice of the people, their parsimony, or the private feelings of influential individuals, cause the withdrawal of the needful countenance and pecuniary support. In this country, where the connection of ministers with their people is wholly voluntary—the result of confidence and good feeling on both sides—a very little thing may produce alienation and lead to separation; and either party may produce this result with perfect ease, whether the motive be good or evil. But rarely indeed are such changes accomplished without loss to the parties con-

cerned and to the cause of Christ at large, for which the supposed gain cannot compensate.

How often, for example, does the removal of a minister impair the *unity* of a church! Even where the majority desire a change, and it is brought about with little express opposition, there is almost always in many breasts a quiet but strong feeling of attachment to the clergyman which deprecates his removal. After his departure, these will continue to cherish fond remembrances of his ministry and personal intercourse, and will reflect unkindly upon those whom they regard as having driven him away; and very probably they will visit their grievances upon any successor whom this majority may procure. The formation and antagonism of parties growing out of the dismissal of ministers, may often be recognized for many years after the original causes have passed away. Whereas, a little patience under supposed grievances, more prayer for each other—hoping for the best instead of suspecting the worst—would carry those concerned past the point of difficulty; and harmony and efficiency would prevail, instead of disunion and weakness.

The church which often changes its minister suffers, also, a spiritual injury, in that it becomes *fickle* and *hard to please*. Whoever preaches to a vacant congregation is heard by more or less of the audience with this thought uppermost in their minds—"How would he do for *our* minister?" Hence, a watchful criticism sits in judgment on all his performances. His discourse, his prayers, his personal peculiarities, manner and dress, are all subjects of observation and remark. In this way, a fastidious habit, a comparison of different preachers, a fondness for novelty, are generated; and the sincere milk of the word—the Gospel for the Gospel's sake—is not, as it should be, the great desire of the people. It becomes more and more difficult to suit their various tastes; and the disposition to have only a "supply" instead of a settled *pastor* is increased, because of the greater ease with which he may be got rid of whenever caprice may dictate.

Frequent changes of ministers are almost fatal to *church discipline*. This is always a painful work, and many churches shrink from its performance. They need to be stirred up to this duty and sustained in carrying it faithfully through, by the teachings and influence of the minister. But how liable will he also be to shrink from bearing this burden, if he be only a hireling for a few months, and not a pastor. If he shoves off the unpleasant work, the church will shove it off also. When his time is up, he leaves. Another is engaged, in like manner, as a supply. And why should he set about discipline—he, who has no permanent interest in that particular church, but is only a wayfarer—why should he meddle with old quarrels, and thus run the risk of embittering the few months of his sojourn? Consequently, he makes no movement in the way of discipline. Meanwhile, the original evil spreads its cancerous infection throughout the church, and at length, that which timely remedies might easily have healed, becomes incurable by protracted neglect.

And how does this system of migratory supplies affect the *minister*? It cannot be otherwise than injurious to him personally and professionally, as well as to his family. "The rolling stone gathers no moss"—is true of the oft changing clergyman in every respect. It breaks up his habits of study; he can have no well conducted system of intellectual acquisition; he is tempted, and almost compelled to repeat himself over and over, using his old preparations, and thus gradually to impair the producing power of his mind, and preach without the unction of fresh discourses inspired by the actual condition of things around him. He ought to be gaining something in worldly estate as his years roll on and the expenses of his family increase; but instead of this he grows poorer with every remove. There is

a loss in wear, tear and breakage; a loss in the fixtures of his home—his stable, his garden, his fruit trees—in the thousand little things with which a well-ordered and tasteful family surrounds itself, and which constitute a large share of its comfort. Especially, there is a large loss in *arrears of salary*. It would be a *surprising* as well as an *affecting* exhibition, if the aggregate of the sums thus wrung from pastors by the criminal carelessness of churches every year, could be set forth in well-attested statistics. By far the larger part of the unpaid salary which a dismissed minister leaves behind him, he leaves forever. Able or unable, he has to lose it.

Besides these things, there is the great *moral* loss of influence. By his residence in a place he had begun to establish himself in ten thousand ways in men's consciences. His preaching had wounded the skepticism of some unbeliever; had strengthened the faith of some wavering disciple; had begun to show to some dark and bewildered mind "men as trees walking." Some poor wanderer, by his aid, had begun to stagger back towards the path of reform. Under his efforts, the battle against sinful amusements was well nigh gained, and there began to be hope for the temperance cause. There was influence with the young, in the Sabbath school and in social life. Beginnings were made which must now be forever uncompleted—beginnings of instruction, of pastoral visitation and of individual training. All these advantages—this moral capital—the departing minister cannot carry with him; and as they are personal to himself, they cannot be transferred to his successor. They are, therefore, thrown away.

Now, why should churches and ministers expose themselves to these losses, and thus deprecate each other's intrinsic worth, and injure each other's reputation?—for preachers who have been in many places, and churches who have often changed ministers, invariably lose somewhat in their standing. Every case has of course its own justification; but how seldom will it bear the review of conscience; and how rarely is the condition of either the church or the minister improved by the change! In by far the greater number of cases it turns out, even in respect to the specific grievance which is urged as a reason for separation, that it were "better to bear the ills we have, than fly to others that we know not of."

The injurious effect of this want of permanency is apparent to none more than to the conductors of Home Missions. These fluctuations impoverish the missionaries, greatly retard the growth of congregations, protract the period of their dependence on foreign aid, and often throw back upon the Society those who had once attempted to go alone. In this way christian charity is often taxed to humor the caprice of congregations, who, if they had been less fastidious, would have had strength to take care of themselves.

To discourage this evil as much as in them lies, the American Home Missionary Society have, from the beginning, endeavored to make appropriations so as to favor permanency of ministerial relations. They require all applicant congregations to state

"Whether the minister for whom a commission is desired, is the pastor of the church, or if not, whether any arrangements are made, or contemplated in the course of the year, with reference to his installment."

And as a neglect to pay up arrears of salary is one fruitful source of dismissals, the Society also require that

"Each congregation applying for renewed aid, should furnish, in addition to other testimonials, the certificate of the missionary that they have fulfilled their previous pledges for his support."



We wish it to be widely understood, that the success of a church in obtaining the aid of the Society will depend in no small degree on its position in reference to this subject. It is established by long experience, that it is cheaper to grant a large appropriation where a permanent relation of pastor and people may thereby be established, or its dissolution prevented, than to give a half or quarter as much merely to furnish people with a temporary supply. There ought to be a mutual understanding and coöperation in this matter between the Society and ecclesiastical bodies. Particular attention to it was never more needful than at present. The Agents of the Society, Missionary Committees corresponding with it, and all who take part in commending to its patronage either ministers or churches, are desired to forward the views of the Society in this respect. If, moreover, Presbyteries and Councils will set their faces against changes made for slight causes; if the dignity and power of the pastoral office and the advantages and duty of the pastoral relation be more expressly taught by ministers, and a correct public sentiment on this subject can thus be produced, an improved state of things may be hoped for, in which both the ministers and the congregations whom they serve will have occasion to rejoice—the usefulness and comfort of the preacher will be increased, and his trials diminished; the Missionary Boards will be sooner relieved of the burden of dependent churches; and the growth of churches in knowledge, spirituality and strength, will be vastly more steady and abiding.

### Missionary Intelligence.

#### IOWA.

*From Rev. O. Littlefield, Garnaville,  
Clayton Co.*

#### Revival.

I review the past three years with emotions both of grief and joy. Of grief, that I have no more revered the name and loved the cause of my blessed Lord and Redeemer; of joy, that I can truly say, Thus far the Lord hath led me on, and with every new day has given some new expression of his grace. During no other three years of my life has the Lord so abundantly and constantly blest my soul with the joy of his salvation, and assisted me in the labors of the ministry. I record this testimony of his great goodness and mercy to me, for which I do, and by his grace ever will, praise his holy name.

Together with a few of the members of this little church, who are very dear to me, I have wept and prayed over the low state of Zion among us, both in secret places, in the social prayer meeting, and in the public convocation. And now, blessed be his holy name, the Lord has seen our tears, heard our prayers, and appeared for our deliverance. We are now rejoicing and weeping in the midst of a very interesting work of divine

grace. Rejoicing with angels in hearing the prayers and songs of praise from new born souls, and weeping that so many turn away from the offers of salvation. This work is characterized with stillness, without much external excitement, and has been increasing in interest from the commencement. At first few attended our meetings; now our house is about full every evening. We hold meetings every afternoon for prayer and conversation, and visit what we can in the morning. Several of the members of the church are greatly burdened with desires for the salvation of souls. A number of backsliders have been reclaimed, and eight or nine are hopefully converted. Most of the latter are youths and young people, the children of pious parents, members of the Sabbath school, and the subjects of many prayers.

Two were added to our church the first Sabbath of this month; one of whom had just found Christ to be precious to her soul.

*From Rev. R. Gaylord, Danville, Des  
Moines Co.*

#### Prayer Answered.

You will recollect that a number of the members of this church left us last

spring for Oregon and California. Before they left, we had a very interesting farewell meeting. We then commended them to God, and to his protection, and promised not to forget them. Often since that time have we remembered them when worshipping together, praying that God would be "around about them, a wall of defense" by night and by day. We are now permitted to record the faithfulness of the Hearer of Prayer. There was a great mortality among the overland emigrants this year; and sickness and suffering enough to make the strongest tremble. Yet all those who were the special subjects of our prayers were carried safely through, with but little sickness, and without a death; although in one family there were five children from two to twelve years of age. Two other families, who went from this vicinity, not members of this church, and who were not embraced within this circle of prayer, were greatly afflicted. From one family death removed a father and child; and from the other a mother and two children. Truly God does hear his children when they call upon him. We hope the influence of this church will yet be felt in the extreme West.

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*From Rev. O. French, Bentonport, Van Buren Co.*

Just about the time of my last report, we commenced a daily concert of private prayer, for a revival of religion in our own hearts and among the people. The influence of this, I trust, has been happy. Some of the brethren have spoken of its good effect upon their own souls; our prayer meetings have gradually increased in interest, while our other meetings have been well attended. For some two months past, I have directed my preaching chiefly to the church, trying to prepare them to live and act for the salvation of souls; and I think my efforts in this respect have not been lost. On the part of some of the members there is a good deal of feeling, so much so that we regarded it necessary to put forth special efforts for the salvation of souls. Accordingly, a series of evening meetings for preaching was commenced, and is now in progress.

The meetings thus far have been pretty well attended, and solemn. Every night, before preaching, an hour is spent in prayer. The people generally seem

ready to receive us at their houses, and some sinners are tender-hearted, though there do not seem to be any cases of deep conviction. We have been "propheying to the dry bones," and there seems to be a "shaking" among them. But we need to prophesy more unto the wind to breathe upon them, or they will not live. Our circumstances are interesting, and yet we are full of anxiety. O for faith to lay hold of the arm of the Lord! then shall we obtain that help without which these dry bones cannot live.

We have recently formed a Juvenile Total Abstinence Society here, which now numbers about fifty members. The children in the place generally seem to be much interested in the cause, and I look upon this movement as having a very important bearing.

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#### Things Embarrassing to a Frontier Church.

The stated means of grace have been maintained, only when my own health has several times hindered me from filling my appointment. We have enjoyed no special reviving during the last quarter. The state of religion is distressingly low among us, for which I know of no particular cause other than the natural actings of worldliness.

Since the first spring after we came here, there have been but five accessions to the church by letter, and two of these have gone again. And among all the waves of immigration flowing in around us, hardly a ripple is composed of church members who join with us; and the body of the church is composed of young Christians, many of whom have had but very little religious training, and that little quite different from what we are accustomed to give; and the tenure by which we hold them is not very strong. They have been gathered from the world in the seasons of revival which we have been permitted to enjoy, and have not yet attained to the stature of manhood, so as to become *pillars* in the church. Nor indeed have we many "pillars"—hardly one in our village that can be so viewed. It, therefore, requires great circumspection and patience to lead along this body, heterogeneous as it is in its native elements, and only partially cemented together. And from such a church much less can reasonably be expected than from one of the same number, differently

constituted; and amid the conflicting local interests of rival sects, and the indifference, opposition, and allurements of the world, it is not strange that some are occasionally bewildered and waver.

One of the most trying things we have to meet with is the temptation to *dancing* placed before our young members in the *social parties*, given chiefly by *professed* religionists connected with another church. It is a cunningly devised snare of the devil. Still we have many things to be thankful for; one of which is the absence of any peculiar cause of alienation; we have peace within, and love.

Our village has been afflicted with sickness—chiefly *chills*—the past autumn, much more than during any season since we have resided here; and, in common with the rest, my own family have suffered; and, indeed, I have myself been more unwell than for years, and have consequently failed in filling more appointments. But for two or three weeks past I have been improving in that respect.

## WISCONSIN.

*From Rev. J. B. Preston, Berlin, Marquette Co.*

### Progress against Opposing Influences.

During the past quarter, we have experienced trials similar to other brethren and churches in the West, in the efforts made to spread abroad the system of infidelity held by A. J. Davis. Lecturers have been with us; multitudes have listened; many have been disgusted; but some have been carried away with the system, and assume to feel safe now for the future, trusting to information received from "spirit rappings," the tipping of tables and other strange phenomena. I have endeavored both in public and in private, to counteract the influence of this rankest infidelity, persuaded that its fruits are nothing but evil. In many of our little villages and neighborhoods, they have their "circles" where weekly they feign to receive communications from departed friends. We may say that the enemy have come in upon us like a flood. But shall we despair? No—not so long as we can find two or three gathering together and praying "Thy kingdom come!" There is a con-

solation in the thought, that the Lord "shall lift up a standard against him."

The community have for a few weeks been permitted to review the past and reflect; and it is with pleasure I can say, that but few have been led away with such strange views and absurd doctrine. The influence it has had upon the church is, I believe, to lead them to the throne of grace, offering the prayer that God would overrule all for his glory.

### Value of Home Missions.

In view of these efforts to undermine the Gospel of Christ, what an exalted position does the American Home Missionary Society occupy! Take away from the West its influence, and what would preserve us from the grossest darkness, if not of barbarism,—certainly, of infidelity? Never have I realized as during the three months past, the incalculable value of this institution, and felt more my obligations to God to devote myself entirely and unreservedly to his service for the carrying out of its object, the salvation of souls and of our country. This church have realized to some extent their increased responsibility; and earnest prayer is offered, that the walls of Zion may not be broken down—that the counsels of the wicked may not prevail.

Our communion, at the commencement of the year, was a season which will not soon be forgotten. There seemed to be meaning in the ordinance, to every communicant. The past year was reviewed. The goodness and mercy of God called to mind, in hearing the prayers of his people, in blessing the word preached, as we trust, to the conviction and conversion of souls. Each seemed to say, "It is good to be here." Six were added to our number. Many were present, witnessing with deep solemnity, while tearful eyes spake the language, "We ought to be Christians." Our Sabbath school through the year has been interesting. A good number of the scholars read the Bible through by course, and the school again commenced to do the same this year.

We have organized a Sabbath School Missionary Society, in which deep interest is taken by the children. Between sixty and seventy pledged themselves to enter into this work of doing good to others. The "Youth's Day-Spring," which has been circulated in the school the past year, has done much to awaken this interest.

### Sketch of Appleton.

Appleton is a new town on the Neenah or Fox River, where the American Home Missionary is assisting an infant church to sustain its pastor, and thus promote the establishment of religious and of all other social interests. The writer of the following gives his decided testimony to the value of such assistance in those recently settled communities :

I gladly add my testimony to the many assurances which you are all the while receiving, to the value of the work which the American Home Missionary Society is doing for our country. Nothing is more certain than that were it not for its agency, multitudes of villages at the West, many of which are destined to be the centers of a commanding influence, and where, even in their first beginnings, may be seen shooting forth, the germs of important interests, would be destitute of the preaching of the Gospel, and of the more important means of grace which are to be found within and which cluster around the sanctuary.

For example, take this place. Appleton is on the line of what must be at no distant day one of the principal routes of travel and transportation from the East to the West—indeed the chief route from Boston and the Canadas—Green Bay being the entrepot of this State. The spirit of Yankee enterprise is rife in all this section. Yankee men are here; every New England State has its representatives, from the hardy lumbermen of Maine to the shrewd and calculating native of the Connecticut Valley; and many more, who in no wise belie or discredit their Yankee parentage from having first opened their eyes upon the broad and fertile domain of the Connecticut Western Reserve, or upon the smiling landscapes of the Mohawk, the Oswego and the Genesee Vallies, or the waves of Ontario and Erie. This is the staple of our population. Other parts of the State have a larger admixture of the foreign element than this.

Appleton is even now an important place, and the expectation is reasonable that it will increase in importance. A plank-road connecting Lake Winnebago with Kaukauna (at the head of steamboat navigation), is now completed and traveled. The State river improvements are also in progress, and more than half finished. When these improvements are complete, not only will the river be made navigable from Green Bay to Neenah,

but as good a water power as can be found in this or any other country will be made available for manufacturing purposes.

But with all these prospective advantages and resources which, humanly speaking, will make the *future* Appleton a wealthy and flourishing town, Appleton the *present* is poor.

A convenient and tasteful house of worship—the only one in the place—has been commenced and about half completed, whereby permanence and character will be given to the public worship of the Sabbath.

### A Pillar Prostrated.

The exigencies of frontier churches serve to bring out the startling qualities of those who indeed “prefer Jerusalem above their chief joy.” We publish notices of such as they come to hand, because the relation of their consistent and useful lives is an honor to the Savior’s cause, and their example may provoke others to like devotedness.

Dea. TIMOTHY MOWER was born in Cummington, Mass., seventy-five years ago. In his youth he removed with his parents to Western New York, and was familiar with the early settlement of that country, and with the labors incident to the establishment there of good society and of the institutions of the Gospel. Possessed of strong common sense, good judgment and sterling honesty, he was highly respected and esteemed; and was for many years a deacon in the Congregational Church of Rushville, N. Y. He removed to Wisconsin seven years since, and made himself here a most active and useful Christian. We have long noticed, that although he had all needed worldly comforts, a large circle of married children settled around him, the wife of his youth yet living to cheer him,—yet his chief pleasures came not from earthly, but heavenly sources. He was always at the prayer-meeting, when it was possible for him to be, and often to the detriment of his feeble health. He retained the manly vigor of his faculties to the last; and it was the pleasure of his young pastor to resort to him for counsel and true sympathy.

It was his chief desire that Christ

might be honored in the salvation of sinners; and to this end, he longed unutterably to see this church holy, active and flourishing, and furnished with a good house of worship. This last object lay very near his heart; he subscribed one hundred and fifty dollars for it; prayed for it continually in private and public, and mourned over the obstacles which prevented his beholding its accomplishment.

For some time, the prayer-meeting in this neighborhood has been held, for his convenience, at his house; and I have often felt and observed that his dwelling seemed like the very gate of heaven. We realized that he was very soon to leave our little circle of worshippers to join the circle of the redeemed in glory. On the Thursday afternoon before his death, he was very animated in anticipation of the meeting in the evening, and though confined to the bed, joined with his wife, in singing with broken voices, but with hearts well-attuned, the spiritual songs they had learned in their youth. In the midst of his severe, dying pains, his wife asked him how Christ appeared to him? "More precious than ever," was his reply. He left to the absent members of his large family this dying message: "Seek and serve the Lord. It is the only object worth living for."

Another venerable member of our church followed Dea. Mower to the world of spirits. He died about two weeks after, at the age of 78, leaning, as we believe, upon his Savior.

This church has been weakened by the removal of these men; but we trust that the influence of their piety and of their prayers will yet bring down upon us glorious blessings.

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*From Rev. J. H. Kasson, Baraboo, Sauk Co.*

#### **Passing from the Tabernacle to the Temple.**

Though the times have been extremely unfavorable, yet this church and society have contributed, if not out of their deep poverty, yet out of limited resources, within one year, not far from eight hundred dollars for their house and lot, besides two hundred dollars towards the support of their minister. It is not easy for persons at the East to estimate the amount of self-sacrifice which such an effort as this has cost. Nor is it usual for them to experience such profound

emotions of pleasure when taking possession of their new churches, as we did when entering ours. Its very boards seemed precious in our eyes as the cedar of Lebanon, because they had been obtained at such a price. No wonder we take peculiar "pleasure in her stones, and favor the dust thereof." On November 23d, two days before Thanksgiving, we devoted our building to the service of Jehovah. It was an occasion long to be remembered. So neat and inviting was the whole internal appearance that each of us seemed to feel as we entered, "This is thine earthly rest, O my soul." The windows were veiled with cheap crimson curtains purchased by our Ladies' Sewing Society, the aisles were lined with a carpet bestowed by one of our liberal merchants, the pulpit finished in chaste simplicity, while back and on either side of it were suspended the missionary maps of the world. We had a noble sermon from Brother M., of Prairie du Sac, on the power of Calvinistic doctrines when set forth in all their fullness. The singing, too, was every way worthy of all the rest, for we have a choir of sweet, well-trained voices, that in part has been transferred from one of the old New England towns. You need not be surprised then that we love to "walk about (our) Zion and mark well her bulwarks and count the towers thereof."

We have raised a singing school subscription of forty or fifty dollars to train up the younger portion of the Society to be good singers. Soon after our house was dedicated, some of our people began to think how pleasant it would be to hear the gladsome tones of a Sabbath bell. That remembered music stirred them up to another effort. The result has been that we have just raised a subscription of over a hundred dollars with which we hope to purchase a small bell.

While we have been doing all these things, I think there has been unusual attendance at our weekly prayer-meetings. I trust that we shall yet experience a refreshing from on high.

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## **OHIO.**

### **Welsh Sabbath School.**

On the Lord's day, when I do not preach thrice, I attend the Sabbath school. I visit the different classes in

the school, which plan is likely to have a good effect. I believe the Sabbath school, among this Welsh settlement, is one of the most flourishing I have seen since I left Great Britain. It numbers near one hundred pupils; a large portion of the Bible is committed to memory and repeated every Sabbath, to my great satisfaction. Each class reads but few verses at a time, and dwells on those verses in the way of explanation. The members of the church generally take an active part in the school. We have one English Bible class; all the others are Welsh. The Welsh people in this part of the country are very faithful in attending the means of grace, especially on the Sabbath. Some have six, seven, or eight miles to travel to hear one sermon, for they can but seldom stay until the evening service. The audience is large, and it seems to me that many of them pay great attention to the truths delivered unto them.

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*From Rev. S. S. Murkland, Coolville,  
Athens Co.*

**Pastoral Record—The Young Man in a Decline.**

We had the pleasure of witnessing the conversion and happy death of an interesting young man, aged twenty-two years. As this case has led to some pleasing results, allow me to give you some extracts from my journal. On the 17th August, I went out, by request, to the country to see a sick young man, named A. D—. He looked like a dying man, and seems truly awakened. I spake to him, and read some suitable pieces from Bogatzky's Golden Treasury, then prayed. I left with him James's Anxious Inquirer. We arranged to preach at his father's house the next Tuesday. I intend to preach regularly every Tuesday in the country. The harvest is now past and the people will have more time now to attend. We have fixed ten o'clock A. M. as the hour of meeting, before the people get fatigued with the labors of the day.

Tuesday, August 24th, I went out to D.'s house and preached from Matthew xi, 28—31. The house was filled with the females, and a large number of males were outside. The dying young man sat near to the door where I stood (so that all the people could see us both). It

was a most solemn scene, and I never witnessed a more attentive congregation.

After this service I had a long conversation with him. When I first saw him, he was deeply impressed with a sense of the evil of sin; but had no intelligent views of the glorious scheme of salvation, through the precious Redeemer. From that day, this dear youth appeared to enjoy peace with God, through the Lord Jesus Christ. When any christian friend went to see him, he requested them to read the Scriptures, or James's Anxious Inquirer, or Bogatzky's Treasury.

On Sabbath, the 12th of September, I learned from some of his neighbors, that he was much worse, and desired an interest in our prayers; also, that he wished much to see me. Early on Monday, I went out to visit him. He was very weak. I asked him his views of sin, of Christ, of death, &c. He said that he saw sin to be very bad; he thought that if he had his days to live over again, he would live very differently. I asked, "If the Lord should spare him to live, what he would do?" "Oh! he would become a member of the church and try to serve the Lord." I said, perhaps your old companions might laugh at you for seeking to live a holy life. He replied to this with peculiar emphasis, looking me in the face, "I would not care what they said!"

On Wednesday afternoon (two days after this interview), this young man died. On Friday forenoon, 17th September, I went out to the house and preached his funeral sermon.

At our church-meeting last week, the father and mother of A. D. were both proposed as candidates. Ever since the death of their first born, they have lived a different life. They have regularly attended the means of grace at Coolville, on the Lord's day; also several other members of the family; and what is still more pleasing, they have begun family prayers.

Some other persons who live in that neighborhood attend the means of grace now, who did not do it before the death of dear A. Oh what real joy must the angels and the spirits of the just in heaven experience, when a sinner is converted to God!

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**Temperance Labors of Ladies and Children.**

In our place, for a few weeks past, the subject of temperance has been exciting

much attention. Since Thanksgiving day there has not been a week passed without one or more temperance meetings. The ministers and lawyers have taken hold of the subject in earnest. On Thanksgiving day at our church, at the close of the religious exercises of a union meeting of the several churches in town, presents of books were presented to seven children who had solicited subscribers to a juvenile temperance pledge, given them by myself on the 4th of July, when I addressed the children on the subject of temperance. One of the girls, about twelve years old, obtained to her list more than *five hundred names*.

At the close of one of the temperance meetings held in our church, when a Methodist brother had given us a very spirited address, a Baptist clergyman proposed that a new society should be organized, entirely independent of the churches. The proposition took favorably, and a pledge was presented and signed on the ground by about thirty men; names of some half a dozen lawyers appear on the list. They have their meetings weekly, and are usually addressed by some one or more of the lawyers.

The ladies have also organized a society, and meet semi-monthly. They passed several very strong resolutions at their first meeting. One of the ladies' addresses has already appeared in the two county papers, and two others will appear soon. The ladies' meetings are uncommonly well attended and interesting. A committee of two ladies has recently waited upon all the merchants, tavern-keepers, and grocery-keepers, and asked their names to a pledge not to sell ardent spirits, except for medicinal or mechanical purposes. Of eleven in all—groceries, stores, and taverns—two grocery-keepers were unprepared to pledge themselves till they had had "more time for consideration." They each invited the ladies to call again before their next meeting. One has since refused; the other was not seen. Another committee of two have been appointed to wait upon the two grocery-keepers. It is thought they will succeed in getting their pledges. The boys have also formed a society, and meet and discuss gravely the temperance question. Most of our citizens have signed a petition to our legislature to give us the "Maine Liquor Law." We do not expect our present legislature will give us this law, but it is sanguinely hoped that the friends of temperance will elect such men hereafter to the halls of legislation, as will give us some law to suppress the gigantic monster intemperance in our State.

## MICHIGAN.

*From Rev. Z. T. Hoyt, Hastings, Barry Co.*

### Revival.

In forwarding my report for this first quarter I write with a full heart, for the Lord has dealt bountifully with us. I can truly say "Bless the Lord, O, my soul!" A truly noble work of grace has been witnessed here by us, and is still in progress in the adjoining towns of Rutland and Irving. When the first quarter commenced, it appeared a time of great darkness, and I had solemn questionings whether it was duty to remain longer in this field, having spent seven years of my ministerial life here with so little apparent good. But something seemed to say "Be not weary in well-doing, for in due time ye shall reap if ye faint not." A passage of the Psalms also forcibly struck my mind—"It is good that a man should both hope and quietly wait for the salvation of the Lord." I resolved to remain, and now I bless God that I am here.

After detailing the earlier incidents of a work of grace, commencing with the new year, the report continues—

The first week, the interest manifested by the impenitent in our meetings was not great, but still encouraging. A few young females came forward for our prayers. But a spirit of prayer had seized the people of God. Never, in all my christian life, have I felt such a spirit of wrestling, agonizing prayer for the souls of the impenitent as during these meetings. It seemed as though I could never leave my closet. I felt that *all help must come from God*, and we could not live without his blessing upon my people; and such seemed now to be felt by professors generally. Such humble confessions and such a spirit of wrestling prayer as was now witnessed, had hitherto been unknown here. And now God began to work in the higher and more influential circles of society. Three of our principal merchants, and the wife of one of them (another being already pious), came forward among the anxious; and the solemn sensation produced upon the audience can be realized only by those who witnessed it. The work now progressed powerfully. It seemed as though we could only stand still and see the salvation of God. I felt, "How awful is this place! This is none other than the

house of God, and this is the gate of heaven." The most hardened felt solemn. One who had said, "No man should pray in his family, or would ever see him on his knees," was struck with conviction while riding in the road, a number of miles from this place. He strove, he said, to get rid of his solemn impressions, but could not; they became stronger and stronger. When he arrived at home, said he, "I tell you, I felt very solemn." That night he attended meeting for the purpose of asking Christians to pray for him, which he did. All his relatives then were irreligious; his wife has since joined him in the service of Christ. Another young man, of irreligious connections, was struck under conviction while at work four or five miles distant; and the first time he appeared and came forward in one of our meetings, it was to tell his past struggles, and his present joy and peace in believing.

I cannot give a detailed history of the work; but at least one hundred and twenty in all have either been reclaimed from a backslider's state, or they have been converted to God. That every one

will prove truly born of God we can scarcely hope, but that many will we do sincerely believe. The revival numbers among its converts many of our most influential citizens, both of Hastings and of the adjoining towns.

I have felt rebuked by this work of grace for my feelings of discouragement, which I have sometimes felt with regard to this field of labor. Brethren, I have been in a good school, and have learned much during these meetings. One thing I have learned; that a minister need never despair or feel that he is laboring in vain. It appeared that we here had almost labored in vain for seven years. But now, as a good christian brother remarked, it seems as though every sermon preached here, and prayer offered for the good of this people, or emotion cherished, whether by Christians here or elsewhere, all had been remembered, and God was now answering them all at once—and not according to them either, but more and more abundantly. Brethren, rejoice in the Lord with us, and be encouraged to still pray for us!

### Miscellaneous.

#### Rousing Words from Connecticut.

##### HOME EVANGELIZATION.

The Friends of Benevolent Action, in Tolland County, Conn., have an organization called the Society for Home Evangelization, which is laboring to awaken a more general and earnest interest in the work of giving the Gospel to our own country. In pursuance of this general object, and with the specific purpose, also, to raise \$5,000 during the present year, they have issued a stirring appeal to their fellow Christians, which cannot fail, we think, to awaken the conviction, that there are important interests at stake which cannot be longer treated with neglect, without the greatest injury to our land and to future generations. The appeal is signed by HENRY B. BLAKE, *Secretary*.

##### Now is the time.

*Can we not, in the county of Tolland, in the year 1863, raise Five Thousand Dollars for the salvation of our country?*

We are receiving yearly about half a million of the population of other lands. They come here, most of them, without the Bible or any true knowledge of God. They are incorporated among our people. They are to help in controlling the destinies of our country. Shall we give them the Bible, or suffer them to perish in their darkness? The spirit of our people and the indications of Divine Providence make clear the probability that this country is to be the future possessor of nearly all the virgin soil of this continent. The day is not far distant when our people will be counted by hundreds of millions. Now is the time to give them the Gospel, to lay the foundations of institutions on which they are to build for time and for eternity. One Bible, published now, may be the cause of hundreds that shall bless the families of a coming time. One church planted now may be the mother of multitudes, under whose shadow of blessing the children of other generations may sit. The voice of future ages comes to us as the voice of many waters, as the voice of mighty thunderings. Unborn millions mingle their tones with the perishing of to-day



calling on us in wailing accents for the Gospel. Shall we heed the call?

#### Our Children.

Our country has peculiar claims on the young. The old have little personal interest in the future of our history. They will soon be where the powers that rule on the surface of the earth can reach them not. But the destiny of the young is bound up in the destiny of the country. If they live to the allotted period of man's life, they must live under a government and institutions such as the mighty masses who are filling up the younger portions of our country see fit to make. *There is nothing but the Gospel that can withstand the tremendous influences that are pouring in upon us, and preserve a pure liberty and a pure civilization.*

#### Claims of the Emigrant.

Every poor wanderer from lands of oppression who comes to our shores, has an immortal spirit, and the great question of his probation is whether it shall be saved or lost. If you give him the Bible, as the Bible Society will if you furnish them the means; if you send him the preached Gospel, as the Home Missionary Society will do if you furnish the means; he may be saved. If you refuse to do it, he will probably perish. God is sending some of them here to give you an opportunity to give them the Gospel. We long to know that there is a church of the living God, and a faithful preacher of the everlasting Gospel, in all the villages that dot the prairies of the great West, and lie along all the streams from the Atlantic to the Pacific.

#### Voice of the Savior.

Nor is this all. There are the most solemn obligations in the case. God has uttered his mandate, "Preach the Gospel to every creature," "Love thy neighbor as thyself." Christian brother! you will meet that poor German, who comes here without a Bible and finds a home away from the institutions of religion, at the bar of God. Do you wish him to rise up in judgment against you, as the inhabitants of Sodom and Gomorrah will rise against the Jews, and bear witness that when God knocked at the door of your heart for a portion of your substance to give him a Bible, or send a minister to tell him of the way of salvation, you closed the door and he lived and died in sin? All these lost wandering ones you will meet in the solemn presence of God. *Let this fact never be forgotten.*

#### A Fair Calculation.

A shrewd friend of ours, who is accustomed to look at things in a business point of view, thinks that the out-cry so often made about expensive preaching, is without foundation. He argues thus—"I have," says he, "a family of six persons, who attend church. I pay \$24 a year for pew rent. I hear two sermons on the Sabbath, and one during the week—making 150 'lectures' during the year. I obtain, therefore, for myself and family, 900 lectures for \$24; or in other words, I pay about two and a half cents a lecture. People give from twenty five to fifty cents for a lecture on astronomy, and almost every subject you can name, *except* the Gospel; surely for a 'Gospel lecture,' I ought to be willing to give at least two cents and a half."

The thought thus expressed is certainly just, and might with great advantage, be carried out still further.—*Selected.*

#### The Minister's Reward.

"Their good is oft interred with their bones."

We believe not a word of it. The gift of a single mite by an obscure widow of Jerusalem, has been felt in the church for eighteen centuries, and stimulates the charities of millions to this hour. Many a spoken word of exhortation or reproof, which to human seeming has perished on the idle air, has found a lodgment in the heart for which it was intended, and there worked a renewing influence, lasting as life itself. And even a benignant smile has roused the dying courage of the fallen and crushed, and armed his purpose against the vices of his former life, and led him to the fountain of strength, and made him exult to find himself once more a man in God's image. Of all who toil through the years of this pilgrimage, no man's work has the permanent character of the minister's. The labor of the husbandman ends with the consumption of the produce of his land, and each succeeding harvest perishes in the using. The products of mechanical skill, for the most part, have but a fleeting existence. The wear and

rust of years soon destroy them all. Raphael's paintings fade on the rotting canvas, and even the sculptured glory of Praxiteles is lost in the mutilated forms of what once only wanted breath. Apelles boasted that he painted for eternity. It was a bold figure of speech that far outstripped the sobriety of truth, for no mortal eye for long centuries has seen a line of his pencil. But that same empty boast, with slight modification, is but the plain literal truth concerning the minister's work.—*Selected.*

#### Donation of \$50 to the American Home Missionary Society.

*From "A Donor in proportion to income.—  
1 Cor. 16, 2."*

This donation is from the fruits of a system of beneficence designed to accord with the directions in 1 Cor. 16: 2; which system is elucidated in the publications of the American Tract Society on this subject.

It affords the giver no small degree of happiness, without making himself publicly known, thus to testify in favor of a system of giving which, besides meeting ordinary calls, enables him with gratitude and prayer to consecrate this additional sum to the furtherance of religion.

The appropriation of a per-centage of profits or income, according to a well-digested plan and proportioned to prosperity, appears to him the best possible mode of regulating our benevolent contributions.

As the churches abound in faith, and in utterance, and in knowledge, and in all diligence, may they abound in this grace also!

#### A Great Occasion Pressing upon the American Church.

There never was a time when our country had such occasion for an increase of evangelical power, to keep pace with the rapid growth of our people. The tide of immigration is setting in upon us, from the four quarters of the world. God is saying to the North, Give up; and to the South, Keep not back. Bring my sons from far,

and my daughters from the ends of the earth. Yea, the ends of the earth are brought together upon us. Europe and Asia join hands upon our soil.

"Our report has traveled forth to all lands;  
From every clime they come."

Come for what? God only knows. But he knows it to be for some great purpose—a purpose proportioned to the strange grandeur of the movement. But if we may judge from past experience, they have come to be assimilated to us, to be formed under the Gospel and its institutions, and here to become a people, gathering strength and light, and quickening force, to bear back the blessings of salvation to nations that sit in darkness. Continental Europe, long the center and main seat of Christendom, having become the city where Satan's seat is, and the seat of Anti-Christ, is now reserved to be the theater of those dreadful tragedies, that are to put an end to the Romish power. From that source little aid can be expected in evangelizing the world. But every year God is making it more manifest, that this broad land is to be the place of rendezvous, for the sacramental host of God's elect, preparatory to the conquest of the world to Christ.

And whatever enterprise of individuals or societies—whatever revivals in churches or of personal piety, contribute to give speed to the work of evangelizing here, and of making the swelling millions of this country, a thoroughly christian people, assumes an immense importance in this view. For what touches this people, touches the world. Our home missions are world-missions. In saving our own country, we save the world. Ten years ago, no one dreamed of such a thing as a vast population, bone of our bone, and flesh of our flesh, spreading out as by magic along the Pacific shores, and interlocking us with Eastern Asia, and opening us at once into the very heart of the heathen world. Yet here it is. And it is an exigency which this generation of Christians must meet. No previous generation has had a responsibility like ours—has had such opportunities for filling the world with light, or throwing it back to deeper darkness.—*Puritan Recorder.*

*Appointments by the Executive Committee of the American Home Missionary Society, during the month of February, 1853.*

*Not in Commission last year.*

Rev. M. G. Cass, Fort Madison, Iowa.  
 Rev. Job. Cushman, Sugar Creek and vicinity, Wis.  
 Rev. George Turner, Stephen's Point and Flower, Wis.  
 Rev. Robert Robinson, Dexter, Mich.  
 Rev. Aaron Kowa, Hartford and Lawrence, Mich.  
 Rev. Hannibal L. Stanley, Jonesville, Mich.  
 Rev. Henry Birkner, Hermann and vicinity, Mo.  
 Rev. George Maul, Augusta and Brush Fork, Mo.  
 Rev. Israel S. Twombly, St. Charles, Mo.  
 Rev. T. N. Hasselquist, Galesburg, Knoxville, and vicinity, Ill.  
 Rev. S. P. Lindley, Concord, Mercedosa, and vicinity, Ill.  
 Rev. Charles Witts, Okaw, Ill.  
 Rev. William L. Buffut, Perrysville, Ind.  
 Rev. Charles Kiehle, Indianapolis, Poland, and vicinity, Ind.  
 Rev. Benjamin Lynch (col.), Troy, N. Y.

*Re-appointed.*

Rev. Horace Lyman, Portland, Oregon.  
 Rev. George Lewis, Old Man's Creek, Iowa.  
 Rev. James H. Shields, Unionville, and Centerville, Iowa.  
 Rev. John Summers, Benton and Vinton, Iowa.  
 Rev. B. S. Bicknell, Jefferson, Wis.  
 Rev. C. C. Cadwell, Burlington and vicinity, Wis.  
 Rev. Charles W. Camp, Genesee, Wis.  
 Rev. Anson Clark, Brookfield and Lisbon, Wis.  
 Rev. S. W. Eaton, Lancaster and vicinity, Wis.  
 Rev. Richard Hall, Point Douglas, Cottage Grove, and vicinity, Min. and Prescott and vicinity, Wis.  
 Rev. A. D. Laughlin, Wyoming and vicinity, Wis.  
 Rev. M. Montague, Fort Atkinson, Wis.  
 Rev. Franklin G. Sherrill, Ceresco, Wis.  
 Rev. J. H. Spangler, Prairie-du-sac and vicinity, Wis.

Rev. J. D. Stevens, Monroe and vicinity, Wis.  
 Rev. Ira Tracy, Blake's Prairie, Wis.  
 Rev. Edwin T. Branch, Hartland and Osceola, Mich.  
 Rev. J. B. Jewel, Long Lake and vicinity, Mich.  
 Rev. C. M. Morehouse, Allegan, Mich.  
 Rev. Paul Sheperd, Dover, Mich.  
 Rev. Joseph W. Smith, Benton, Mich.  
 Rev. E. P. Noel, Troy and vicinity, Mo.  
 Rev. William Porter, St. Francisville and Alexandria, Mo.  
 Rev. John Ballard, Perry and vicinity, Ill.  
 Rev. William H. Bird, Du Quoin and vicinity, Ill.  
 Rev. N. T. Coltrin, Plymouth and Round Prairie, Ill.  
 Rev. Nahum Gould, Northville, Ill.  
 Rev. W. C. Merritt, Monte Bello, Ill.  
 Rev. Renel M. Pearson, Byron, Ill.  
 Rev. J. G. Porter, Wilmington, Ill.  
 Rev. Joseph B. Bonnea, Hadley and vicinity, Ill.  
 Rev. Josiah Wood, Murphysboro, and Pinckneyville, Ill.  
 Rev. Benjamin F. Cole, Thorntown and Bethel, Ind.  
 Rev. James Gordon, Cass Co., Ind.  
 Rev. Alfred Hawes, Marion and Lagro, Ind.  
 Rev. William H. Rogers, Noblesville and Stary Creek, Ind.  
 Rev. William N. Stimson, New Pinesh Fresh Ch., Ind.  
 Rev. Edward C. Betts, Portage and Pleasantville, O.  
 Rev. Nathaniel T. Fay, Montgomery, O.  
 Rev. John McCutchan, West Mill Grove, O.  
 Rev. Francis Schiedt, Cincinnati, O.  
 Rev. James S. Walton, Watertown and Berlew, O.  
 Rev. R. Wilkinson, Pomeroy, O.  
 Rev. John B. Logan, Mooresburg and Rattlesde, Tenn.  
 Rev. John Bradshaw, Elizabethtown, N. Y.  
 Rev. I. D. Cornwell, Hancock, N. Y.  
 Rev. J. W. Dunnewold, Clymer, N. Y.  
 Rev. J. O. W. Pennington, D. D., col'd, New York, N. Y.  
 Rev. Charles Spooner, Wadham's Mills, N. Y.

*The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums in the month of February, 1853.*

**NEW HAMPSHIRE—**

Amherst, Legacy of Miss Abigail Fisk, by David Fisk, Ex'r,	375 00	
Farmington, W. F. Johnson, to const. Mrs. Sarah W. Johnson a L. M., Received by Rev. B. P. Stone,	80 00	
Ackworth, Legacy of Miss H. B. Perham,	12 50	
Campton, David Bartlett,	8 00	
Henniker, Cong. Ch. and Soc., Troy, Cong. Ch. and Soc., in part to const. Dea. Abel Baker a L. M.,	88 00	
	15 00	118 50

**VERMONT—**

Middlebury, Mrs. Mary A. Pratt,	10 00	
Peacham, in part of Legacy of Dr. Josiah Shedd, by S. A. Chandler, Ex'r,	483 30	
Springfield, A. Woolson,	1 50	
Westminster, in part of Legacy of Jacob Chapin, by Jacob Chapin, Ex'r,	280 00	

**MASSACHUSETTS—**

Home Missionary Society, by B. Perkins, Treas.,	3,000 00	
Monson, Legacy of Wm. E. Reynolds, by J. L. Reynolds, Ex'r,	100 00	

Northampton, Edwards Ch., to const. Mrs. Emily Hall a L. M., by Mrs. Geo. Wells,	35 00	
Worcester, on account of Legacy of Miss Sarah Waldo,	1,163 75	

**CONNECTICUT—**

Missionary Society by E. W. Parsons, Treas.,	1,000 00	
Clinton, Ladies' Benev. Soc., in full to const. Mrs. Polly S. Stannard a L. M.,	30 00	
Darien, A Friend,	3 00	
Ellington, Cong. Ch. and Soc., by J. R. Flynt,	61 22	
Fairfield, Legacy of Mrs. Mary S. Dimon to const. Dr. David Dimon, of Auburn, N. Y., a L. M.,	30 00	
Greenfield, Cong. Ch. and Soc., by Rev. T. B. Sturges,	30 00	
Greenwich, Miss Sarah Mead and family, avails of the sale of burial lots,	161 00	
New Haven, West Connec. by A. Townsend, Jun.,		
Middlebury, Eli Hine,	5 61	
Prospect, J. Kilbourne,	2 55	
Hamden, Mount Carmel, Legacy of H. Bassett, by M. A. Bassett, Ex'r,	200 00	200 10

College St. Ch. and Soc., Ladies' Benev. Soc., by Mrs. M. Bradley, Officers of Yale College, of which \$80 is to const. Henry K. W. Welsh, of Hartford, a L. M.,	19 00 225 00	Shelton Island, Presb. Ch. and Cong., to const. Marcellus D. Loper a L. M., Williamsburgh, First Presb. Ch., Mon. Con. Coll., by C. F. Tuttle, Windham Center, N. Y., Young People's Benev. Soc., in full to const. Abigail Stone a L. M.,	40 50 66 41 12 00
Wallingford, in part, of Legacy of Mrs. Mary Noyes, by C. O. Griswold and J. F. Noyes, Exr.,	600 00	<b>NEW JERSEY—</b>	
Willington, in full, to const. Wm. C. Johnson a L. M., by John Turner,	28 80	Morristown, a Contributor,	10 00
Sharon, Mrs. A. M. E. Heath,	5 00	Orange, Rev. Dr. Flaher,	1 00
Westbrook, First Cong. Ch., in part, to const. Amasa Spencer a L. M., by Rev. W. A. Hyde,	21 00	Paterson, Second Presb. Ch., a female Friend,	20 00
A Friend,	30 00	<b>PENNSYLVANIA—</b>	
<b>NEW YORK—</b>		Philadelphia, a Friend, \$50; C. P. Bayard, \$30; John Borland, \$25, First Independent Ch., by R. S. Walton,	105 00 25 00
Albany, Fourth Presb. Ch., from the savings bank of a deceased child, "for the Missionary,"	37	<b>OHIO—</b>	
Bare Center, Cong. Ch. Coll., \$10; Ladies' Indus. and Benev. Soc., \$15, by Rev. B. Fancher,	25 00	Jersey, bal.,	50
Berkshire, Cong. Ch. and Soc. Mon. Con. Coll., by A. F. Belcher,	15 00	Pleasant Hill, Presb. Ch., by Rev. G. G. Poage,	5 00
Brooklyn, Mrs. Isaac Blais, \$10; Mrs. S. E. Austin, in full, to const. Rev. E. D. Murphy a L. M., \$20, South Presb. Ch. Mon. Con. Coll., by J. M. Wells,	80 00 121 89	Twinsburgh, on account of Legacy of Dan Parmelee,	1,000 00
Catskill, Henry W. Witlesey, \$30; E. Graham, to const. Edmund Graham a L. M., \$30,	60 00	<b>INDIANA—</b>	
East Bloomfield, in part of Legacy of Uri Beach, by George Rice,	100 00	Evansville, Ger. Ch., by Rev. C. Schrenck,	10 00
Easton, Mon. Con. Coll., by H. E. Ruggles,	8 00	Piagah, by Rev. James Gordon,	10 00
Floyd, Welsh Ch., by M. Brayton,	5 18	Terre Haute, First Cong. Ch., by Rev. M. A. Jewett,	43 00
Hammondsport, M. Brown,	4 50	Winchester, Presb. Ch., by Rev. A. Loose,	10 00
Hanover, Cong. Ch., by Rev. J. D. Cornwell,	11 75	<b>ILLINOIS—</b>	
Laurensburgh, Second Presb. Ch., in part by Rev. E. Taylor,	20 13	Campton, Cong. Ch., by Rev. E. Raymond,	2 61
Leroy, Presb. Ch., by Rev. C. N. Mattoon, to const. Jared E. Wilcox a L. M.,	75 00	Carlinville, Presb. Ch., by Rev. A. M. Dixon,	25 00
Lisle, E. G. Ford,	2 00	Hadley, Cong. Ch., by Rev. J. P. Rousae,	5 00
Lumberland and Barryville, Cong. Ch., by Rev. F. Kyte,	4 00	Jonesboro, Ger. Ch., by Rev. J. Krack,	10 00
Malden, Presb. Ch., in part, \$50 from Giles Isham, to const. John Isham a L. M., and \$50 from Charles Isham, to const. Rev. Charles Isham, of New York a L. M.,	112 40 30 00	Lafayette, Cong. Ch., by Rev. S. G. Wright,	2 50
Milton, Charles T. Ordway,	30 00	Payson, Cong. Ch., by Rev. L. K. Hawley,	27 00
New York City, Jasper Corning, \$100; L. B. Ward, to const. Samuel E. Ward and Willard P. Ward, Life Members, \$50; Wm. Smith Brown, to const. Wm. Reynolds Brown a L. M., \$30; M. Merrill, \$4,	194 00	Somonauk and Shabbery Cha., \$3 51; Rev. H. Bergen, \$4,	8 87
A Donor in proportion to income, 1 Cor., 16, 2,	50 00	Toulon, Cong. Ch., by Rev. S. G. Wright,	24 00
Central Presb. Ch., A. B. Wetmore, \$150; T. R. Wetmore, \$15,	165 00	Twelve Mile Creek, Cong. Ch., by Rev. C. S. Johnson, Coll., \$3 53; Mon. Con. Coll., \$4 50,	14 28
Fourteenth St. Presb. Ch., H. N. Beers, to const. Miss Susan A. Beers and Mrs. A. D. Smith, L. M.,	200 00	Udina and Elgin, Cong. Cha., by Rev. N. C. Clark,	10 00
Mercer St. Ch. Coll., \$350 79; W. G. Bull, \$100; E. Lockwood, \$50; E. H. Blatchford, \$30; B. F. Butler, \$75; A. Averill, \$30; Mrs. E. Bronson, \$200; J. W. Benedict, L. D., \$100; Rev. W. H. Bidwell, \$100; G. B. De Forest, \$100; E. Bigelow, \$100; Thomas Denny, \$50; M. O. Roberts, \$50; G. R. Lockwood, \$30; J. B. Murray, \$30; J. F. Worth, L. D., in full, \$50; Mrs. B. D. Forest, \$35; E. H. Nevins, \$50; C. Smith, \$35; J. P. Crosby, \$15; O. W. Rockwell, \$10; E. Rockwell, \$5; J. R. Gibson, \$10; H. M. Schieffelin, \$40; J. Wilbur, \$5,	1,610 79	Virginia, Presb. Ch., by J. V. Downs,	14 00
Pearl St. Ch., Mon. Con. Coll., by E. F. Shepard,	13 00	<b>MICHIGAN—</b>	
St. Bartholomew's Ch., a Lady, by J. Hyde,	2 50	Alamo and Cooper, Cong. Cha., by Rev. B. F. Monroe,	5 00
University Place Presb. Ch., W. M. Hakrod,	100 00	Allegan, Presb. Ch., by Rev. C. M. Morehouse,	25 00
Pekin, Miss Abby Peck,	8 00	Long Lake, Rev. J. B. Jewell,	3 00
Poughkeepsie, Rev. T. A. Wickes,	100 00	Palmyra, Presb. Ch., Rev. J. Cochran,	16 17
		Vermontville, Cong. Ch., by Rev. Seth Hardy,	11 00
		White Pigeon, Mr. and Mrs. —, Wing Lake, Presb. Ch., by Rev. G. M. Boardman,	50 00 9 00
		<b>MISSOURI—</b>	
		Mount Zion and Springfield Presb. Cha., by Rev. G. A. M. Kenshaw	5 20
		<b>WISCONSIN—</b>	
		Fairplay, Presb. Ch., Mon. Con. Coll., by Rev. E. Hassell,	3 00
		Geneva, bal. of Coll.,	25
		Sharon, Ger. Ch., by Rev. C. Zipp,	2 00
		<b>IOWA—</b>	
		Columbus and Long Creek, Cong. Cha., by Rev. D. Knowles,	5 70
		Davenport, Cong. Ch., by Rev. E. Adams,	9 25

Dubuque, Cong. Ch., to const. Rev. J. C. Holbrook a L. D., 100 00

## TEXAS—

Fort Belknap, Thomas Belknap, by Col. G. Loomis, 1 25

## CHOCTAW NATION—

Fort Towson, Mon. Con. Coll., by Rev. C. Kingsbury, 10 00

\$12,547 84

JASPER CORNING, Treasurer.

*Donations of Clothing, Books, &c.*

New Haven, Ct., College St. Ch. Ladies' Benev. Soc., by Mrs. Monson Bradley, a box, 83 00

Rev. CALVIN CLARK acknowledges the receipt of the following sums in Michigan.

Albion, Presb. Ch., 27 91  
Battle Creek, Cephas Hubbard, 1 00  
Cold Water, Presb. Ch., 8 85  
Concord, Presb. Ch., 10 50  
Hillsdale, Presb. Ch., to const. Allen Hammond a L. M., 88 00  
Homer, Presb. Ch., 10 86  
Kalamazoo, Presb. Ch., Rev. O. P. Hoyt, 9 00  
Marshall, Presb. Ch., Charles T. Gorham, to const. Mrs. Charles T. Gorham a L. M., \$30; Ira Nash, to const. Mrs. Ira Nash a L. M., \$20; others, \$48 63, 108 63

\$309 24

The Massachusetts Home Missionary Society acknowledges the receipts of the following sums in the month of January, 1853. BENJAMIN FRANKLIN, Treasurer.

Ablington, in part of legacy of Edward Cobb, Andover, Rev. Joseph Emerson, to const. Benjamin F. Emerson, of Nashua, N. H., a L. M., 275 00  
Berkley, Mon. Con. Coll., 30 00  
Berkshire and Columbia H. M. S., L. Church, Treen, of which \$365, from the Cong. Ch. and Soc. of Pittsfield, to const. Washington M. Root and Joel S. Biles, L. Ma., and Rev. Samuel Harrison L. D.; and bal. to const. Joseph White, Abiel Cady, Dea. George McKivain, Marshall Pierce, and Silas Bingham, of Hinsdale, L. Ma., 500 00  
Boston, Phillips Ch. Mon. Con., 27 86  
Braintree, Rev. Dr. Storr's Soc., Mon. Con. Coll., 58 00  
Carver, Ezra Lewis, 9 00  
Charlestown, Wintthrop Ch. and Soc., 515 00  
Chatham, Cong. Soc., 40 00  
Dedham, Fem. H. M. S., in Rev. Dr. Burgess' Soc., 55 00  
Dorchester, Second Cong. Soc., of which \$40 is from T. D. Quincy, to const. Miss Martha A. Quincy a L. M., and \$30 is from James Olap, to const. Mrs. Betsey Clap a L. M., 225 00  
Dorchester, Neponset H. M. Circle, to const. Miss Catherine D. Foster a L. M., 40 00  
Draught, First Evan. Ch. and Soc., 81 75  
Fitchburgh, Ladies' H. M. S., to const. Mrs. Amelia P. Hitchcock, Mrs. Martha B. Dole, and Mrs. Mary B. Ide, L. Ma., 115 00  
Gloucester Harbor, Cong. Soc. Mon. Con. Coll., to const. John N. Low a L. M., 31 63  
Hadley, Third Cong. Soc., 19 50

Hampshire Co., H. M. S., H. Brewer, Treas., to const. Rev. Sylvester Hine, Rev. Mr. Boies, Dea. S. F. Beamon, of Chicopee Falls, and Jefferson Alden, of Chicopee, L. Ma.; and \$100 from George Merriam, L. D., 625 00  
Haverhill and Plaistown, Individuals, 9 75  
Lawrence, Lawrence St. Cong. Soc., 90 00  
Littleton, Cong. Ch. and Soc., 11 16  
Lowell, John Street Ch. and Soc., 48 35  
Lyme, Legacy of Miss Elizabeth Moulton, Medford, Ladies' Missa Soc., Second Cong. Ch., to const. Mrs. Elizabeth B. Marvin a L. M., 25 00  
Middleboro, First Ch. and Soc., 82 00  
Milton, First Evan. Ch. and Soc., to const. Dea. Jesse Tucker a L. M., 60 00  
Newton West, Rev. Dr. Gilbert's Soc., of which \$80 is from Miss Sarah Baxter, to const. Daniel Baxter a L. M., 43 75  
Plymouth, South Parish, 128 85  
Reading, Mrs. Lavinia Breck, 25 00  
Bethesda Ch., 8 00  
South Malden, Cong. Ch. and Soc., by Dea. E. Kimball, 189 88  
South Royaleton, Legacy of George Coffin, Stoneham, Ladies' Benev. Soc., to const. Rev. William C. Whitcomb a L. M., 15 00  
Stoughton, Ladies' H. M. Assoc., to const. Rev. Albert Perry a L. M., 40 00  
Templeton, a Friend, 30 00  
Wareham, a Friend, 5 00  
Wellfleet South, Cong. Ch. and Soc., 2 00  
Winchester, Cong. Ch. and Soc., to const. Rev. R. T. Robinson, Mrs. E. T. Robinson, and D. D. Youngman, L. Ma., 8 80  
West Brookfield, in part of legacy of Elizabeth Ellis, 90 00  
Weston, Mrs. M. A. H. Bigelow, to const. Miss Lucy Ann Lee a L. M., 40 00  
Worcester, Legacy of Miss Sally Flagg, and \$60 interest, by G. T. Rice, Ex'r, 86 00  
Central Ch. and Soc., 160 63  
\$4,166 69

The Connecticut Missionary Society acknowledges the receipt of the following sums to Feb. 5, 1853. E. W. PARSONS, Treasurer.

Bloomfield, Young People's Benev. Soc., to const. Mrs. Sophronia Gillett a L. M., 20 00  
Burlington, Coll. by Rev. J. L. Wright, Canterbury, Ch. and Soc., \$80 of which to const. Dea. J. M. Francis a L. M., 39 00  
Danbury, Coll., 4 00  
East Hartford, Ladies' H. M. S., \$120 60; Gent. \$110 59, by J. Ayres, to const. Mrs. Susan H. Wells, Mrs. Aurelia Hayden, Miss Jerusha Pitkin, George Goodwin, E. A. Chapman, Horace Williams, and Eliza E. Sage, Life Members, 281 19  
Exeter, Coll., 8 97  
Glastenbury, Moseley Talcott, 10 00  
Hartford, Bequest of Emily Denalow, by C. W. Denalow, Ex'r, 100 00  
Hartland, Ch. and Soc., by Rev. N. Scott, Kensington, Sab. School, 13 00  
North Coventry, in full to const. Dea. J. Talcott a L. M., 9 00  
North Lyme, Coll. to const. Rev. F. E. Barr a L. M., 9 25  
Pomfret, Coll., \$157 71; Ladies' Sew. Circle, \$37 29, 195 00  
Simsbury, Cong. Soc. Coll. to const. Rev. Samuel T. Richards a L. M., 30 30  
South Windsor, Wapping Soc., by J. Collins, 18 11  
Suffield, First Ch., by Rev. J. A. King, 80 65  
Wethersfield, Mon. Con. Coll., by Dea. Stillman, 30 77  
Windsor, Fem. Benev. Soc. for the West, to const. Mrs. A. Loomis a L. M., 80 00  
Winsted, Coll., 46 14  
Woodbury, North Soc., to const. Dea. Elijah Sherman, Monroe S. Sherman, and Chauncey Sumners, Life Members, 94 00  
Francis Woodbridge, interest, 60 00  
\$1,163 79

# THE HOME MISSIONARY.

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Go, . . . . . PREACH the GOSPEL, . . . . . *Mark* xvi. 15.

How shall they preach except they be SENT? . . . *Rom.* x. 15.

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Vol. XXVI.

APRIL, 1854.

No. 12.

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## Christ, a Home Missionary.

THE Being, before whose eye, in the wilderness of temptation, were brought all the kingdoms of this world, with all the glory of them, might, had he so willed it, have traversed all those kingdoms in his own personal ministry. Clothing himself, had he chosen it, with those same miraculous gifts which he reserved for his kingly ascension, then to be showered down on his Pentecostal Church, he might have visited land after land, declaring to every tribe of mankind, in their own dialect, the truths he came to reveal. He might have been the first to carry the Gospel to Imperial Rome, and hunting the hoary profligate and dissembler Tiberius to his guilty retreat at Capreae, he might have reasoned before the crowned ruler of the world, of righteousness, temperance, and judgment to come, until he, too, like an inferior ruler in after times, had trembled on his throne. He might have anticipated the labors of his servant Paul, by bearing the news of the unknown God, and the resurrection, to the philosophers of Athens. To the Roman people he might have declared himself as that great Deliverer, of whom their Virgil had already sung; and the sages of Greece might have been compelled to own in him that Heavenly Teacher for whom their Socrates had longed. And the nations of the East, now intently looking for the advent of a king, whose dominion should be a universal one, might have learned from our Lord's own lips the spiritual and eternal nature of that kingdom they justly but blindly expected. And thus having filled the whole world with the echo of his fame, as a preacher of repentance and of faith, he might have returned to Jerusalem, out of which her prophets might not perish, there to consummate the atoning sacrifice of which he had testified.

We say, Jesus Christ might thus have carried abroad the word of salvation to

many nations. Instead, however, of doing this, he confined himself in his personal instructions to the bounds of Palestine, one visit to the coast of Tyre and Sidon excepted, and even of this it is most probable that he taught in that region only the Jews there scattered. In his occasional retirement from the violence of his enemies, he neither wandered to Arabia and its roving hordes of the race of Ishmael, on the south; nor did he travel into the country of that powerful people, whose territories skirted Judea on the east, the Edomites, who were the kindred of Israel, as being the posterity of Esau. When the appeals of distress were made to him by those of another race, he himself drew attention to this restriction as being laid upon his own ministry, declaring that he was not sent but to the lost sheep of the house of Israel—was not sent, or in other language, his commission as a missionary preacher went no further. To their relief he confined well nigh all his miracles. With the devotedness of a true patriot, he labored for the good of his own, although his own received him not. And to the end he persevered in this course.

In the last week of his mortal career, when to his divine prescience the awful scenes of the betrayal, the mockery, the scourging, and the crucifixion were already present, as a vivid reality—when, seated with his disciples on the sides of Olivet, he looked, with them, upon the city with its battlements and turrets, its long drawn terraces, and its gorgeous temple, spread out on the opposite heights, but saw what their eyes could not see, and heard what their ears could not hear—when, in the garden that lay at his feet, his prophetic eye already discerned the bloody agony soon to bedew it, and viewed, in the palaces of Herod and Pilate rising before him, all the scenes of ignominy and torture he was soon there to encounter—when along the streets, now sending up but the hum of cheerful industry, his prophetic ear even now heard resounding the yells of the multitude, as they rushed from the place of judgment to the hill of Golgotha—even with these sights and sounds around him, from the thought of his own overwhelming baptism of anguish, he could turn aside to weep over favored but guilty Jerusalem, with as ardent an affection as had ever filled the heart of a Hebrew, when his eye caught the first glance of its turrets on his yearly pilgrimage, and he hailed it in inspired song, as the city of the great King, seated on the sides of the north, beautiful for situation, and the joy of the whole earth. And after he had wrought out the great work of redemption, and gave his apostles, before his ascension, charge to bear his Gospel among all nations, however remote, and however barbarous, he yet added the restriction, that their labor should begin at Jerusalem.

With such a sanction of your endeavors, what motives are needed to impel you? His example to guide, his presence to uphold, and his Spirit to prosper you—if the Lord be thus for you in the splendor of his example, for you in his promises, and for you in his wonder-working Spirit, who can be against you? Whether we look to the advantages which our nation presents for such labor, or to its peculiar necessities, to our duty as Christians, or our interests as men loving their country, to the general obligations of the church, or our own personal and special privileges and responsibilities,—on every hand are teeming incitements to energy and liberality, to perseverance and courageous devotedness.

1. Do we speak of the *advantages* which our wide-spread land presents for labor of this kind? We cannot forget, that here are none of the impediments of an adverse government and an alien nation, suspicious of your missionaries as foreign emissaries—impediments with which the laborer abroad must ever contend. From the St. Lawrence to the Gulf of Mexico, and from the Atlantic to the Rocky Mountains, and yet onward to the coasts of the Pacific, a broad and goodly land is open

or opening before you,—not the land of strangers, but your own native soil, blest with free institutions, and a government springing from and accountable to the people. Its free institutions invite the free and glad labors of the Missionary. The national appetite for knowledge, and the many endowments and appliances for the diffusion of knowledge, promise you aid, in bringing before the national intellect the only knowledge that is of unmingled truth and immutable value. The land is inhabited by a people, not divided and isolated, as are the possessors of equal spaces of territory in the old world, by the varieties of dialect and languages, which make man seem as a barbarian to his neighbor, separated from him but by a river, or a range of mountains. The language of your forefathers, the language in which your household bibles are written, is that which its cities, and its hamlets, and its farm-houses alike acknowledge—which its colonists are carrying into the depths of the forest, and the seeds of which its adventurous mariners are scattering along every shore smitten by their keels.

To make yet more plain your duties, and to render the wise and beneficent purposes of his providence yet more easy of translation to the reason and conscience of this people, God has made their country the point of attraction to the oppressed or the needy of other lands, and the eyes of many and distant nations are fixed upon you. Our Heavenly Father has made us a national epistle to other lands. See that you read a full and impressive comment to all lands, of the power of christian principle, and of the expansive and self-sustaining energies of the Gospel, when left unfettered by national endowments and secular alliances. The evangelical character of our land is to tell upon the plans and destinies of other nations. See to it, that the men who quote your democracy and your enterprise, your energy and your increase, be compelled by glaring evidence, which they may not dispute and cannot conceal, to add, that for your freedom and all its better fruits, you are indebted to the religion of the Saviour borne throughout the length and breadth of your land.

And last among the advantages with which God has endowed you, and bound you, as it were, to this work, let me name the amount of uneducated or perverted mind, which he is daily quarrying from the mines of European superstition, and from the place where Satan's seat is, and casting down upon our shores to be inserted into the rising walls of your republic. At home, it was comparatively beyond your reach. The jealousy of priestly and of kingly rule guarded it from your approach. God has brought it, disencumbered, to your shores. Will you meet it with the Gospel?—will you follow it to its western homes with the Missionary? Your prayers have ascended to God in behalf of those perishing in the darkness of false religion in other lands. Your prayers have been answered, as God is wont to answer even his own people, in the mode and the hour they were perhaps least prepared to expect the boon; and while your souls thought only of the subjects of your petitions as dwellers on a foreign shore, He has in his wondrous working made them already the denizens of your own land; and the crowds, to whom you had hoped to send the Foreign Missionary, have already besieged your doors to ask the easier and the cheaper care of your Home Missions. Their souls are evidently as valuable here, as they would have been if sought out by your messengers on their native soil, and there won to the faith of Christ. You know not but that, although transplanted to this soil, they may still retain a hold so strong on the affections, and an influence so controlling on the character and destinies of the kindred and countrymen they have left behind, that, converted here by the labors of your Home Missions, they may become the allies, or the channels, or themselves the chosen instruments of your Foreign Missions to the lands whence they came.



It was thus, in the declining ages of the Roman empire, that the hordes of Paganism, disgorged from their own native seats upon the imperial territories, became themselves christianized by the nation they had invaded, and evangelized the paternal tribes they had quitted. Let us, then, regard the emigrants around us, not as invaders, but as the exiles of a country, of which they or their children may yet become the evangelists. Let us count wisely and gratefully the number of the deathless spirits who have thus been ushered, under the most favorable circumstances, into our borders. Many of them have been the nurslings of a corrupt or careless hierarchy; and, torn from the breasts of European error, they are now committed by the hand of Providence to the fostering care of your Sabbath schools, and Bible classes, and the pioneer churches planted and watered by the care of your Missionaries.

2. As to the advantages, so to the necessities of our case we need ever to look. We may not forget, or hold negligently the civil privileges, the envied but the fragile inheritance, which our fathers have bequeathed us. The strangers day by day wafted to your shores become your fellow sovereigns. They choose with you the law-makers. They interpret and modify, sustain or subvert your Constitution. If not converted, under God, by you to the faith, they will, with the characteristic energy of evil, sacrifice your dearest earthly interests to their passions, their superstitions and their crimes. Your written constitutions, your declarations of right and of national independence, your books of statute law and of precedent, contain in themselves no inherent principle of vitality. They operate and have life, but in proportion as that life is infused into them by the feelings and conscience of the nation. The reign of violence has passed; men talk now of the reign of written constitutions. But parchment and paper cannot give freedom, or uphold it when given. Ours is a government of public opinion, and each day the channels by which that public opinion may act upon the laws, tribunals and treaties of the nation, seem shortening and widening, turning each day a fuller and more direct and more rapid stream upon the ostensible rulers, and the written laws of the nation. In the formation of this sovereign principle of opinion, your new-found fellow-citizens wish to share, and cannot but share, even did they not wish it. If not educated and sanctified, they will only lower and dilute the tone of public morals, already, alas, too evidently declining; and a vitiated public opinion will send its reeking corruption into your senate-chambers, your halls of justice, your schools, your warehouses and your homes, until licentiousness and profaneness and violence, like the curse of Egypt, be found a croaking and slimy plague infesting the whole land.

Nor may we hide from ourselves the fact, that unfriendly influences of the most seductive character are busy—that the work of natural corruption is not left to its own natural course, but superstitions which have in other lands and ages held the widest sway, are assiduously engaged in the work of education and proselytism amongst us;

“And bold with joy,  
Forth from his dark and lonely hiding-place,  
(Portentous sight) the owlet Atheism,  
Sailing on obscene wings athwart the noon,  
Drops his blue-fringed lids, and holds them close,  
And, hooting at the glorious sun in heaven,  
Ories out, “Where is it!”\* ”

\* Coleridge.

And yet, amid these dangers, that self-gratulation "which goeth before a fall," as surely in a nation as in the individual, is so evident, as to be imputed to us as a national foible. Privileges singular and great, we indeed have; but the only light in which it is safe to view them, is that of the corresponding obligations they impose. Signal mercies, if misused, must provoke judgments as signal; and American Christians, if unfaithful to their high trust, will be made examples of God's sore indignation. And among the difficulties of our situation, felt not, indeed, except by the church, let us remember the demands of the Foreign Mission field, each day increasing. To meet these, the Home Mission enterprise must be sustained by the churches at home, until, made by its influence united, intelligent and devoted, they become the camp and armory, from which shall be sent forth yet other and more numerous levies of conscripts for the foreign service of the Church of Christ.

3. The *motives* which urge you to the work, in view of these considerations, will naturally suggest themselves to all, and are alike varied and powerful. Self interest and the love of kindred furnish them. The more aged among us cannot but desire to transmit to the coming generations, unimpaired, the immunities and blessings they received themselves from those who went before. To the young men of our churches, we might speak of the peculiar interest which, as the future inheritors of the land, they have, to escape the evils of ignorance and irreligion, and to avert, if it may be, the storm that will descend on the quiet graves of their fathers, but which they, still surviving, must buffet for themselves, or be swept before its violence. We might appeal to your love of man as such, or to your love of country, and ask on these grounds your alms and your prayers in this good work. But if the Roman patriot could say of the paramount force and engrossing character of that high motive—love to our country,—“Dear are the charities of home; dear are parents, and dear are our children; but our one country, yet dearer, combines all the charities of us all,”—I would speak to you, brethren, of a higher love, blending with and absorbing as well this as all minor charities. As lovers of your country I might urge, and as lovers of your kind I might require you—but by a love which sanctifies and itself surpasses all others, I beseech you—as the lovers of Christ, or rather let me say as the beloved of Christ, whom he has loved to the death, has ransomed and is sanctifying, give to this work your prompt aid, your prayers and your efforts. And while some give of their substance, and some add their counsel, and all their prayers, are there not yet others here, who are girding themselves to a costlier offering, and who are prepared to become themselves a whole burnt-offering upon the altars of the church, and as a living sacrifice to spend and be spent in the personal labor of bearing the Gospel to the destitute?—*Rev. Wm. R. Williams, D. D.*

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## Aspects of the Missionary Field.

### CALIFORNIA.

*From Rev. S. S. Harmon, Sonora.*

#### Increasing Congregations.

In the Home Missionary for January, portions of a letter from Mr. H. were published, giving some account of a third most calamitous fire in Sonora, by which their

church erection enterprise was greatly hindered. In the following letter, our readers will find an interesting report of hopeful signs and actual progress in this field.

I still continue to hold a service, one Sabbath P. M. at Shaw's Flat, and the next at Jamestown. I have also a service on Friday night at Columbia, once

in two weeks, and every second Thursday night at Algerine Camp. The attendance in each of these places is good—a small increase at almost every meeting. There ought to be a service at Jamestown every Sabbath—yes, two of them, and also at Columbia. The appointments in these places I have been able to fulfill regularly from the first. I continue my morning and night service at Sonora on the Sabbath. Here, too, notwithstanding we have changed our place of worship three different times, there is an increase in attendance from Sabbath to Sabbath. We have the gratuitous use of the new Court House, which will seat, comfortably, over 250. Last Sabbath was our communion, and though none connected themselves with the church, yet I was pleased to see the house nearly full. In the evening every seat was full.

While our attendance has been increasing, it has not diminished the audiences at the other churches. When I came here last Spring, neither of the other churches was more than one quarter full on the Sabbath. They evidently expected that the opening of a third Protestant service would diminish their numbers; but it has not proved so; their numbers have been greatly increased. So great is the encouragement in this way, that a Baptist brother has just arrived in town to start a church of his order. He will preach for me to-morrow, the first relief I have had of the kind since I came to Sonora. We have a weekly prayer meeting at my house. It is quite well attended, and we all feel that it is indeed a Bethel. On the whole, I feel very much encouraged. We feel that the Lord is with us.

#### Indications of Progress.

The banking-houses of Sonora, Columbia, Springfield, Shaw's Flat, and Jamestown, have entered into a mutual agreement to keep their houses shut, and to buy no more gold on the Sabbath. Handbills to that effect have been posted all over the country, and the first Sabbath of the new year was fixed upon as the commencement of this arrangement. Sabbath came, and with it came the closed banking-houses, and the members of two of them presented themselves before God and worshiped with us. Others might have been present at the other churches. The firm of Page, Bacon & Co. set the example more than six months ago, in fact ever since they opened a house here. This, I am told, has been

their uniform practice. We hope the merchants will be induced to follow this example ere long. Two of their number have already done it. When I first came to this city, there were dog, bull, and bear fights almost every Sabbath. I have heard of nothing of the kind for the last three or four months.

At that time also, there were three gambling saloons, all crowded; now there is but one. At a meeting, of a business character, called a few nights ago, a notorious gambler undertook the defense of his craft, but was indignantly hissed down. The friends of temperance in Tuolumne Co. are now agitating the subject of the Maine Law. A petition to the Legislature now in session at Benicia, asking a Prohibitory Law, is now being circulated, having a very respectable list of signatures.

Our mountain city has nearly recovered from the recent destructive fires. Several substantial brick buildings, fire-proof, have taken the place of the former ones. We are blessed with a lyceum and a singing school. Both are quite respectable. The teacher of the singing school is the leader of our choir—a pupil of Lowell Mason. We have had almost uninterrupted sunshine since the middle of April. The mining operations are almost suspended for want of water. As a consequence, business is very dull, and money, though we literally tread on gold, is very scarce. Here the invariable condition is, "No water, no money."

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## MINNESOTA.

*From Rev. Royal Twichell, Anoka, Benton Co.*

#### Labors Interrupted by the Indians.

Mr. Twichell is stationed on the Mississippi, at the mouth of Rum River, twenty miles north of St. Anthony's Falls. Beyond this point, toward the northwest, no Home Missionary has yet been sent. There, on the extreme borders of civilization, for more than a year, he has been laboring in the service of this Society.

I have recently suffered a serious interruption in my labors, by the Winnebago Indians. A difficulty, originating between them and the Ojibwas, filled them with fear, and they left their homes at Watab and Long Prairie, sixty and a

hundred miles above our place, and in great haste and excitement came down to Itasca, only seven miles from us. Afterward they came within three miles and pitched their lodges, and set up their fortifications. Here they remained ten or twelve weeks, till a council was called by our Governor to settle their difficulties. During this time they were roaming about in parties; and, finding white men more savage than they, who would furnish them with liquor, they became intoxicated, and committed serious depredations wherever there was opportunity. My dwelling being at the ferrying place on Rum River, and half a mile from any neighbor, it was not safe for me to be absent from home, and the people in the neighborhoods where I had preached had to watch their premises in many instances, so that it was difficult to have religious services among them.

#### Helpers Welcomed.

In the midst of all the darkness that has been round about us, I hope there is now some light breaking in upon us. The Lord, in his providence, has seen fit to direct hither Aaron and Hur, for my help and comfort. A number of persons—members of my old church and congregation, have come into this region, and next week I hope to see them all at my own house, when they will unite their hearts and efforts for the purpose of building up Christ's church and kingdom in this place. We may have to commence our church organization with no more than five or seven members; but if they are truly of Christ's flock, God will add to their number of such as shall be saved.

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### WISCONSIN.

*From Rev. C. W. Munroe, Appleton, Outagamie Co.*

#### The Missionary's Reward.

It is with more than usual gratification that I pen my quarterly report; for "the Lord *hath* done great things for us, whereof we are glad." The last three months have been to me the most precious season since I entered the ministry. Souls have been born again. At our communion season last Sabbath, we received into christian fellowship fifteen—eleven by profession of their faith in

Christ; five of these last are heads of families.

There has been very considerable religious interest in the place for the last two months. The interest commenced among the Methodists, at the close of their last quarterly meeting. I did not think it expedient to hold extra meetings while theirs were in progress, especially as we had no suitable place for holding them; but rather to co-operate with our brethren, at least until our house of worship should be finished and dedicated. I had the privilege of taking some public part in their work, but my labors have been mostly pastoral—preaching "from house to house," and I feel that in these labors I have been greatly blessed. My own soul has received a blessing, and I have reason to believe that I have been the instrument which the Lord has condescended to use in blessing others.

#### The House of God Completed.

Last Thursday we dedicated our new temple to the worship of Jehovah. It is a building acknowledged by all to be tasteful and commodious. We should have been glad to have the forthcoming work on church architecture, for the selection of a plan by which to finish the inside. But we have been highly favored by the architect of the new college building, who gratuitously drafted plans for us, according to which we have finished the edifice, to the wonder and admiration of many of our backwoods countrymen.

#### An Interesting Sabbath.

The past Sabbath was a most interesting and solemn day to us. Besides the addition to the church of one third of our whole number, the rite of baptism was administered to four adults and two infants; one of our brethren officiated for the first time as deacon, and we all together sat down at the table of our Lord, for the first time as a church in his consecrated house. The room was well filled with communicants and spectators; some of these latter seemed deeply impressed by the scene before them, even to the shedding of tears. As for the church, the season will not easily pass from memory.

Rev. J. Porter, of Green Bay, was, and is still with us. As an old pioneer, his heart is gladdened by what his eyes see, and what his ears hear, on the spot where, but five or six years since, his horse's feet followed the Indian trail. He has preached several evenings to atten-

tive and, amid all the circumstances, large congregations. We have evidence that the Holy Spirit is still hovering over our village, and still striving with souls; and we try to have faith that many more will submit to the sceptre of king Jesus.

#### **The Missionary Installed as Pastor.**

I must not omit to mention one other circumstance most interesting to this people, and to myself personally. In answer to an unanimous invitation from the Church and Society, I consented to become their pastor, and was, consequently, installed by a Committee of the Winnebago District Convention, on the evening of Thursday last. The occasion was one of very deep and general interest; the services were appropriate and impressive. Our hope, and trust, and prayer is, that the Good Shepherd will own and bless the new and intimate relation, thus sacredly assumed, to both pastor and people, and get to his holy name increase of glory thereby.

*From Rev. Dana Lamb, Springvale,  
Fond du Lac Co.*

#### **Settlement of Pastors.**

It is gratifying to observe indications of an increasing desire, on the part of missionaries and their people, to have the pastoral relation formed as early as possible, in the history of the new churches at the West. There is so much that is unstable and fluctuating in western society, and so much that is evil growing out of this shifting habit, that we cannot think it a matter of small moment when we hear, as in the preceding and following letters, of the settlement of pastors in the new villages of the West. The policy of the American Home Missionary Society in this respect is well known to all our readers. We are glad to be able, from time to time, to present facts like the following, which show that the aim of the Society is becoming realized.

During the past quarter I have attended the annual meeting of our General Convention at Madison, the capital of our State. The meeting was most deeply interesting and harmonious. Besides that meeting abroad, I have attended an installation at Beaver Dam; and assisted in the settlement of the first pastor in

Dodge County. Last August we installed the first pastor in Fond du Lac County. Recently the first pastor was settled in Sheboygan County, at Sheboygan; and we think there is a growing interest in regard to the settlement of pastors over our churches. We expect at least two more, soon, within the limits of the Winnebago Convention. It is a subject I have felt a deep interest in, and I have recommended it, wherever there was a prospect that the pastoral relation could be established with hope of permanency. I introduced a series of resolutions on this subject, at the last meeting of our General Convention. We hope soon to see many permanently settled pastors among our infant churches.

#### **Labors and Fruits.**

My labors are abundant, as I have two Sabbath day stations for preaching, and four Sabbath evening stations. My two parishes extend over the territory of two townships, each six miles square. Our church meetings, preparatory lectures, communion seasons, and funeral services, are double what they would be in one parish.

At our communion at Rosendale, on the last Sabbath, we received ten to our church, eight by letter and two by profession; the two, a young man and his wife, were the fruits of our little revival last winter. After one year's experience they came forward, with much stability of christian character and unshaken purpose, to live the christian life henceforth. There are others still indulging hope; one young man, in particular, who would have joined us on the last Sabbath, but he had not sufficiently recovered from a fever to be present. There are others who have not yet received their letters, who will soon join the Rosendale Church. They have their meeting-house frame up, and it will be finished early on the opening of Spring. The Springvale Church are also now making preparations to build a meeting-house the next season.

*From Rev. J. B. Preston, Berlin, Marquette Co.*

#### **Hindrances and Encouragements.**

I had hoped, by this time, to be able to speak confidently in relation to the erection of a church the ensuing season; but this I cannot now do. I know we are not permitted, when adverse circumstan-

ces seem to surround us, and difficulties and hindrances to be in our way, to draw the conclusion that our Heavenly Father is against us, and that he would not have us go forward; if so, Job might have sunk under his trials, and Moses might have retraced his steps to Egypt. Trials are needful to test our faith in the promises of God, and our fidelity in his service.

Unforeseen obstacles now meet us. A railroad is surveyed to our village; books are opened, and all are awake, anxious for the road, and stock in it. We know it will prevent many subscriptions for a church; still, we cannot yet relinquish the idea of making a strenuous effort to accomplish the object. The brethren in the church are united, and are resolved though poor, to make great sacrifices, which will have to be done, if we go forward. We do desire to build a sanctuary for God, that he may dwell among us.

As a church we have enjoyed our usual prosperity, and are enabled to labor together harmoniously for the building up of the Redeemer's kingdom. We are encouraged to labor on, and sow the seed, knowing that "in due season we shall reap, if we faint not." Although the results are not as we might wish, still, we are not left without evidence that our labors are not in vain in the Lord. At our last communion season, eight were added to our number, seven by letter and one by profession. We hope to be strengthened by this addition.

#### Rapid Improvement.

Last week I attended the installation of Rev. C. E. Rosenkrans at Columbus, 53 miles distant. I was struck with the improvements of the country, in the fencing of farms, building of school houses, substantial dwelling houses and barns; indeed, much of it has the appearance of a country long settled.

Columbus is a pleasant village, increasing in population and thrift. What is particularly interesting is, the hold the Gospel and its institutions have upon the inhabitants. As I listened to the recital of the labors and toils of your beloved missionary there, and saw some of the results, in a neatly-finished house of worship, and the installation of the pastor of their choice, to guide them in the way of life, I could not but feel, that the day is not far distant, when Wisconsin, yea, the Great West, will rise up and call the A. H. M. S. blessed,

for its agency in producing such glorious results.

From Rev. Sherlock Bristol, Dartford, Marquette Co.

#### Cheered and Strengthened.

On Saturday last, I received your kind and sympathetic letter, in connection with a renewal of my commission for the current year. Such words of sympathy and confidence are invested with a peculiar power, when read by a missionary, toiling amid many discouragements, on the western frontier,—laboring to build up churches in lands of which it may be said,

"The sound of the church-going bell,  
These valleys and rocks never heard;  
Never sighed at the sound of a knell,  
Nor smiled when a Sabbath appeared."

Yesterday I felt their force warming my heart, as I drove through the drifted snow, across the prairie, to meet a distant appointment, the thermometer being ten degrees below zero, and myself in imminent danger of being frozen. Truly, "As iron sharpeneth iron, so a man sharpeneth the countenance of his friend."

#### Furnished for Greater Usefulness.

In your letter you express the hope that the people of this township will raise seventy-five dollars towards my support. I feel gratified in being able to say they have raised, already, *one hundred and upwards*, and with this, and the aid you have granted, I am enabled to purchase a horse, and as a consequence, have nearly doubled my preaching appointments. I verily believe that I shall be able to do one-third more work, with less wear upon the constitution, than would have been possible, had my salary been so small that I could not keep a horse. Of all places on earth, none so imperatively demand that a missionary should have a horse, as at the West, so sparse is its population, so distant and scattered its villages. It is quite enough for a minister to preach, and fulfill the other duties of his calling here, without having, in addition, to do the proper work of a horse. I am thankful for the relief which your last brings in this respect.

#### Bright Prospects.

On the whole, the prospects are cheering. This is shown in increased attend-

ance upon public worship, in enlarged subscriptions for the support of the Gospel and other kindred causes, in increased regard for the Sabbath and the Bible, in the lessening influence of skepticism and allied errors, and in churches rising in every direction, dedicated to the worship of God. It is my hope and expectation, that we shall be able to raise forty or fifty dollars for the A. H. M. S. this year, and in three years sustain the preaching of the Gospel, unassisted, in the field which I now occupy.

### ILLINOIS.

*From Rev. John Peck, Rockville, Kankakee Co.*

#### A New and Promising Field.

I was pleased to learn that I am not expected to occupy so large a field as I did the past year. I was then the only Presbyterian minister laboring in our new county. I feel that I now have plenty to do in the field assigned me in Rockville and vicinity. I now have four regular preaching places. The two most important are in Rockville. There is a disposition manifested to attend regularly upon the preaching of the word; and this encourages strangers, who are coming to sojourn with us, to fall in with the established order of things.

The field I occupy is new, and changes are rapidly going on. Many are coming in from other places, and it is of vital importance that they should be brought under gospel influences. I trust that the seed, thus early sown, will yield an abundant harvest.

#### Western Growth.

Our county, Kankakee, contains about six hundred square miles. It is about twenty miles north and south, and runs from the Indiana line to the west line of Iroquois County, making thirty-two miles east and west. It is organized into six towns. Its population is, probably, not far from six thousand. The county seat, called Kankakee City, located on the Illinois Central Railroad, contained, seven months since, no buildings, except such shanties as were requisite for the laborers on the railroad. There are now nearly 100 buildings—five stores well filled with goods; a number of lawyers, physicians, land agents, insurance agents, carpenters, shoemakers, &c. Besides, there are

the agents in the employ of the Railroad Company. There is preaching at the depot twice every Sabbath—the Presbyterians holding meetings every week, and the Methodists once in two weeks. There is a select school in successful operation, with an ample supply of scholars. The above statistics I take from our county paper, the Kankakee Gazette, and I suppose they are nearly correct. You will see from them how rapid is our progress, and how important is the work in which you are engaged.

*From Rev. R. M. Pearson, Byron, Ogle Co.*

#### Dependent no longer.

The question was raised at our annual church meeting, of attempting to support the Gospel, without asking further aid from the Home Missionary Society. The answer was, "We will try."

There was one difficulty which seemed to arise in the minds of some, in case the church assumed my support. What I receive from the Society, is cash, is paid quarterly, and goes very far toward meeting current expenses as they arise. To be deprived of this, and be obliged to depend upon subscriptions, might subject me to much perplexity and embarrassment. Some thought, if we had no aid from the Society, my salary ought to be raised to 450 dollars. But this difficulty, I feel, is not so great as to authorize me to draw upon the Society, if it is possible for me to get along without it. *And this experiment we are to make.*

And so, after being connected ten years with your Society, and enjoying, so far as I know, your confidence and approval, and being encouraged in my labors by your sympathy, counsel and prayers, that connection is to terminate, for the present at least, with this report. The thought to me, in one respect, is a sad one; it seems hard to reconcile myself to the thought, that I can no longer be your missionary, having a common interest in the prayers of God's people for a blessing upon your missionaries, and upon their labors. But the path of duty is too plain to be mistaken, and I must say, "The will of the Lord be done." I know you will still feel an interest in my labors, because you feel a lively interest in every thing connected with the kingdom of Christ in this western country. There is, however, some consolation in the thought of separation.

The funds we might receive, can, and will be given to others more needy, and where, perhaps, they may do more good.

#### Ten Years of Missionary Labor.

As I look back over the ten years of my labors in this county as your missionary, I regret that I can see so little fruit of my labors—small indeed, compared with what I hoped to accomplish when I came here. Still, I feel that good has been done, and it rejoices my heart to know that so much has been effected toward laying the foundations of society, on a permanent basis, in this region. Your Society has done a noble work for our State, and especially for the north part of it; and eternity alone will show the grand total of results.

May the work you have been enabled to do here, by God's blessing, be done for those States and churches that are springing into life still further west! You will still have our sympathy, prayers, and coöperation, and we shall rejoice in the privilege of doing for others according to our ability, as others have done for us. Freely we have received, freely we hope to give to others, as the Lord may prosper us.

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*From Rev. L. P. Esbjorn, Andover, Henry Co.*

#### Sowing in Tears.

The last quarter of this year has passed away, under enjoyment of the grace and blessing of God. Notwithstanding my domestic bereavement, of which you are already informed, I have been enabled to continue my work in the service of the Lord among my dear people, in the usual way, preaching every Sabbath, teaching in the Sabbath school, exhorting publicly and in private, visiting the sick, &c. No extraordinary work of God has been seen, but several instances of the effective working of the Holy Spirit by the word, have cheered my heart. The church has increased to the number of about 200 members, several of whom are at considerable distance. The sickness, which I mentioned in my last report as prevailing among the inhabitants of this neighborhood, has continued during this quarter also; and, although the mortality has not been great, yet there has been more suffering and poverty among our scattered people, than it is possible to de-

scribe. There have been many cases, where every person in the family has been sick, so that none of them could help the others; and, in two instances, father, mother, and children have been lying in distant cabins on the prairie for three days, unable to take care of themselves or their animals, none knowing of their distressing situation.

More than four months ago, my horse strayed or was stolen away while feeding on the prairie, and I have not yet been able to find him. This circumstance has been so much more distressing to me, because I had suffered a similar loss a year ago, and this horse was purchased with money benevolently given to me by the church members and some other dear friends; and I have thus been unable to go around among my suffering people, as much as I desired. God has been pleased to lay many burdens upon me, but he also has graciously given strength to bear them. Praise be to his holy name.

During the fall, the church in Moline, Rock Island Co., has lost her preacher. Since that time I have twice visited them, and administered the means of grace to their hungry souls. My intended visit to our people in Geneseo I have not been able to effect for want of a horse. To Victoria, Knox Co., I have been once, urgently called by several countrymen, who do not like the religion prevailing in that place. I found that a church might easily be gathered there, if they could be provided for. Some sincere souls, among whom I entertained myself, are hungry for "meat." Notwithstanding our difficulties, we have plastered our church, and are making strenuous efforts to finish it with seats, pulpit, &c.

#### Aid still Needed.

Inclosed I send an application for renewed aid, written in the usual simple way, by one of our simple-hearted people, and literally translated by me. Had it not been for the prevailing sickness, we certainly would have been able to help ourselves. But, as things now stand, it is impossible. When the father is sick, two, three or four months of the best time for earning money on railroads, or by working for farmers, and the mother, if she be any better, has two or three sick children to take care of, and the physician and the druggist take some ten, twenty or thirty dollars, then there is little left in the cabin of the poor stranger. But there is a merciful Father in heaven, to whom the sufferers learn to



cry, more than ever, and who has children willing to help, and do good without getting weary, knowing that in due season they shall reap if they faint not.

#### Application for Aid.

The missionary by whom the foregoing letter was written, has been laboring for four years among the Swedes in Andover, Ill. The Evangelical Lutheran Church, of which he is pastor, has recently applied for further aid from this Society. There is a beautiful christian simplicity in the spirit and style of this application, which will make it interesting to our readers. It was written by the officers of the church in their own language, and is given below in a literal translation.

We, the undersigned, hereby render our most obliging thanks for the more than great help we have had, and for your christian love to the poor fellow-travelers on the journey to eternity. We also have the greatest reasons to be thankful to our all-good God for his fatherly care. First, he has given us an instructor who feeds his flock with the pure and unadulterated word, and who, with the greatest diligence and carefulness, endeavors to lead his people on the right way, even in the faith in the merits of our Saviour, not clothing himself in sheep's clothing, as some others do. Moreover, by the help of others, we have been happy to enjoy that grace, that we have not been as sheep without a shepherd. We feel nearly ashamed to beg help for another year; but as "asking is free," and the want is pressing upon us, you will kindly permit us to ask. Almost every one of us has been unable to earn anything for half this summer, or longer, on account of sickness. On the contrary, we have had to buy medicine for fever and ague, with much money. God knows how we feel sorry to be in necessity again to ask for aid, since we have been helped along so many times. Hence we beg your kind pardon, hoping that you will not be displeased, but do all in your power to help us, for the sake of God and our souls. Besides, we, according to the promise of the Father of us all, cast all our care upon him, for he knows all our wants before we pray him, and consequently careth for us. Finally, we send a cordial salutation, most respectfully signing ourselves,

Yours in Christ Jesus.

#### INDIANA.

*From Rev. John Fairchild, Franklin, Johnson Co.*

#### A Good Work Begun.

I have just spent three months of missionary labor with the Second Presbyterian Church of Franklin, and the Highland Church. Owing to the scarcity of ministers, these churches had been much neglected, having had only transient or partial supplies for several years. Consequently, when I began to labor among them, the congregation had become much scattered, several valuable members had gone to other churches, and all seemed discouraged. There has, already, been a very happy change in these respects. The congregations have been gradually increasing from the beginning. The number of members in the Franklin church has been doubled, and two valuable members have been added to the session. The Sabbath school, long dead, has been resuscitated, and is flourishing; a weekly prayer-meeting is kept up, and is well attended. I have preached three times on each Sabbath, besides occasional preaching during the week.

I am laboring, by every prudent method, to extend the religious influence of these churches, that I may extend their usefulness. I urge the doctrine upon the membership, that every professor of religion should live devotedly and earnestly for Christ, and that every member of the church should know his appropriate work, and endeavor to do it promptly and conscientiously. There is now, I think, a hopeful feeling, in the place of a desponding one, in the minds of all the brethren. Contributions have been taken up for the Church-Erection Fund, for the Bible Society, and for the Sabbath School Union.

#### Education and Temperance.

We have also done something for the cause of education and of temperance. The subject of free schools is receiving much attention in the larger towns of this State, and many valuable schools have been established within the past year. A Baptist College is located in Franklin, having been recently endowed in part, and, in a measure, newly manned. It now promises to subserve the common interests of education in this part of the country, as well as the interests of the denomination by which it is managed.

The temperance sentiment of this State is fast ripening into a settled purpose, to prohibit, by law, both the manufacture and the sale of intoxicating drinks. There will be a strong effort to induce the next Legislature to pass a stringent prohibitory law.

#### More Laborers Needed.

There is, in this State and throughout the West, a great want of competent evangelical ministers. As a consequence, many important fields are lying uncultivated, or are left to fall into the hands of those who sow thorns instead of wheat. Those of us, therefore, who are laboring to build the religious institutions of this new world "upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief cornerstone," feel much solicitude, as we look out upon many broad fields around us, "white already to the harvest," which we cannot gather. O Lord, send more laborers into the harvest.

We, who are on the ground, are sure that the work of the Home Missionary Society was never more needed in the West than at present. Much of the healthy growth and the prosperity of the country is due to the efficient operations of this Society. But we, who have been for many years careful observers of the progress of the work, feel that it has now reached a point in its history of critical interest. The churches *must* enable the Society to do much more than it has done, in order to meet the calls of Providence. It is my prayer, that the churches may see and feel this, and by their increased beneficence, enable the Home Missionary Society to fulfill its high trust.

#### OHIO.

*From Rev. N. T. Fay, Montgomery, Wood Co.*

#### Conflicting Elements.

During the past quarter my congregations, both at this place and at Scott, have been marked by a fuller and more constant attendance. Yet there are many very injurious influences, operating upon the minds of this community, to prevent the dissemination and progress of the truth.

The families first established in this region, had almost no religious views,

or modes of worship in common with each other. These differences in religious opinion and practice became more and more marked, and, finally, gave rise to a spirit of intense bigotry and sectarianism. There are now frequent spells of apparent quietness, when these unhallowed fires smoulder and almost die out; but ever and anon, the wrathful elements are all astir, and belch forth their huge volumes of smoke and flame.

Just at this time there is some commotion. A new Campbellite preacher is trying his skill, in an effort to restore to life and activity a few remaining fragments of a former church. In another portion of this field, a preacher is at work, trying to make the people believe that "hell is the grave," and inculcating other strange and lying dogmas. But these influences are gradually losing their force; not, we think, because the elements of bigotry and sectarianism cease to exist, but because, under the light of divine truth, which brings to view the cross of Christ, all theories which engender debates, strifes, anger, clamor and evil-speaking, appear to be both unprofitable and wicked. With the Bible in our hands, and the love of Christ in our hearts, we turn our eyes upward, and clearly discern the day-star which ushers in the glorious rising of the Sun of Righteousness. We shall then rejoice together, as we gaze upon, and feel his healing beams, which, as this heavenly orb rises higher and higher, will ever continue to impart more light and more love.

#### Rejoicing in the Missionary Work.

The work allotted to the Home Missionary is a blessed work. I review, with thankfulness, those providences which led me to be a Home Missionary. Here I stand, in the most highly-favored position. The wants of my country press upon me. There are dark spots to be enlightened, in the land consecrated to God by the prayers, and tears, and blood of the Pilgrims. When these are all illuminated, and the light shines on every mountain top and in every valley, the Home Missionary may change his name, as he crosses the ocean to point the nations to that source of light whose beams shed glory on his native land. It is for the illumination of the whole world, that we traverse these prairies, and penetrate these forests.

While engaged in these labors, the Church seems dearer to us; for, in our behalf, her most sincere and earnest prayers are offered. Our food and rai-

ment are provided for us by those who love Christ; not by the rich only, but by the poor as well, who make sacrifices for Zion's sake, while they sigh and weep over her desolations. This is God's work, and while occupied with it, we feel that we are near to Heaven. When the Home Missionary dies, it will be but a short and bright journey to the Father's house on high.

*From Rev. Warren Taylor, Berlin, Jackson Co.*

#### **Building on the Ruins of Error.**

At the time of my last report, I regarded Bloomfield as the most unpromising part of my field; but I am permitted to see a decided improvement in that quarter. I commenced my labors there on the ruins of a congregation of feet-washing Campbellites, which had fallen to pieces, because it never had vitality to hold it together. Diagusted with their old teachers, they wanted something new, and, I presume, would have welcomed a Universalist just as heartily as they did me. I have preached to them the truth in simplicity, saying nothing about their old teachers, or old religion; they have listened with eagerness, and the result is that, by the efforts of one man who was once a Methodist, two members of their old society who, I hope, are real Christians, and a Presbyterian female—a mother in Israel—a Sabbath school and weekly prayer meeting have sprung up spontaneously, and are both well attended. I look and pray for more precious fruits.

#### **Persecuted for Righteousness' Sake.**

On the score of difficulties, I have my share. A candidate for the Legislature, understood to be opposed to the Maine Law, lost his election. As I publicly advocated this law, and the adoption of measures to procure its passage in this State, this man is relieving the bitterness of his disappointment just now, by rallying his forces, and directing his batteries against me. But I trust the truth will not be greatly hindered.

*From Rev. Lysander Kelsey, Wheelersburg, Scioto Co.*

#### **Preaching and Singing.**

During the past quarter I have been able to fill all my appointments. I now

preach regularly at four different points, and occasionally at others. Formerly I have been in the habit of preaching three times every Sabbath, and also Saturday night, at as many different places, many miles apart. This I think my voice would allow me to do, if I could be relieved from singing. But I must commence and lead the singing usually, or we should have none. I find it as hard on the organs of speech to sing the three hymns, as to preach the sermon, and our sermons must not be read in a dull voice. Our people of the West demand a volume and energy of voice and manner, far beyond what is expected in the East, else we cannot gain and hold their attention. The tremendous strain on the organs of the voice, in preaching and singing, at a Saturday evening service, and three Sabbath day appointments—equal to eight sermons in twenty four hours—can be easily understood; not to speak of the physical labor of sometimes riding, in the mean time, from twenty five to forty miles, over hill and dale, and through soaking rains and swollen streams. This latter I can do, and my general health remain unimpaired. But my throat will not allow me to preach so often, and do the singing also.

#### **A New and Needy Field.**

There is a small town about twelve miles above me on the Ohio river, where I have preached occasionally, and where, I think, we ought to have a church. It is one of the most beautiful pieces of bottom land, of the many such on the beautiful Ohio. It is about eight miles in length, and will average two miles in breadth. It has been settled for fifty years, and is highly cultivated. It contains probably 1,000 inhabitants, and is, almost all of it, given up to infidelity. I have often wished that, unoccupied by other fields, I was free to enter that, sword in hand. Satan there is strongly intrenched, and it would be a hand-to-hand conflict. A man could do little or nothing in such a place, without living, among them, and giving the field almost his entire time. It is far from being like a settlement, where the people have been accustomed to the Gospel in the older States, and are anxious to have it in their new home. Most of the people have been born and reared here, and under infidel influences, and know but little of any other. A man could not have an audience by leaving an appointment to preach, but he would have to go out and gather his audience, to a great ex-

tent. But western infidelity, as bad as it is, I do not think is as stubborn as that of the East, and other enlightened communities. It will yield, and does yield, under a faithful application of the power of the Gospel, as hundreds of communities can witness. Yet how can I enter that field, effectually, with my present wide territory to occupy besides?

### MICHIGAN.

*From Rev. W. P. Esler, Eagle, Clinton Co.*

#### Gathering the Lambs.

Through the kind providence of God, the labors of the past quarter have been performed without interruption. Last Sabbath was our communion day. It was a season of much interest to this people. Six new members were admitted to the fellowship of the church. They were received on profession. Five of them are heads of families, and the other is a young man of much promise. There was, also, a whole family of five children dedicated by their parents to Christ and his church in baptism. This reminded us of the primitive days of the church, in which whole families were disciplined. But it reminded us also of the spiritual destitution of this people, before they were visited by your missionary. Several cases of this kind have previously occurred on this field. The occasion of this is found in the fact, that these people have not had the church, with her ministers and her ordinances, but have been as sheep without a shepherd, exposed to all the moral contamination of a new country. Yes, the children of the church at the East emigrate to the West, and settle often in the backwoods, as was the case with this people; large families grow up around them unbaptized, and strangers to the covenant of promise. The number of such families is, alas, very great! Oh, who is to feel for, pray for, and search out these scattered, wandering sons and daughters of the church? Who can fully estimate the value of the Home Missionary Society in its labor of love, in reclaiming these prodigals, and in seeking out these long lost and neglected sheep of Christ's fold?

#### An Urgent Appeal.

A great work has, indeed, been accomplished by this Society. But a much

greater work is yet to be done; and this work must be done soon, or it can never be done so well, and with so small an outlay of the means at the disposal of the church. Hundreds and thousands of places are now actually destitute of the stated preaching of the Gospel; and the church is in duty bound to occupy these destitute places with an evangelical ministry. It will not be long before these destitutions will be occupied by ministers of a very different kind, the propagators of a religion that is false, pernicious, and, I might add, infernal; by those who turn the light of the world into error, delusion, and darkness; whose system tends to damage the soul, and lay conscience dead by an infinity of pompous ceremonies. And are there not men enough in the church to save those for whom I plead? Is there not an abundance of surplus wealth, possessed by the church, to send laborers into this great harvest? Can any one spend his time, talents, or wealth in a nobler cause? It is a cause in which the loftiest seraphs before the throne of God would rejoice to be employed—a cause for which the everlasting Father gave his only Son—a work for which the Holy Spirit moves upon the moral chaos of society, to reduce confusion to order, and to animate the dead with life.

*From Rev. A. L. Payson, Schoolcraft, Kalamazoo Co.*

#### Gradual Improvement.

As a congregation, we have entered upon a new year, under circumstances more favorable than those of any past year. In looking back from our present stand-point, we can see that there has been a gradual change for the better. On the part of the congregation, there was never, perhaps, so much interest manifested for our continuance, as now. Since my residence here, I have visited often the families not connected with us, but of a faith directly the reverse of that which we think the Bible teaches. By one means or another, several have been induced to attend our church. Some five or six families are now regular attendants, and have taken pews; others are more or less regular. A few weeks since a family hired a pew, who have seldom, heretofore, attended church at all.

Although the Gospel has not produced all those saving and benign influences upon the heart of the church and people that we could desire, it has not been

altogether ineffective. It is evident, good to some degree has been accomplished. There is, at present, less open Sabbath breaking; less hostility and bitterness against the church and religion; more of the community are now found in the sanctuary on the Sabbath; and we hope, by a patient continuance in well-doing—by holding forth the truth in its clearness and power—that inroads will gradually be made upon the kingdom of darkness, and that the dreadful errors which have been embraced by so many among us, will, sooner or later, be seen and given up. We certainly have reason for gratitude to God, that we have been enabled to exert so favorable an influence upon the minds of those who, heretofore, have entirely kept aloof from us.

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### NEW YORK.

*From Rev. J. S. Stone, Redford, Clinton Co.*

#### Church Organized.

I am glad to inform you that, since my last report was made, we have organized a little church here. I trust it is, indeed, a church of Christ, a vine of his own right hand's planting, to be nourished by his care, and watered with the dews of his grace. It has been my desire, since I came here, to see this object accomplished, and there has been some consultation with the brethren about it, but it was thought best, on some accounts, not to organize last year. But, at the commencement of this year, most of them felt it to be their duty and privilege to unite together as a church, that they might enjoy the ordinances of God's house. On the 24th of October, a meeting was called, at my house, of those who were interested, and, after some consultation, it was determined to organize a Presbyterian church. We then made choice of three brethren for elders, and one for deacon, and appointed the third Sabbath in November for the public services of organization.

On the day appointed, an appropriate sermon was preached by Rev. A. D. Brinkerhoff, of Chazy, and the organization took place in the forenoon. In the afternoon, the elders and deacon were ordained, Rev. D. Dobie, from Plattsburgh, and two of his elders being present to take part in the services. After the ordination, the little flock, consisting of ten members, sat down at the table

of the Lord, together with our friends from abroad, and our Methodist brethren who were present. The occasion was one of deep solemnity and interest to us all, and we separated, feeling that it had been good for us to be there. Thus a new responsibility is thrown upon me in the care of this church. The Lord give me grace and wisdom, that I may be a faithful shepherd of his sheep.

#### The Dying Backslider.

Two weeks ago I was sent for to visit a sick woman at Goldsmith's Mills, in the borders of Franklin Co., some twelve or fourteen miles up the north branch of the river. I found a little settlement of about 150 or 200 individuals, but entirely destitute of religious privileges and of religion; the only professor I could hear of, was the woman who sent for me. She said she had lived there seven years, and all had lived like heathen together. The only difference between Sunday and other days was, that the Sabbath was a day for hunting and sport, and for settling accounts. I found her in the last stages of consumption, just on the threshold of eternity, and in a most fearful state of mind. She had allowed herself to be drawn away by the surrounding influences, and, for a long time, had lived nearly as others lived; and now, when the hour of trial came, she was in darkness, and almost in despair. Oh, how fearful a thing is death to the backslider! I spent three or four hours with her, and endeavored to point her to the Saviour as her only hope. She had been an Irish Presbyterian, and seemed to be ignorant, in many respects, of the way of salvation; but she listened eagerly to my instructions, and, I hope, not without benefit. After spending as much time with her as I could, and commending her to God in prayer, I left her, and a day or two after I heard of her death.

Almost innumerable are such sad cases of spiritual declension even to the verge of apostasy, which come to our knowledge through the reports of missionaries, both East and West. Do not these numerous instances force upon us the suspicion, that the piety which will not bear transportation, and which cannot abide the exposure of an unchristian community, is almost unworthy of the name? A serious question is this, worthy the solemn consideration of every church, and every member of the church.

## Miscellaneous.

## Responses.

In the *Home Missionary* for January, an appeal was made to the friends of the American Home Missionary Society, to furnish the means of fulfilling its pledges to the missionaries, and of raising the standard of missionary support. The responses which have been received, afford substantial evidence that the views expressed, and the method of relief indicated, in the articles referred to, are generally approved. This approbation is expressed in such ways as the following. A friend in the country, after making a liberal contribution, to meet this exigency, undertook a voluntary agency among his neighbors, by which more than \$100 were raised, as a special donation to the Society. More recently, the following note was received, at the office of the Society, from a source unknown :

"The inclosed check for Two THOUSAND DOLLARS—a donation to the American Home Missionary Society—is from one who has read the articles in the *Home Missionary* for January, on "Missionary Salaries," and "The Treasury," and who feels sympathy for the poor missionaries who are struggling to sustain their families on inadequate means. He wishes to see the wrong to them and to the church of Christ, from the turning aside of young men from the ministry, abated, by providing a more adequate remuneration."

These, and other similar responses, are especially gratifying, from the fact, that statements have been made in some of the religious papers, which show that the exact position and responsibility of the Society, in relation to this matter, are not understood by all; and a method of meeting this exigency has been proposed, which, we think, has not been well considered. It has been suggested, that the American Home Missionary Society might safely raise the standard of missionary salaries fifty per cent. at once, and that, in case the churches should fail to furnish the means for the increased expenditure, the number of missionaries should be so reduced as to allow this rate of compensation.

It should be borne in mind, that the step here proposed would involve an *additional expense of nearly \$200,000, annually*, or more than the present entire income of the Society. The accumulation of an enormous debt would inevitably follow, unless, as suggested, one half of the missionaries dependent upon the Society should be dismissed. But the question arises, whether the unexpected withdrawal of all missionary support from so many laborers, in order to increase the remuneration of the rest, would, on the whole, diminish the present amount of suffering; or whether the exclusion of five hundred men from the work of the ministry, at a time when such a famine of the word prevails, would be a sacrifice acceptable to the church and to the Chief Shepherd. We believe it would not be wise, at present, and that it will not be necessary to adopt either of these desperate expedients. It is true, that unless relief be speedily provided, many now laboring in the ministry, and others on the way to it, will be compelled to turn aside to other avocations. But we trust that the church, seeing her danger and duty, will relieve the present distress, and avert the threatening calamity. Hence our reiterated statements and appeals on this subject.

But we must again repeat our statement, that the remedy for this evil is not altogether with the contributing churches, and this Institution. The efforts of the Committee are greatly hindered by a lack of sympathy and coöperation on the part of the assisted churches. As a general fact, their ability to sustain the ministry has been greatly increased by the same causes which have created a necessity for higher salaries; and they should be required to bear a part of the additional burden. Besides, the Executive Committee do not fix the salary of the missionary. Between him and his congregation the contract is made, and the rate of compensation determined, the Society being called in, subsequently, to aid in securing him the stipulated amount. The Committee may, and very frequently do, propose an increase of salary, and offer to furnish whatever is

necessary of the additional sum, but to advance the minister's salary, by a grant from the treasury, without the application or approval of the people themselves, and while they do not contribute, as God has prospered them, for the same object, would be a violation of the principles on which the Society's appropriations are made, a real damage to the church relieved.

The Executive Committee, as we have stated before, feel deeply the importance of raising the general standard of missionary support, and are laboring diligently to secure this result. Material progress has already been made; and they are grateful to God for the encouragement they have received in this undertaking. But it is a difficult, and must be a gradual work, if it is to be so accomplished, that the churches aided shall be brought up to the full measure of their responsibility, the funds of the contributing churches judiciously expended, and the missionaries experience the needed relief.

#### The Chinese in California.

The advent of these strangers to our shores, devolves upon the churches of this country a new responsibility. They are to constitute a permanent and important element in the population of the Pacific States. Though it required an extraordinary attraction to draw them away from their Central Flowery Kingdom, to these distant shores, and though many of them expected to return to their native land, yet most of them will, doubtless, remain. Those who do return will carry back such a report of the land, as will stimulate others to make the same adventure; and as new facilities of intercommunication are opened, increasing multitudes will follow in their steps. The 30,000 Chinese now in California, we must regard as only the first wave of a swelling and returnless tide of Asiatic immigration, which is destined soon to break over all our Pacific coast.

Shall we leave them to erect the temples of paganism, and bow in idolatrous worship on this christian soil; or, recognizing the beneficent purpose of God in their coming, shall we meet them with the messages of the Gospel, that they may

find, and send back to those whom they have left behind, a treasure more precious than gold that perisheth!

The Executive Committee are not unmindful of their responsibility in regard to this work. They have hoped to find at least one laborer, qualified by acquaintance with the character and language of the Chinese, whom they might enlist for this service. Their efforts have, as yet, been without success; but they do not despair of being able ere long to dispense the bread of life, through the agency of this Institution, to "these from the land-of Siam."

Among the Chinese residents in California are several young men who were educated at Hongkong, under the direction of Rev. S. R. BROWN. They, of course, exert an important influence over their countrymen. One of them, AOMOK, is the writer of the famous letters to Gov. Bigler, and is the "Head Man" of his countrymen. Through his correspondence with his former pupils, Mr. Brown has peculiar facilities for gaining correct information, and forming a correct opinion, respecting the condition and prospects of the Chinese population in California. The following extracts from a recent communication from him will be read with interest:

Few of the Chinese immigrants have brought their families with them. They generally expect to return to China, after they have made their fortunes; but many of them will, after all, live and die on this continent. As time advances, I presume whole families will emigrate to this country. I have a letter from a pious young man at Hongkong who tells me that he intends, as soon as he has learned his trade, the printer's, to bring his wife and children to California or Oregon, that he may spend the rest of his days in a land of religious and civil liberty. It is a singular fact, that all the Chinese come to this country, since gold has been discovered here, rather than go to a colony under the British flag. They have formed a more favorable opinion of Americans and American institutions, than of John Bull and British rule. They therefore crossed the Pacific, expecting to be better treated than they would be in a British colony. I regret greatly the reception they have met with in California. Achick says they are now satisfactorily protected by our government, but what they most complain of, is the *prejudice which classes*

them with negroes. The meanest Spaniard or Mexican is called a white, but, says he, "we are called colored people." Now, both for the sake of the Chinese immigrant himself, and for the impression he will make upon his countrymen at home, it is greatly to be desired that the Christian Church should show her true character and disposition. He is in a more favorable position here to receive the Gospel than in his native land, if he is taken seasonably, before inhospitable worldlings have chilled his kindly feelings, and hardened him against the approach of the christian missionary. One man is not enough to perform this mission of mercy, in behalf of the church. There should be several, in my opinion, full of love to the souls of the Chinese, and acquainted to some extent with their language, employed as speedily as possible, to go and give them the right hand of welcome, and direct them to the *durable riches*.

These Chinese immigrants will, doubtless, leave an indelible impression upon the future history of California. It can not be otherwise. Upon China itself they will exert a powerful influence. Never was there a period in the history of that country, when a colonist from it could exert such an influence upon his native land. He will not hereafter be regarded as an outlaw, and the lawful prey of government officials and others, because he has expatriated himself for a time. When he returns home, if ever he does, he will no longer be afraid to tell what he has seen and heard abroad, lest he shall lose his hard earnings by the hand of rapacious violence, under the cloak of law. Let him be treated with courtesy and kindness here, and the way is open to his heart, as much as is the case with other men. In his separation from his country and family, he will appreciate the kindness of the Christian who approaches him with sympathy and love, and who, while he enters into his circumstances with a fellow feeling for him, avails himself of that opportunity to turn him from dumb idols to the living God. I know the feelings of the Chinese, and I am persuaded that the right man, approaching them in the right way, may do much good among them in this land of their sojourn, and, perhaps, adoption.

I hope and pray that the American Home Missionary Society will soon find a suitable man to send forth on this mission. Let America thus extend her hand across the Pacific, and welcome the peo-

ple of teeming Asia to the hospitalities, the privileges, and the hopes of this new world, while with the other she points to God, the giver of all.

Rev. John Codman, D. D.

*Memoir of John Codman, D. D., by William Allen, D. D., late President of Bowdoin College; with Reminiscences, by Joshua Bates, D. D., late President of Middlebury College.*

This work is a joint tribute of affection, from its two distinguished authors, to the memory of their departed friend, and a worthy memorial of his eminent services and worth. Dr. CODMAN spent his entire professional career in the quiet duties of the pastoral office, in a country pariah. In such a life there can, of course, be but little of striking incident, and to some it may seem that there can be but little worthy of record. Yet the attentive reader of these pages will concur, we think, in the sentiment with which Dr. Allen introduces his portion of the Memoir.

The important relations which the late Rev. Dr. Codman sustained to our churches, the eminent services rendered by him to the evangelical faith, the unsullied purity of his character, and the warm and grateful love of his church and people, demand that a life thus devoted to the service of Christ should be fully and faithfully delineated. Such a biography belongs to the ministry of which he was an ornament and a model, and to the community who honored him while living and deeply lamented him in death.

A considerable portion of the volume is occupied with a detailed account of the controversy, with which his congregation was agitated in the early part of his ministry. It arose from his peremptory refusal to exchange ministerial labors with those who had avowed Unitarian sentiments. His decided action on this subject led to a division in his own congregation, and was one of the chief instruments which effected the general separation between the Orthodox and Unitarians in that State. This, it will now be admitted by all, was an im-



portant, but most delicate and difficult achievement. "It is doubtful," says Dr. Bates, "whether there was any other minister, possessing such qualifications, and surrounded by such favorable circumstances of location, wealth and friends, in all the region, as to have been able to accomplish it with success. But God seems to have raised him up for the express purpose, and to have furnished him with all the means and facilities for the arduous work; to have given him his birth at the proper time and in the proper place; to have endowed him with the best adapted talents; and so to have controlled the course of his education, and ordered all the circumstances of his settlement in the ministry, as best to qualify him for the work, and enable him to perform it in the best manner."

To the services of Dr. Codman in the various departments of christian benevolence, too little prominence, as we think, is given in the Memoir. The friends of Home Missions, in particular, will ever hold him in grateful remembrance for his valuable counsels, and munificent contributions to this Institution, and to the Massachusetts Auxiliary. Of the latter, he was one of the most liberal supporters, and for twenty years presided over the deliberations of its Executive Committee. Immediately after the organization of the National Society, he constituted himself a Life Director by his own donation, and at its first Anniversary was elected one of its Vice Presidents, which office he held until his decease.

In the second year of the Society's existence, it became evident, that some organ of communication between the Institution and its patrons would greatly increase its usefulness, and the Executive Committee, encouraged by the liberal offer of \$500 from Dr. Codman, commenced the publication of the *Home Missionary*. He ever manifested a deep interest in the Society's welfare, rejoicing in its growing resources and influence, and, in its seasons of embarrassment and depression, extending to it his prompt and liberal aid. His own voice is silent in death; but through the lips of many a herald, sent forth into the missionary field by his agency, he, being dead, yet speaketh.

#### Home Missionary Influence.

We give below an interesting communication from a western missionary, who is personally acquainted with the facts in the case, and with the individuals to whom the story relates.

While writing my report, my mind was called to this question, Has the American Home Missionary Society done all that its friends claim for it? The answer came immediately—yes, and more than all. The history of one young man, with whom I was acquainted, proves it.

In the early settlement of Illinois, two missionaries of this Society came among us and preached. They found this young man among the wild people of the prairies and the forests. They admitted him to the church, and advised him to study for the ministry. One of them came to his boarding place every day and instructed him, there being no schools in the neighborhood. A year or two after, in 1830, a company of Home Missionaries founded Illinois College. This young man went there to college, but could only take with him one suit of clothes, and 75 cents in change; he had not a relation in the world able to assist him, neither had he talents sufficiently brilliant to attract, and thereby get friends. While overcome with discouragements, a Home Missionary came to him and said, "Don't be discouraged, we will see you through." That young man worked his way through college, and graduated in 1836. Being in debt, he taught school five years, paid off all his debts, and saved money enough to pay his way at Lane Seminary. While teaching, he prepared several young men for college, three of whom I know to be now Home Missionaries among the destitute. This man is yet a Home Missionary himself, and can call more than one hundred new born souls his spiritual children. He is yet poor and often discouraged, but when a quarterly draft is met so promptly by the Home Missionary Society, he lifts his head, and feels that God has means.

Brethren, this is only one example: think of the good done by that first Home Missionary, who found this young man in the forests, and encouraged him to study for the ministry. He is only one of hundreds who are doing the same work. Don't be discouraged when the treasury is low. God has means.

**Notice.**

*To Missionaries and Churches seeking the assistance of the Society.*

As important particulars are often omitted in the applications of churches for aid, thereby causing special correspondence and delay in the action of the Society, we would call attention to the fact, that specific directions in regard to applications

are given on the third page of every *Commission*. They are published, also, in the *Annual Reports* of the Society, and on the cover of most of the numbers of the *Home Missionary*; and we would express our earnest desire that these directions may be followed, as strictly as practicable, by those who have occasion to ask the assistance of the Society.

**Appointments by the Executive Committee of the American Home Missionary Society, in the month of February, 1854.**

*Not in Commission last year.*

Rev. Oliver Dimon, Keesauqua and via, Iowa.  
 Rev. Huntington Lyman, Cascade, Lyndon, Onion River, and Winocski, Wis.  
 Rev. I. Delamater, Sharonville, O., half the time.  
 Rev. Edwin Black, Newport, Ky.  
 Rev. E. Williams, Shiloh, N. Y.  
 Rev. John Floyd, Nelson Flata, N. Y.  
 Rev. E. C. Dunn, Jameville and De Witt, N. Y.  
 Rev. A. Schroder, West Leyden, N. Y.

*Re-appointed.*

Rev. R. Twibell, Anoka and via, Min.  
 Rev. Williston Jones, Cedar Rapids, Iowa.  
 Rev. H. N. Gates, York, Delhi, and South Fork of Maquoketa, Iowa.  
 Rev. J. R. Upton, Postaira's Grove, Spring Rock and Walnut Grove, Iowa.  
 Rev. G. C. Beaman, Croton, Dover, Tuscarora, Belter's neighborhood, Finley's neighborhood, and String's Prairie, Iowa.  
 Rev. E. R. Snow, North Rochester and Waterford, Wis.  
 Rev. F. G. Sherrill, Oak Creek and Caledonia, Wis.  
 Rev. S. H. Ashmun, Waupun, Wis.  
 Rev. Anson Clark, Brookfield and Lisbon, Wis.  
 Rev. J. H. Kasson, Baraboo, Wis.  
 Rev. J. H. Spangler, Prairie du Sac, Wis.  
 Rev. Evan Owens, Dodgeville and via, Wis.  
 Rev. S. W. Eaton, Lancaster, Wis.  
 Rev. C. W. Munroe, Appleton, Wis.  
 Rev. James Hall, Troy, Wis.  
 Rev. C. Morgan, East Troy, Wis.  
 Rev. Ira Manley, Grandville and via, Wis.  
 Rev. C. W. Matthews, Sun Prairie and Windsor, Wis.  
 Rev. A. A. McEwen, Argyle, Darlington and Willow Springs, Wis.  
 Rev. Ira Tracy, Blake's Prairie, Wis.  
 Rev. James Nall, Dearborn, Mich., half the time.  
 Rev. E. T. Branch, Salem, Mich.  
 Rev. W. W. Atterbury, Lansing, Mich.

Rev. D. B. Campbell, Prairieville and Middleville, Mich.  
 Rev. Aaron Bowe, Hartford, Lawrence and via, Mich.  
 Rev. R. Robinson, Dexter, Mich.  
 Rev. A. L. Payson, Schoolcraft, Mich.  
 Rev. M. Harrison, Decatur, Mich.  
 Rev. I. S. Twombly, St. Charles, Mo.  
 Rev. E. P. Noel, Troy and via, Mo.  
 Rev. F. Birken, Hermann and via, Mo.  
 Rev. Nahum Gould, Northville, Ill.  
 Rev. J. H. Baldwin, Waltham, Ill.  
 Rev. J. G. Porter, Wilmington, Ill.  
 Rev. Stephen Peet, Batavia, Ill.  
 Rev. J. V. Downs, Virginia, Ill., half the time.  
 Rev. Josiah Wood, Murphysboro' and Carbondale, Ill.  
 Rev. T. N. Hasselquist, Galesburg, Knoxville and via, Ill.  
 Rev. J. R. Smith, Edgerton, Ill.  
 Rev. W. H. Rogers, Noblesville and Stony Creek, Ind.  
 Rev. B. F. Cole, White Lick, Ind., one fourth of the time.  
 Rev. F. E. Sheldon, Zoar, Ind., half the time.  
 Rev. J. E. Conrad, Shiloh and Franklin, Ind.  
 Rev. R. Hawley, Putnamville, Bowling Green and Christie's Prairie, Ind.  
 Rev. W. L. Bruffet, Perryville, Ind.  
 Rev. R. Wilkinson, Pomeroy, O.  
 Rev. I. D. Cornwell, Hancock, N. Y.  
 Rev. H. W. Lee, Hamilton, N. Y.  
 Rev. W. B. Tompkins, Columbus, N. Y.  
 Rev. P. Montague, Pierrepont, N. Y.  
 Rev. D. Van Valkenburgh, Exeter, N. Y.  
 Rev. Edward Cope, Mount Upton, N. Y.  
 Rev. L. Pomeroy, Bainbridge, N. Y.  
 Rev. A. L. Crandall, Chaumont, N. Y.  
 Rev. J. A. Canfield, Renssela, N. Y.  
 Rev. Rufus Pratt, Renssela, N. Y.  
 Rev. Felix Kyte, Lumberland and Barryville, N. Y.  
 Rev. E. H. Squier, Lewis, N. Y.  
 Rev. C. Spooner, Wadham's Mills, N. Y.

**The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, in the month of February, 1854.**

**NEW HAMPSHIRE—**

Received by Rev. B. P. Stone,  
 New Hampshire Missionary Society, to const. Rev. Amos W. Burnham, of Blincoe, Rev. Jacob Cumming, of Hillsboro' Bridge, Rev. Daniel J. Noyes, D. D., of Hanover, Rev. Asa P. Tenney, of Concord, and Rev. Isaac Willey, of Goffstown, Life Directors, 500 00

Brookline, Calvin E. Shedd, in full to const. Emily T. Shedd a L. M., 15 00  
 Haverhill, Mrs. Mary P. Webster, to const. Mrs. Nancy L. Peabody a L. M., 30 00  
 Lyndeborough, Cong. Ch. and Soc., to const. Dea. Wm. Jones and Dea. John C. Goodrich L. M., 85 00

Pittsfield, Dea. J. L. Thorndyke, in part to const. Sarah Thorndyke a L. M.,	36 00
C. A. S., to const. Miss Jane M. Spalding, of Montpelier, Vt., a L. M.,	80 00 661 00
Amherst, Richard Boylston, L. D. in full,	40 00
Derry, John Bradley, Jr.,	20 00
Dunbarton, from the Estate of Mrs. Sarah B. Brown, dea.,	8 75
Mason, legacy of Mrs. Mary T. Perkins, by Thomas H. Marshall, M. D., Ex'r,	1,000 00

## VERMONT—

Thetford, in part of legacy of William Kingman, by E. E. Hosford,	514 00
Woodstock, Charles Thomas, by J. Steele,	2 00

## MASSACHUSETTS—

Home Missionary Society, by Benjamin Perkins, Treas.,	4,000 00
Anonymous,	2,000 00
Cambridgeport, in part of legacy of Charles Valentine, by H. M. Chamberlain, Ex'r,	400 00
Conway, on account of legacy of William Avery, by Joseph and Maria Avery, Ex'rs,	229 55
On account of legacy of Calvin Bartlett, by Phineas Bartlett, Ex'r,	200 00
East Falmouth, Rev. A. C. Childs,	5 00
Hampshire, Miss. Soc., by E. Williams, Treas.,	
Goshen, Asahel Billings, to const. Benjamin White a L. M.,	80 00
Northampton, Mrs. Susan Adams, \$35; Dr. Benjamin Barritt, \$25,	50 00
Westhampton, Gent., \$60 50; Ladies' Circle of Industry, \$25,	86 50
Williamsburgh, First Cong. Soc.,	56 45
Other sources,	287 05 480 00
Hatfield, on account of legacy of Pilny Day, by Rufus Cowles, Ex'r,	200 00
Lanesboro', Cong. Ch. and Soc., by Rev. O. Eddy, to const. Benjamin G. Pratt a L. M.,	33 50
Lenox, Eldad Post, \$10; others, \$74 50,	84 50
Sturbridge, bal. of legacy of Mrs. Delphia Allen, by Rev. H. Beebe, Ex'r,	267 75
Whately, Cong. Ch., a Member, to const. O. N. Seymour a L. M.,	30 00
Williamstown, Mrs. Louisa P. Hopkins, avails of land, in part,	100 00
First Cong. Ch., Mon. Con. Coll., by Rev. H. R. Holsington,	20 00

## CONNECTICUT—

H.,	50 00
Brantford, Miss Sarah Linsley L. M.,	30 00
Brooklyn, Cong. Ch., by E. Newbury, Coll., \$34; Friend, \$3,	102 00
Darien, a female friend,	2 00
Emax, a friend,	6 00
Glastenbury, J. B. Williams, to const. Solomon Williams, of Manchester, a L. D.,	100 00
Hartford, a mite from a friend,	5 00
Madison, Gent. Miss. Soc., by J. T. Lee,	75 27
Middletown, Fem. H. M. S., to const. Rev. James B. Crane a L. M., by Julia A. Russell,	30 00
North Cong. Ch., by Evan Davis,	86 00
New Hartford, a few Young Ladies, by L. T. Yale,	6 00
North Cong. Ch., by Rev. T. A. Spencer,	23 00
New Haven, J. Y. Leonard, in part to const. Miss H. S. Leonard a L. M., Officers and Students of Yale College, by Prof. C. A. Goodrich,	10 00 226 00
First Cong. Ch., A. Walker, by J. Ritter,	80 00
North Branford, a friend,	30 00
Northford, Ladies' Benev. Soc., to const. Rev. A. C. Pierce a L. M.,	80 00

North Stamford, by Rev. S. Willard,	21 00
South Cornwall, First Cong. Ch., by J. Calhoun,	20 00
Stamford, Mrs. Rachel Fox, \$15; George Fox, \$15,	30 00
First Presb. Ch., by George Elder, to const. Mrs. J. L. Corning a L. M.,	22 00

## NEW YORK—

Albany, W. H. Ross,	500 00
Andes and Middletown, by Rev. W. E. Holmes,	14 25
Arkport, Jarvis P. Case,	2 00
Barre, Cong. Ch., by Rev. B. Fancher,	5 00
Brooklyn, Miss Elizabeth Wolcott, \$5; a friend, \$30,	25 00
South Presb. Ch., Mon. Con. Coll., by J. Milton Smith,	100 00
Buffalo, in part of legacy of Jabez Goodell, by H. Shumway, Ex'r,	2,000 00
Canterbury, a friend,	5 00
Cazenovia, Presb. Ch., by Rev. G. S. Boardman,	100 00
Clymer, Ref. Dutch Ch., by Rev. J. W. Dunnewold,	16 00
East Palmyra, Rev. E. A. Platt,	50
Hancock, Cong. Ch., by Rev. I. D. Cornwall,	14 00
Harlem, Presb. Ch., Mon. Con. Coll., by E. Ketchum,	10 00
Hudson, Presb. Ch., Individuals, by Chas. Paul,	115 00
Hunter, Presb. Ch., by Rev. J. B. Fish,	8 00
Mount Hope, Cong. Ch., by Rev. A. Downs,	10 00
Mount Sinai, Cong. Ch., to const. Charles Miller a L. M.,	55 23
New York, legacy of S. S. Howland, by O. H. Russell, Ex'r, \$2,500; Rev. W. Patton, D. D., to const. George and William Badger L. M., \$40; Henry O. Huggins, to const. Rev. Wm. S. Huggins, of New Haven, Ct., a L. M., \$30; David Gould, \$30; a friend, \$20; do., \$30; do., \$10; do., \$3; do., \$1; Root, \$3,	2,677 00
Eastern Cong. Ch., Mon. Con. Coll., by L. Chichester,	8 15
Fourteenth St. Ch., by W. D. Porter, \$284 08; H. N. Beers, to const. Mrs. H. N. Beers a L. D., \$100,	726 08
Mercer St. Ch., R. F. Butler, \$75; Rev. W. H. Bidwell, \$50; O. Bushnell, \$25; Mrs. E. H. Blatchford, to const. Miss Grace Vernon Blatchford a L. M., \$30,	180 00
Church of the Puritans, Mon. Con. Coll., by E. M. Kingsley,	13 00
University Place Presb. Ch., Coll., \$100; to const. E. D. Morgan and Mrs. E. D. Morgan L. M., \$100; F. H. Wolcott, \$100,	200 00
North Argyle, legacy of John Lester, by John Graham, Ex'r,	25 00
Onondaga Lake, J. C. Smith,	5 00
Plattekill, Rev. Loring Brewster,	2 00
Port Jefferson, Cong. Ch., by Dr. L. W. Sutton,	10 00
Poughkeepsie, Rev. T. S. Wickes,	50 00
Ridgebury, a friend,	3 73
Presb. Ch., by Rev. O. S. Arms,	20 00
Southold, Presb. Ch.,	5 00
Troy, First Presb. Ch., Coll., in part, by B. Hatch,	50 00
Valatie, Presb. Ch., Miss. Soc., by James Biddell,	20 00
Yorktown, Cong. Ch., by Rev. J. H. Thomas,	5 00

## NEW JERSEY—

Bloomfield, James C. Baldwin,	15 00
Caldwell, legacy of Miss Joanna Harrison, by J. F. Harrison,	50 00

## PENNSYLVANIA—

Philadelphia, Clinton St. Ch., John Beeland,	25 00
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## KENTUCKY—

Harmony Presbytery, by Rev. B. Mills, 175 00

## OHIO—

Dresden, Rev. S. P. Hildreth, 3 50  
Graham's Station, Presb. Ch., by Rev. W. H. Bay, 18 85  
Milton and Liberty, by Rev. F. Munzy, 5 00  
Radnor, Presb. Ch., by Rev. E. Evans, 18 46

## INDIANA—

Bedford, Rev. J. M. Bishop, 10 00  
Indianapolis, Ger. Ch., by Rev. O. Riehle, 5 00  
Orland, Cong. Ch., by Rev. J. Patch, 18 36  
Winchester, Presb. Ch., by Rev. A. Loose, 12 50

## ILLINOIS—

Concord, Cong. Ch., by Rev. W. E. Catlin, 50 00  
Farmington, I. R. Simpson, 5 00  
Greenwood, Presb. Ch., by Rev. I. A. Hart, 10 00  
Lyons, Cong. Ch., by Rev. J. Wilcox, 8 00  
Mendon, Cong. Ch., by Rev. A. H. Fletcher, 23 96  
Okauch, Ger. Ch., by Rev. C. Witt, 5 00  
Payson, Cong. Ch., by Rev. Z. K. Hawley, 15 00  
Perry, Presb. Ch., by Rev. John Ballard, 26 00  
Pleasantville, Vergennes, and Plum Creek, Presb. Ch., by Rev. S. E. H. Wythe, 18 40  
Quincy, First Cong. Ch., to const. Rev. John D. Potter a L. M., 50 00  
Saratoga and vicinity, \$31 28; Rev. Albert Day, \$5, 26 28  
Twelve Mile Creek, Coll., \$10; Mon. Con. Coll., \$19 50, by Rev. G. S. Johnson, 30 50  
Udina, Cong. Ch., by Rev. N. C. Clark, 5 00  
Vermillion, Cong. Ch., by Rev. E. C. Bristol, 26 00  
Wythe, Cong. Ch., by Rev. G. J. Barrett, 26 00

## MICHIGAN—

Adrian, First Cong. Ch., by L. G. Berry, 60 00  
Allegan, First Presb. Ch., by Rev. C. M. Morehouse, 23 00  
Cooper and Alamo, Cong. Ch., by Rev. B. F. Munroe, 5 00  
De Witt and Victor, by Rev. John Scott, 11 00  
Genesee Co., legacy of Joseph S. Fenton, by W. N. Fenton, Exr., 100 00  
Jonesboro, Presb. Ch., \$19; Schoolhouse Coll., \$6, by Rev. H. I. Stanley, 25 00  
Long Lake, Presb. Ch., by Rev. J. B. Jewell, 10 00  
Palmyra, Presb. Ch., by Rev. J. Cochran, 20 22  
Portland, First Cong. Ch., by Rev. H. Root, 5 50  
Pratiseville, Presb. Ch., by Rev. D. B. Campbell, 5 75  
Tallmadge, Cong. Ch., by Rev. E. Reynolds, 7 00  
Washtenaw Presbytery, by W. C. Voorhies, Treas., 8 00  
Ann Arbor, 3 00  
Webster, Presb. Ch., to const. Peter Sears a L. M., and in full to const. Mrs. C. G. Clark a L. M., 45 50  
Ypsilanti, Presb. Ch., 5 00

## MISSOURI—

Parkville, Presb. Ch., by Rev. G. S. Woodward, 20 00  
Rock Hill, Presb. Ch., by Rev. J. A. Darrah, 20 00

## WISCONSIN—

Appleton, Cong. Ch., by Rev. C. W. Munroe, 1 28  
Custer, Cong. Ch., by Rev. J. Jamison, 5 43

East Troy, First Presb. Ch., by Rev. C. Morgan, 14 00  
Rosendale and Springvale, Cong. Ch., by Rev. Dana Lamb, 10 75  
Shopiere, by Rev. M. Wells, 75

## IOWA—

Colasburgh, Cong. Ch. Ladies' H. M. S., in full to const. Rev. E. B. Turner a L. M., 10 00  
Columbus City, Cong. Ch., by Rev. D. Knowles, 5 10  
Garnaville, Cong. Ch., by Rev. O. Littlefield, 25 00  
\$26,455 00

JASPER CORNING, Treasurer.

## Donations of Clothing, &amp;c.

Dunbarton, N. H., estate of Mrs. Sarah B. Brown, dec., by S. Kimball, a box, 110 84  
New York, Allen St. Presb. Ch. Sab. Sch., a bundle of books, 20 00

Receipts of the Central Agency, N. Y., to 1st March, 1864. J. E. WARNER, Treasurer.

Augusta, Cong. Ch., 75 00  
Chamont, Presb. Ch., 25 00  
Clinton, Cong. Ch., 60 50  
Collamer and Bridgeport, 25 00  
Columbus, Cong. Coll., 10 00  
Constantia, Cong. Coll., 12 50  
Coventryville, Presb. Ch. Coll., 22 50  
Easton, Cong. Ch., 15 00  
Exeter, Cong. Coll., 20 00  
Gloversville, Cong. Coll., of which, \$80 by J. V. Place, L. M.; and \$100 by S. B. Place, to const. Rev. Homer N. Dunning a L. D., 425 00  
Greene, Presb. Ch. Coll., of which, \$6 from the friends of Home Missions, 16 00  
Holland Patent, Presb. Ch., 17 07  
Madison, Cong. Ch. Coll., 5 50  
Mexico, Presb. Ch., 10 00  
Mount Vernon, Presb. Ch. Coll., 50 00  
Nelson Flats, Cong. Ch., 8 00  
New Hartford, Presb. Ch. Coll., 41 27  
Poolville, Cong. Ch. Coll., 25 00  
Redfield, Mr. Amos Johnson, for Minnesota, 15 00  
Roma, Presb. Ch. Coll., in part, 28 00  
Sherburne, Cong. Ch. Coll., of which, \$80 is to const. Rev. Oliver Bronson a L. M.; and \$80 by N. E. and S. B. Raxford, to const. Mrs. Cynthia M. Raxford, of Jamesville, Wis., a L. M., 70 56  
Smyrna, Cong. Ch., by Z. W. Elmore, Esq., of Sherburne, to const. Dea. Andrew B. Knapp a L. D., 100 00  
Stow's Square, from Mrs. Hannah Bailey, 5 00  
St. Lawrence Consecration, N. Y., by Rev. Philo C. Pettibone, Treasurer for Home Missions, 214 77  
Waterville, Presb. Ch. Coll., \$60 of which to const. E. A. Walters and John Haven Life Members, 70 28  
Ladies' Benev. Soc., \$30 of which to const. Mrs. E. E. Williams a L. M., 31 56  
Westernville, Presb. Ch. Coll., 16 56  
\$1,490 67  
Utica, Young Ladies' Benev. Soc., a box, 94 00

REV. MARCUS HICKS acknowledges the receipt of the following sums from Ohio.

Cincinnati, Tabernacle Ch., 41 84  
Circleville, Second Presb. Ch., 10 50  
Columbus, Second Presb. Ch., in part, 200 22  
Third Presb. Ch., 40 00  
Welsh Ch., 20 00

Higginsport, Presb. Ch.,	9 80
Georgetown, Presb. Ch.,	57 08
Ironton, Presb. Ch., in part,	36 00
Jersey, Presb. Ch., \$25; S. W. Ward, \$3,	28 00
Lockland, Presb. Ch., in part,	7 15
Newark, Second Presb. Ch., bal.,	18 96
Portsmouth, Presb. Ch.,	126 18
A friend,	5 00
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	\$595 28

REV. CALVIN CLARK acknowledges the receipt of the following sums from Michigan.

Adams, Cong. Ch.,	14 00
Albion, Presb. Ch., in part,	18 70
Battle Creek, Cong. and Presb. Ch.,	75 58
Concord, Presb. Ch., in part,	8 02
Kalamazoo, Presb. Ch., in part,	83 35
Cong. Ch., in part,	21 75
Litchfield, Cong. Ch.,	10 30
Marshall, Mrs. Philo Dibble a L. M., \$30;	
Ira Nash, \$30; C. Clark, \$15; Coll.,	
\$128 04, to const. Rev. James H. Trow-	
bridge a L. D., and Mrs. Lucy W. Chris-	
holm a L. M.,	198 04
Parma, Presb. Ch.,	7 94
Raisin, Cong. Ch.,	4 69
Springport and Tompkins,	9 00
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	\$440 23

REV. D. CLARK acknowledges the receipt of the following sums in Wisconsin.

Beloit, Rev. M. P. Squire, D. D.,	25 00
Presb. Ch. Coll.,	30 00
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	\$45 00

Receipts of the New Hampshire Missionary Society from Aug. 29, 1853, to Jan. 31, 1854. REV. B. P. BROWN, Secretary.

Ackworth, Cong. Ch. and Soc.,	79 00
Antrim, Presb. Ch. and Soc.,	18 00
Boscawen, East Cong. Ch. and Soc.,	40 00
Bristol, Cong. Ch. and Soc.,	17 19
Canterbury, Cong. Ch. and Soc.,	12 25
Center Harbor, Cong. Ch. and Soc.,	7 55
Charlestown, Cong. Ch. and Soc.,	18 00
Chichester, Cong. Ch. and Soc.,	8 69
Concord, West Cong. Ch. and Soc.,	18 50
South Cong. Ch. and Soc.,	77 34
Derry, First Ch. and Soc.,	80 00
Dunbarton, Cong. Ch. and Soc.,	9 76
Durham, Cong. Ch. and Soc.,	21 81
Farmington, Cong. Ch. and Soc.,	26 00
Franklin, Cong. Ch. and Soc., \$24, Dea. Hiel	
Proctor a L. M.,	54 00
Fishersville,	5 36
Gilmanston Center,	8 45
Great Falls, Cong. Ch. and Soc., \$42 02;	
Rev. J. B. Cook, \$4,	45 62
Greenfield, a Lady,	5 00
Haverhill, Cong. Ch. and Soc.,	83 00
Hollis, legacy of Elizabeth R. Jewett,	544 18
Cong. Ch. and Soc.,	26 77
Londonderry, Presb. Ch. and Soc.,	20 00
Lyme, Cong. Ch. and Soc.,	47 82
Meredith Bridge, \$29 25; Rev. J. K.	
Young, \$5,	84 25
Merrimack, a friend,	3 00
Moultonborough, Cong. Ch. and Soc.,	17 08
Nashua, First Cong. Ch. and Soc.,	56 78
Northampton, Cong. Ch. and Soc.,	7 68
Orfordville, Cong. Ch. and Soc.,	5 00
Pittsfield, Cong. Ch. and Soc.,	48 50
Plymouth, Cong. Ch. and Soc.,	23 61
Sanbornston Bridge, Cong. Ch. and Soc.,	25 00
Shelburn, Cong. Ch. and Soc.,	10 00
South Merrimack, Cong. Ch. and Soc.,	15 00
Temple, Cong. Ch. and Soc.,	14 45
Thornton, Wm. G. Brown,	1 00
Windham, Presb. Ch. and Soc.,	41 06
Wolboro, Cong. Ch. and Soc.,	7 00

## Cent Societies.

Andover,	2 50
Canterbury,	7 25
Chester town,	8 00
Concord, South,	49 00
Gilmanston Iron Works,	11 00
Goffstown,	3 61
Great Falls,	50 00
Londonderry,	2 50
Lyme,	3 12
New Ipswich,	18 00
Northampton,	22 00
Northwood,	3 00
Pembroke,	10 91
Windham,	17 05
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	\$1,481 29

The Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of January, 1854. BENJAMIN PERKINS, Treasurer.

Amesbury, Rev. Mr. Paine's Soc., to const.	
Thomas P. Merrill a L. M.,	39 73
Ashburnham, Cong. Ch. and Soc.,	81 53
Barnstable West, Cong. Ch. and Soc.,	15 34
Belchertown, Benev. Assoc.,	70 00
Berkshire and Columbia H. M. Soc., L.	
Church, Treas., Lee Cong. Soc., of which	
\$30 is from Wm. Bartlett, to const. Rev.	
N. Gale a L. M.; and \$30 is from Edward	
A. Bliss, L. M.,	267 00
Boston, viz.:	
Mount Vernon Ch. and Soc., Annual	
Collection,	1,091 08
Bowdoin St.,	731 50
Salem St.,	126 06
Phillips,	822 70
Maverick,	52 53
Braintree, Mon. Con. Coll., in Rev. Dr.	
Storr's Soc.,	50 00
Cambridgeport, a lad in the Sabbath School,	63
Carver, Ezra Lucas,	2 06
Cleveland, Ohio, F. E. Churchhill,	5 00
Clinton, Cong. Ch. and Soc.,	37 75
Dorchester—	
Second Ch. and Soc., of which \$30 is to	
const. James Means a L. M.; and \$40 is	
from T. D. Quinry, to const. Mrs. Wm.	
Wales a L. M.,	235 00
Neponset H. M. Circle, to const. Mrs. So-	
phia Hildreth a L. M.,	47 50
Danvers, Second Ch. and Soc.,	236 00
Dracut, Evan. Cong. Soc.,	17 00
Foxboro, Cong. Ch. and Soc., of which \$10	
is from Miss Susan Payson, \$53 60; Third	
Dist. Fem. Benev. Soc., \$8 16,	66 76
Hadley North, Friends to Home Missions	
to const. Sherman Sabin a L. M., \$30; Sab.	
Sch. Class of Mr. Ayers, \$3,	38 00
Hamilton, Rev. Mr. Mordough's Soc.,	37 00
Lancaster, Rev. Mr. Packard's Soc.,	31 00
Manchester, England, A. B. Thornton,	150 00
Mansfield, Miss Betsey Fisher,	5 00
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THE  
HOME MISSIONARY;

FOR THE YEAR ENDING

**APRIL, 1854.**

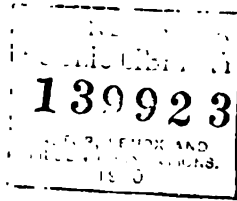
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Go, . . . . . PREACH THE GOSPEL.—*Mark* xvi. 15.  
How shall they PREACH, except they be sent?—*Rom.* x. 15.

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# THE HOME MISSIONARY.

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Go, . . . . . PREACH the GOSPEL, . . . . . *Mark xvi. 15.*

How shall they preach except they be SENT? . . . *Rom. x. 15.*

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## The Inadequacy of Ministerial Support.

In very few communities in our country is it necessary, at the present day, to argue the right of the Minister of the Gospel to be supported by others, for his work's sake. The teachings of the Scriptures on this subject, the absorbing claims of the ministerial vocation, growing out of its spiritual, separate and responsible duties, make it abundantly evident that no man who suitably fills the sacred office, should, at the same time, be cumbered with the cares of this life, and tempted daily to be anxious concerning "what he shall eat, what he shall drink, and wherewithal he shall be clothed."

But though it is generally conceded, that the gospel laborer, like other laborers, is "worthy of his hire," there is a great remissness in carrying the doctrine into practice. In many congregations of our country, there is a want of attention to the details by which salaries are raised and collected, so that large deficiencies occur every year. But even were there no such discount from the salary pledged, and every cent were promptly paid, the minister must still be the victim of a corroding solicitude respecting the supply of his temporal wants, because his salary, at the best, is entirely inadequate. The instances of a competent support are so few as to constitute only the exceptions, while the general rule is formed from the cases of low and insufficient income.

The following considerations, in reference to ministerial support, should be borne in mind.

1. The rate of compensation made to Ministers of the Gospel, is, generally, no higher than it was many years ago, when the cost of living was much less than it is now. Sixty or seventy years since, in almost any New England parish of such age and resources as to be considered established, the pastor's salary was as high

as at present; and in addition, when a new minister was introduced, it was common for the people to give him what was called "a settlement," i. e. a certain sum as *outfit*, to set him up in his profession with furniture, library, horse and vehicle, &c. This sum amounted to several hundreds of dollars. The custom has long since fallen into disuse; and instead of it, on the contrary, the expense of these needful professional equipments has to be added to a previous debt for his education; and the aggregate hangs like a millstone about the minister's neck, during the best years of his life.

2. Meanwhile, there has been a gradual and constant increase in personal and family expenses. The minister is obliged to maintain a style of living corresponding in general with that of families around him, with whom he is on terms of social equality. This he cannot avoid, without disregarding the suggestions of propriety and impairing his usefulness. But the average cost of living has steadily advanced. Rents, furniture, and other incidentals of housekeeping, have risen. In the effect of this rise, the minister participates with the community around him. Whether he will or not, the expense of his house, his dress, his general style of living, will advance or recede with those of respectable persons in his parish.

3. Of late years there has been a gradual increase in the price of manual labor, which has the effect to depress the relative value of salaries. The wages of agricultural and of most mechanical laborers, and of domestics, have increased from ten to fifty per cent.; consequently, many of the more important articles required in the family, have been steadily advancing in cost, to a degree which is by no means counterbalanced by the reduction in the price of such as have been cheapened by the introduction of machinery.

4. It should also be borne in mind, that the increased demand on the ministry for public and professional labors, carries with it a pecuniary tax. The higher general intelligence of the community requires that the clergyman be a man more extensively and accurately informed on all topics of general interest. Hence, he must keep up with the current literature, not only of his own profession, but of the country and the age. He has to be wakeful and influential in matters of reform; education, in its higher and in its lower departments, depends greatly on his influence. As the result of this, he must *read*—and that he may read, he must *possess* the standard theological works, the more important current publications, and the magazines, papers, &c., pertinent to his multiplied responsibilities. These cost money; but he must have them, or run the risk of starving his own mind, and falling below his own standard of usefulness and the expectations of his people. The inconvenience—not to say the injury and the *agony*—of being obliged to stand as the champion of truth against the subtleties of error, without the requisite literary helps, none can estimate who has not been thus situated.

5. With all these occasions of increased responsibility and sources of increased expense, the average amount of ministerial support in this country is less than is paid for any other kind of professional service.

It is generally supposed that the average of salary nominally given to ministers in the Presbyterian and Congregational connection, out of the cities and larger villages, is about \$400 per annum. In some portions of the country it is probably more; in others, it is much less; while the sum *actually realized*, inclusive of parsonages and perquisites, is, we fear, not equal to \$350. If the average income of the lawyer, or the physician, were not higher than this, should we see those professions so much crowded as they are, and would they afford such frequent instances of the accumulation of property? And yet, the standard of ministerial education, in these denominations, the time and the cost demanded to enter the sacred office, and the

mental toil needful to meet its current exigencies, are not less, but rather more, than those required by any other of the learned professions. Teachers of schools of any grade—except of common schools in some parts of the country—are in general paid as liberally, and far more promptly, than ministers; while the preceptor of an academy, the engineer, the agent of a factory, or the magistrate, is, by common consent, awarded a compensation of double the value of the minister's income.

This comparative depreciation of ministerial service is doubtless owing, in part to the fact that all other laborers may set the price on their services, and may insist on having their views of compensation met, without derogating thereby from their professional character. But the minister must take such amount as his employers choose to offer him; and if he attempt to stipulate for more, it is at the risk of being thought too anxious for the things of this life. And thus it comes to pass, through a delicate sense of professional honor, that ministers, as a class, are obliged to live, and to maintain a position immediately in the public eye, with smaller incomes than men of other professions, whose private affairs are far less subject to the scrutiny of others.

#### Ministerial Support in the New States.

In respect to all these sources of embarrassment, ministers in the newer portion of the country are sufferers in a peculiar degree. Much of the population where they labor is diverse in its origin, representing the most heterogeneous opinions on religious subjects, and without any common and well-formed habits of sustaining the Gospel. Preachers also, of various names, there are in great abundance, ready to supply the people with every form of error without cost, and to denounce a paid ministry as mercenary "hirelings." Various local causes, such as the prevalence of epidemics, the failure of crops, and other peculiarities incidental to lands but partially subdued, often cause disappointment in the payment of the minister's humble salary; while a still larger loss arises from the change of residence of the subscribers, and the low standard of honesty in meeting this kind of obligation. Much of what is paid him he is obliged to receive in produce of various kinds, which is of little use compared with its nominal value in money. Again, as the minister is not a producer of any material article, he has no means of barter; but out of his small salary, thus depreciated by imperfect and irregular payment, he has to purchase every thing with cash only, and at the highest price. Domestic help, for the relief of the overtasked wife and mother, medicines, and the services of the physician, are also to be obtained only for money. And how to eke out his scanty income, so as to meet all his physical demands, maintain his credit, furnish food for his own mind, educate his children, and hold up his head among the respectable families around him, is a problem in solving which many a minister is tempted to turn aside from a whole-hearted devotion to his work; and many a noble spirit, delicately organized, is crushed under the insupportable burden. In other callings, they might have avoided the heaviest of these trials. But they turned away from the paths of ambition, in which they might have shone, and from the pursuit of wealth, in which they might have gained a competency for themselves, and those dearer than their own flesh; and for the sake of doing the Church's work, they have submitted to live in a condition of constant privation and disquiet. In innumerable cases, they have sunk prematurely, not so much under the burden of duty as under the burden of neglect. Many a well-educated and noble-spirited wife, who laid her youth and her heart on the missionary altar, has gone out into an obscure and rude community, and for the sake of souls suffered the privation of comforts, as well as of refinements; has repressed her aspirations, controlled her tastes, and bound down her whole nature,



till it would work willingly in the routine of duty—bearing, without complaint, the drudgery of a poor minister's household—and there has stood faithfully by her husband, till she fell at his side, and left him to the bitter thought, how *little* of this world's good would have sufficed to lighten her load, and allowed her still to shine, the light and joy of his now darkened home! How often it has happened that, foreseeing such coming desolation, the minister of noble heart, distracted between his duty to the perishing which draws him one way, and domestic necessities which drive him another, has made a desperate plunge to escape from embarrassment, and left his position, to go anywhere—do any thing—if he might thereby procure relief!

This want of sufficient ministerial support, in addition to the inherent difficulties of frontier labor, goes far to hinder the planting of churches in the newer portions of the country. Had it not been for the operation of Home Missions, ministers could not have been introduced and churches raised up in such regions, except in an irregular and desultory manner; and the trials and privations of the missionary must have been far greater even than they are now. But with the blessing of God on the agency of the American Home Missionary Society, and of similar institutions in other denominations, the Gospel has been preached, and its heralds sustained to a degree which, without these organizations, would have been quite impracticable.

#### What the American Home Missionary Society can do on this Subject.

And here it is proper to notice a position which is sometimes taken, viz: that it belongs to the American Home Missionary Society to correct the evil complained of. It is said, that this Institution has several hundreds of ministers directly under its appointment; that its relations with various sections of the country impart great influence to its opinions and usages; and therefore, that if the Society will but elevate the standard of appropriation to its own missionaries, that fact alone will be accepted as an example and argument in favor of a *general increase* of ministerial income.

To this we reply, that the Society would gladly employ whatever influence it may possess for so desirable an end; but there are several serious hindrances, which seem to be overlooked by those who suggest the course above named.

*First.*—With its present income, the Society could increase the rate of appropriation to a part of its missionaries only by diminishing or entirely cutting off its grants to others.

*Secondly.*—Such a change would be likely to cost the Society the loss of no small portion of its income. Many of the churches which contribute to its funds pay their own ministers but little more than the present average of missionary support; and these could hardly be expected to contribute to make up higher salaries for the missionaries than they pay to their own pastors.

*Thirdly.*—Not only would it diminish the number of the *contributing* churches, but it would probably augment greatly the number of *applying* churches. If we reckon the present maximum of missionary compensation at \$400, then all those churches which pay over \$400 salary are not regarded as needing missionary aid. But if the Society should fix its standard at \$500, all the larger churches which now pay more than \$400 and less than \$500, would be reduced to the rank of churches requiring aid; and few of them would be slow in seeking it—thus bringing upon the Society a multitude of beneficiary churches, which are now its supporters instead of its dependents.

For such reasons as these, it will be seen that the Home Missionary Society—having no permanent funds, and no pecuniary resources but the current charities of the

friends of missions—cannot, *alone*, change the standard of ministerial compensation; though it may greatly assist such a change by co-operating with a general movement, the effect of which shall be to call public attention to the cruelty and injustice of the present rate, and the impolicy of its continuance. Meanwhile, the conductors of the Institution act under a strong sympathy with the missionary, in interpreting their duty. They seek to have justice done him by the people who employ him, often making their own grants only on condition of larger contributions on the part of the people, and always requiring, in case of a renewed application, that the people who make it furnish evidence of having fulfilled their previous engagements to their minister. Neither is the Society disposed to *wait* for the needed reform to be *accomplished* by others, before it will put forth its own efforts; it is ready to act among the first in this matter, and adapt its action, as fast as the public will furnish the *means*, to the doctrine that the *rate of ministerial support must rise*. And we now call upon the friends of the Society, and all who honor the sacred office as an appointment of Jesus Christ, all who recognize its power and indispensableness as a means of our country's salvation, to give more liberally to the Society, that the Society may thereby be able more adequately to sustain the faithful men who are fainting under the burden and heat of the day. The glimpses of missionary suffering, that, from time to time, are caught by the public eye through the veil with which delicacy would enshroud it, are too severe and too frequent to be passed by with only a passive sense of regret. The American Church has no right to let these things continue. It is not according to the will of Christ,—who is dishonored in the persons of his messengers. It is a ruinous evil to the congregations of our land; it teaches them to be mean, to undervalue religious privileges in comparison with money, and to withhold the means of diffusing the Gospel through the world. Heavy will the reckoning be, if those whom Heaven has called to the warfare, and who have responded to the call by giving themselves to its labors, are allowed to prosecute it in so great a measure at their own charges. It should be known and felt that the time for a better appreciation and support of the ministers and institutions of religion has fully come; and that the further progress of the work of evangelizing our land must depend, very much, on the degree with which the heralds of the cross shall be sustained in laying aside every secular care, and doing with their might the peculiar work assigned them by the Captain of their Salvation.

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### Arrival of Missionaries in California.

It will be remembered, we doubt not, by all our readers, that a large missionary reinforcement was sent a few months since, by the American Home Missionary Society, to the Pacific coast. Eight missionaries, with their families, sailed from New York, November 13th, in the clipper ship "Trade Wind," Capt. Nathaniel Webber. The first intelligence concerning them since their departure, is the report, just received, of their safe arrival in San Francisco, on the 24th of February, after a voyage of 102

days. But little inconvenience was experienced from sea sickness, storms, or extremes of heat and cold; every possible attention to the wants of the passengers was uniformly paid by the officers of the ship; and no event occurred, with a single exception, to vary the uniform pleasantness of the passage.

On their arrival at San Francisco, the missionary families were cordially welcomed by their ministerial brethren and the christian community generally. Messrs.

Dickinson and Condon, who were destined to Oregon, sailed for the Columbia river in the steamer Oregon, Feb. 27th. The remainder of the company were expecting, in a few days, to depart for their respective fields of labor. The goodness of God to this missionary band, in preserving them amid the peculiar dangers of their voyage, and conducting them in safety to these remote shores, calls for the grateful acknowledgments of all the friends of missions.

The particulars of the passage have been communicated by several of the missionaries. We publish below a few extracts, relating to the most interesting incidents, particularly to the fire, by which the ship and the lives of all on board were exposed to imminent peril.

Rev. E. B. Walsworth writes, under date of Feb. 14th, as follows:

Thinking that you would like to hear from us as soon as we arrive in California, I improve a leisure moment to give a little account of our voyage. We are now but 1,000 miles distant from San Francisco. In the last four days we have sailed 1,039 miles, and the wind is now favorable and very strong. This is our ninety third day out from New York. We have sailed about 15,000 miles in all. The voyage, thus far, has been most delightful. Every day has brought us a succession of varying pleasures. It was most wise, as far as health and comfort are concerned, that we have come around Cape Horn. We have had much less seasickness than we expected to have. We have had but little of the usual nausea, but a great deal of headache. This has been our only affliction. The seasickness was all confined to the first two weeks of the voyage.

We have found Capt. WEBBER to be, in all respects, better than he was recommended to us, high as those recommendations were. He has left nothing undone that he could do, which would minister to our comfort. He has made us feel as if we were at home—as if he were a father to us all. He is a fine seaman—understands thoroughly all that relates to the ship and his duties, and makes the whole discipline move on with the precision and regularity of clock-work. The sailors regard him as a father and a friend. He is also a man of simple and earnest piety. He has seconded all of our efforts to do good among the passengers and crew. We have services on the Sabbath,

twice each day, when the weather allows. He has *required* the sailors to be present at the morning service, and *requested* them to attend in the afternoon. We have had morning and evening devotions on deck; a Bible class in the fore-cabin, on the Sabbath, and twice during the week in the cabin. We have had the communion administered twice. At the last one, by request of the Captain, I baptized his son, and five other children, who were brought forward by christian parents. It was a season that will be remembered by us all.

#### Peril by Fire.

Only one thing has occurred to us, in all of the passage, which has marred our happiness, and that was the great danger which our ship was once in from fire; but, by the kind interposition of that Providence which has conducted us hitherto, we were saved. It was on the morning of the 21st day of our passage, when in lat.  $1^{\circ} 14'$ , and long.  $82^{\circ} 38'$ , that one of the sailors came running to the officer on the quarter deck, crying out, "The ship is on fire!" This officer went forward, and saw the smoke coming out of the chain lockers and crevices of the deck. He ordered the force pump to be manned, and went back to the cabin, where Capt. W. and the passengers were at breakfast. He communicated the fact to the Captain, and they both left without any suspicions being excited as to the cause. After breakfast I went upon deck, and the unusual stir on the fore-cabin attracting my attention, I went forward, and soon learned the cause: the ship was on fire—in the cargo—somewhere, it was supposed, between the second and third decks; but how extensive the fire was, could not be immediately ascertained. A hole was cut through the deck, and a stream of water from the force pump, which would throw about five barrels per minute, was thrown in upon the burning mass. Several other places were cut, and lines for passing buckets were formed by the passengers. We toiled on in this way for some three hours, but could see no indications that we were getting the fire under. The ventilators seemed rather to show that it was spreading aft, under the cabin, which was then beginning to be filled with gas and smoke.

The ship was then turned head to the land; we were 450 miles from it. The powder magazine was hoisted upon the upper deck, and placed where it could be easily thrown overboard; the life boats got out, and the provisions and water,

and the clothing which we would need till we could reach the land, made ready. At this time another large opening was made, and a box, on fire, was broken in pieces, and its contents passed up upon the deck. Another and another were broken up in this manner, till a place was made large enough to admit one of the sailors, who boldly went down with the hose in his hand. He directed it against the burning mass, till he fell exhausted upon the floor. He was dragged out, and another, as bold as he, came to his place. In a moment or two he fell, like his companion, and was dragged out insensible, and carried upon the deck. Another and another took his place, and shared his fate. Thus it went on, till every one of our sixty sailors had taken his turn. At one time, I counted sixteen of these generous fellows lying together on the deck. The ladies came from the cabin, and bathed their heads with camphor, which would, in most cases, bring them to in a short time. As soon as one was recovered sufficiently to walk, he would go back and offer his services again. Several of the men were brought up out of this place insensible, as many as six times. On the most of them the gas which they inhaled seemed to have an effect somewhat like that of laughing gas, particularly when they were partially resuscitated. It was no easy matter to restrain those powerful men, when they endeavored to throw themselves overboard, or do themselves or us some personal harm.

For four hours we labored in this way, and you may imagine the terrors of our position. We could not but fear that the strength of the men, self-sacrificing as they were, would not hold out till the flames were extinguished. Some of them could do no more, and these the hardiest of them all. We toiled on, however,—the passengers, gentlemen and ladies, working the pumps,—for another hour, when the joyful news came that the fire was out. No more flames could be seen, no more smoke arose. We began to breathe freely, and hope that deliverance had been sent to us. After the rest of an hour an examination was made, but no signs of fire were discovered. We all lay down upon the deck (it was very warm), and passed the night. The next day was the Sabbath, and never did a more grateful, a more devout assembly, come together for the worship of God. The most daring and wicked among the sailors, confessed that if God had not helped them they could not have put out the fire. One of them had said, when the

ship was on fire, "You see, now, of how little use all this praying is, which we have had aft. There was never a ship that went out of New York, that has had so much of it on board, and yet here she is, on fire." And yet, this same man, when he went down into the hold, and saw what the fire had done, said, with a great deal of emotion, "If prayer didn't keep the ship from getting on fire, it must have had something to do in putting it out."

On Monday, the Captain ordered the cargo to be broken into, and a thorough examination to be made. It was found that the fire had burned over a space which extended forty feet in one direction and thirty in another. It had burned through from one side of the ship to the other, and had burned so nearly through the floor, or deck, that a blow of the hand would break it through. Had the fire made its way through the sides of the ship, I do not see how she could have been saved; as it was, it was a most difficult task. We owe our preservation, under God, to the fidelity of the men, and the excellence and power of the force pump with which the ship is provided. One of the men said to me, that they would not have worked as they did for any other Captain. They had no grudge against him that they wished to gratify. One of our sailors had once before been on board of a ship that was burned, and narrowly escaped with his life. When it became clear that our ship was dangerously on fire, he ran up and down, raving like a maniac. It was some time before he could be so quieted as to return to his duty.

After a very careful examination of the condition of the ship, the Captain came to the conclusion that she was not injured so as to require him to put into Rio Janeiro. He thought that her strength was not weakened, as her timbers were not much burned. We went on, therefore, and have seen the land but twice in ninety three days: once, the coast of South America, near Cape St. Roque; and the land on both sides of the Straits of Le Maire, through which we passed soon after going by the Straits of Magellan. We did not speak a single ship on the Atlantic side. We spoke a whaler off Cape Horn, and spent nearly a day on board of another, when becalmed off Callao.

Our visit to that ship was, I trust, one of the links in a chain of Providence, by which great good may be done to those on board. The Captain had been deeply afflicted in the loss of his wife, who had

accompanied him on his passage. She was buried on Pitcairn's Isle. She was sincerely pious. He told us the incidents of her death, and repeated an exquisitely beautiful piece of poetry that she wrote on their separation, just before she died. His mind was tender; he seemed to be desirous to be prepared to meet his wife in a better world. The cook on this ship was a pious man, and the Captain bore witness to the sincerity and earnestness of his piety. We gave to them a part of the books which we obtained from the Tract Society. I trust that the prayers of that pious cook will be answered, in seeing salvation come to those for whom he so long and so earnestly prayed.

#### An Invisible Enemy.

The suffering and danger caused by breathing the noxious gas, which was generated by the fire, is more particularly described in a letter from Rev. Mr. Dickinson.

A new difficulty now met us. The confined fire, as it fumed beneath the deck, had filled the hold with carbonic acid gas. Every recess, every crevice of the hold, like the chinks of a smothered coal pit, was loaded with this deadly poison. And now, before the fire was extinguished, and while it still cracked beyond the reach of the water which issued from the hose, this deadly poison began to work. The boxes of freight must be removed before the fire could be fully conquered; and into the midst of this poisonous fluid the men must go, in order to extinguish the fire. They began to work without suspecting the presence of this destructive element. In removing the boxes, as one descended to the hold, he fell senseless to the floor. While he is being dragged out into the fresh air, another and another fall senseless, smitten by this strange foe. In the midst of the hurry and fearful scenes of a ship on fire at sea, it is some time before we can determine the cause of this new difficulty, and while we hesitate, another and another, and now a whole company have fallen, until nearly the whole of the remaining band of men are engaged in dragging out and bearing up, through the fore-castle hatch and the cook's companion way, the apparently lifeless bodies of their comrades.

And now a scene follows which beggars description. There lies one with his chin falling, and gasping for breath, as if in the agonies of death. By his

side lies another in mad delirium, throwing himself into a thousand contorted shapes. One is biting himself and gnashing his teeth for pain, while the froth runs from his mouth, like the slimy ejections of one afflicted with the hydrophobia. But thanks to God for the confidence and strong courage manifested by all the passengers. The ladies were as calm and self-possessed as if nothing had happened. Those who loved Christ felt that they had nothing to fear, and their calmness, together with the serene countenance of our beloved commander (Capt. Webber), seemed to infuse the same spirit into all the rest, and all of them became efficient helpers in this hour of trial.

The fire was still burning late in the afternoon, and almost every man, officers and crew, had suffered from the effects of the gas. Some of the men, after lying in agony, every limb cramping, for nearly half an hour at a time, would rise, as soon as they came out of their cramps, and breaking away from those who besought them not to expose themselves, would again go below to fight the fire. Thus, several times did some of them throw themselves down into that smoking, gaseous hold, as if determined to extinguish the fire, or die in the attempt. Six times were some of those noble fellows brought up from the hold, apparently as lifeless as a corpse; and as many times did they suffer the most intense agony, by cramps and convulsions; and yet they conquered. Officers, crew and passengers, seemed to have nailed their colors to the mast—"Never give up the ship!" Never, in any battle, was courage more fully tried. Never did victory longer waver between two contending parties, as if doubtful on whose standard to perch. Never was there a harder struggle than this day exhibited. Hungry, thirsty, weary, and faint, the men rather staggered than walked with their last buckets of water; and when it was all over, and the last spark extinguished, a more begrimed, smoke-blackened set of men was never gathered from the powder-scorched battle-field than was exhibited here.

#### A Sailor's Eloquence.

The scene which occurred on Monday after the fire, and which is barely alluded to in one of the foregoing extracts, is thus described by another of the missionaries—Rev. Mr. Bell.

Monday followed. All the ship's company—officers, crew, and passengers—were called aft, where they assembled, a silent and expectant throng. Our captain stood in the midst; orders were given the helmsman to keep the ship "Steady, steady ho, to the wind!" Then, with head bared, our commander expressed his hearty gratification in his crew and passengers, and paid a well-merited compliment to their self-possession and bravery in the midst of their past perils.

He then alluded to the rumors that were or might be afloat in relation to the situation of the ship, as to her seaworthiness, or her capacity to proceed to her place of destination without putting into some port before reaching Cape Horn.

Our commander here recounted some facts in his history, as reasons for our entire confidence in his bravery, experience, and skill. He had followed the sea for nearly half a century; had served in every capacity, on every ocean; had commenced a cabin boy; had been a cook; had served before the mast some ten years; had been boatswain, third mate, second mate, first officer, and commander; had gone back; served as second mate, first mate, and captain again; had retraced his steps again and again; and was now commander of the Trade Wind. He had been selected for the post by the owners and underwriters of the ship, and was determined not to betray his trust, should every soul on board rise up against him. There was but one being in the universe he feared, and that was his God; before him alone he trembled. He was a mechanic; could make any thing belonging to a ship; had been a farmer; was now a sailor; had been to China a score of times; had doubled Cape Horn and circumnavigated the globe as captain of the first-class vessels; had confidence in himself, under God, that he could do all that would insure the safety of the ship and cargo, and every human being on board. He proclaimed himself as the supreme power on board the ship, to order all things for what he deemed the best interests of all; he had as much at stake as any soul on board; besides which, he had to stand between underwriters, owners, and freighters; he felt the responsibility and delicacy of his position, and knew that a false move on his part might involve much ruin. He would carefully weigh all the circumstances, critically examine the cargo, and, if he felt it to be his duty, he would put into Rio Janeiro, let gainsay who might; or, if otherwise, he would proceed onward around Cape Horn, let who might oppose.

During the course of his remarks our captain sincerely proclaimed himself a religious man; that he had never known what happiness was until he had made his peace with God. Addressing himself to the sailors more particularly, he gave them sterling religious advice, which, coming from a gray-headed veteran mariner, that has seen every service incident to a seaman's life, was admirably appropriate; and we have an abiding confidence before God that his words fell into some hearts that will bear fruit an hundred fold, and that our speaker then and there was the instrument of saving a soul alive, that shall appear as an invaluable gem in the diadem in which he shall rejoice hereafter. That sermon can never be forgotten. The time, the circumstances, the speaker, the hearers, will fasten it on every memory in indelible imprint, and a strict rendering of the account of *that* hour will be required of us all!

The speaker ceased; and the spontaneous cheer that came from the encircling throng, and the renewed *three times three* that rang on the pleasant gale, showed that one and all, crew and company, would stand by our captain whilst there was a plank between us and our unfathomed graves, or a single rag to flutter in the whirling storm! There we were, on the boundless deep, alone with the circling sky and watery waste, but we could have wished those cheers to reach the homes, the firesides, of every relative and friend of all on board, that hoped for us, that prayed for us, in scenes hallowed to us, in sacred places far, far away!

In thus announcing the happy termination of this voyage, the Executive Committee of the A. H. M. S., devoutly record their thanksgiving to Almighty God for his guardianship over their brethren during their sojourn on the deep; and especially for their most merciful deliverance from the terrors which were about to swallow them up. Not only were their lives precious in his sight, but their hearts were kept from fear, steadily fixed on the Divine Helper, and united to each other by the strongest ties of personal and christian regard. Nor was it among the least of the mercies which marked their passage, that abundant opportunities were afforded them to do good in ways most grateful to their feelings, and consonant with the great purpose of their lives.

## Valley of the Mississippi.

## IOWA.

## How Small a Thing may Bend a Church.

Until recently, this has been one of the most united and prosperous little churches in Iowa; the whole church seemed to be of one heart and one mind. Its growth was rather slow, yet it was steady and healthful; while the members were gradually increasing in worldly goods, they appeared to grow in grace, and highly valued the institutions of the Gospel. With much effort and self-denial, they succeeded in building a comfortable house of worship, and nearly finished it. The prospects of the church were flattering; the period when it would pass from a state of dependence to that of an efficient helper of the needy, appeared to be at no very great distance. A number of the church members, desirous to see the standard of church music elevated, applied themselves to the study of vocal music with a view to this end. The change was soon visible in our devotions in the sanctuary. Still desirous of higher attainments in this part of worship, an effort was made to have the singing of the congregation led by a select choir. This met with opposition from part of the people. The result has been, bitter feelings and mutual recriminations. How it may terminate, is difficult to tell; but it is easy to see that it already affects the church in all its movements; a chilling influence is felt in all our public devotions, and in the support of the Gospel.

In this you have a clear illustration of one of the most formidable difficulties of forming churches in a new country. Matters so trifling in themselves, that in an old community they would scarcely create an anxious thought, often threaten to sever the strongest bonds which bind associations together. So weak are the bonds of society in a new country.

## Changes in a Few Months.

Let no missionary, whose heart is in his work and his faith fixed on his God, despair because the present aspects of his field are dark. A few weeks may change the spirit and activity of his people very essentially. Here is an example; the first of the following paragraphs was written about five months before the other.

Though we have encouragements to labor on, yet there are sore discouragements. There is but very little which we can, in fact, count upon with any degree of certainty. The people here manifest *very little* interest in sustaining religious institutions. They are too much disposed to sit down and rely upon what may be done for them. Nor do the members of the church, as a body, come up to their duty *fully* sensible how much is devolving upon them. Though they seem to understand very well their situation, their wants, and the importance of sustaining the ordinances of the Gospel among them, yet they require too much urging to rouse them to efficient action. It is extremely discouraging to see so little fruit of our labor. But the work must not be abandoned. Our prayer is, that God may pour out His Spirit and revive us.

After a season, the missionary finds occasion to write on this wise:

The prospects of the church with which I labor are evidently brightening, yet it is gaining strength so extremely slowly, that progress seems almost imperceptible; and though sometimes almost disheartened, yet we have occasion to thank God for the very evident tokens of his presence and favor.

The present season will be a period of the deepest interest to the Congregational Church here, rendered so from the effort which is being made to erect a house of worship. However, in reality, the interest of the church may be affected by the results of this effort, certain it is that much in regard to its future prosperity is depending upon it. While some are fearful that a failure will prove the occasion of its utter ruin, no one fails to see that it will prove, to say the least, highly *detrimental* to its welfare. With such views and feelings, the members of the church are putting forth their endeavors to secure the object so desirable and so important. All seem to feel the absolute necessity of having a house; and though poor, and though it will be a heavy burden upon them, they are coming up to the work in good earnest, and seem to feel that the enterprise *must not* fail. Yet such are the circumstances of this little people, that we have much reason to fear lest it *will* fail. They must, to a great

extent, depend for their means to pay their subscriptions, upon the crops the coming season. Should these, even in a measure, fail, through an unfavorable season, it will most certainly be a matter of extreme difficulty for them to raise the amount of money pledged. But we trust that God is with us here, and that, under his providence, the work will be carried through. The lot for the house is already paid for, or nearly so. The amount subscribed for the house, is now about \$380. This will, no doubt, without difficulty, be made up to \$400. This sum, together with what we are encouraged to hope to receive from the building fund, it is thought will be sufficient to build, though a small, yet a neat and a comfortable house, which will meet the wants of this place, at least till the church is *able* to build a larger and a more commodious one.

The church has taken a deep interest in the work of raising the \$50,000 for church building at the West; and although they have done *but little*, yet I believe they have done *far more*, according to their ability, than a majority of the Eastern churches. The amount contributed is \$6.

The Sabbath school has been continued through the winter, and its numbers remain about the same as last summer. But we are hoping to see more interest in this cause, as an effort is being made to extend its influence and usefulness.

As it regards my own labors at this time, they are confined to two points. In town, my congregation is now about four times as large as it was last winter. There is a gradual, but a *permanent* increase. My congregations at my outpost remain about the same that they have been.

Since my last report, *three* individuals have united with the church; *one by letter*, the other *two by profession*, making *eleven* in all that have united with this church within one year.

Surely, here is a change of circumstances in this little church, resulting from a change which, by the blessing of God, has been wrought in the spirit and enterprise of the people, that gives promise of greater improvement in time to come, provided the missionary grows not weary in well-doing.

#### Meeting House Built.

It is with pleasure that I can report, that during this quarter this church has

begun and built, completed and dedicated, a house to the service of Almighty God. A pledge of aid to the amount of \$75 stimulated to this action. Without this we should still have been cramped, fettered, and perplexed for the want of a comfortable place for meeting. It was truly trying and discouraging to get along as we formerly did in a filthy court house, in common with every thing, sacred and profane, that thither resorted. The thousand and one errorists that crowd into the West, and the like number of would-be shows, balls, and what not, here claimed an equal chance with the many orthodox denominations. How could the church prosper and the minister successfully labor under such circumstances? Amidst numerous discouragements the work has been accomplished. Never have I seen more general interest or zeal manifested in erecting a meeting house. "The people had a mind to work," and in two months' time it was completed. On the day of dedication it was crowded to overflowing with a cheerful congregation. It was supposed that all had been subscribed towards the house that could be got, but on that day \$90 more was signed to help liquidate the debt. Fifty dollars only now remains unprovided for.

New life has been infused into the church members. Our congregations are increased, our meetings more numerous, and the great Head of the Church even seems to be with us in that sacred place. Our prayer meetings are uncommonly interesting; and, as minister and church, we feel like thanking God and taking courage. O, pray for us that the Holy Spirit may descend copiously upon us!

Our little white meeting house will seat one hundred and fifty. It is humble in appearance, but neat and convenient.

From Rev. H. W. Cobb, Tipton, Cedar Co.

My labors are every month increasing. My field is a whole county, yea, into the borders of another county. I live at the center, and work out as best I can. I greatly need a fellow-laborer to act with me in this great field that is ripe for the harvest. Four men might profitably be employed in places where they are urgent for my labors. This county seat is fast growing, and loudly calling for my entire attention; still, the large field around must not be neglected. Send us help. I have just closed a series of meetings



out four miles. There, in seventeen days, I preached thirty sermons, and had the great pleasure of seeing that my "labors were not in vain in the Lord." The whole region seemed moved by the Spirit, and a goodly number have been hopefully converted. Still the work goes on, and I am in "labors more abundant." Pray for us!

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*From Rev. G. Lewis, Missionary to the Welsh, Johnson Co.*

#### **Demand for Ministerial Labors.**

I receive many invitations to preach at places where the inhabitants are destitute of the means of grace; but I am obliged to refuse. If I could divide my labors with three others, I could find employment enough. I preach three times every Sunday, and sometimes travel six miles from one appointment to another. I have now appointments to preach stately at five different places, and hold prayer meetings, and attend temperance meetings through the week. Every thing goes along pleasantly; the prospect for doing good seems to be brightening; we have no disturbance among us at present; as long as strife and contention exist, the peaceful Dove will keep away. One united with our church last Sabbath by profession, and we expect a few more to unite by letters soon. It is a season of rejoicing to a church of few members to receive even a small addition to their number.

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*From Rev. W. L. Coleman, Bellevue, Jackson Co.*

We have enjoyed no special season of "refreshing from the presence of the Lord," during the past three months, as a church and people. Yet we have abundant cause of gratitude to God for the evidence we have that he has not entirely left us. Our congregations are good, and there is the most respectful, and often solemn interest in regard to the preached word. In one of my outstations there are tokens that the impressions made by divine truth are becoming deeper, and there is in some minds a growing sense of the paramount import-

ance of eternal realities. Our prayer meetings, monthly concerts, and Sabbath school are generally sustained.

We have recently held, at Cottonville, meetings of County Sabbath and Temperance Societies, which are exciting considerable interest in some parts of the county. At the temperance meeting, very strong resolutions, approving the Maine Law and calling for effort to secure it in Iowa, were unanimously adopted. In our town, the ravages of the liquor traffic are most appalling. A new era must come ere long. We have also made a new start to supply our county fully with the Bible. This is a cause in which our congregations are readily interested. Thus, some of the benevolent enterprises connected with the spread and triumph of the Gospel are gaining influence and favor. In these your missionaries feel called to lead the van.

This infant church raised for various benevolent objects, during the last year, \$57 70.

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*From Rev. G. B. Hitchcock, Eddyville, Wapello Co.*

#### **Another Church Completed.**

Meeting house building is a rather slow operation in this country. When I last wrote you, we expected to have our house ready for use by the first of October; we did not get it finished until the first of December. But we have got it done, and are comfortably and happily situated in this respect. Our house was dedicated on the 8th of January, Rev. B. A. Spaulding, of Ottumwa, preaching the sermon, from Isa. lvi, 7. It was a time of interest to the little church here. The sacrament of the Lord's Supper was administered on the next day, when one was received to the church by letter, and three children were baptized; the house, which will seat 200, was well filled on both occasions. Since that time, our congregations are much more regular, and as a consequence, there appears to be more interest in reference to religion than usual.

We opened a Sabbath school immediately after the house was dedicated; I have a Bible class in connection with it. I see no good reason why the church here may not go forward and soon be able to support the institutions of the Gospel without aid from abroad; for the present, however, it will be impossible.

*From an Out-station.***A Beginning Made in Spite of Much Opposition.**

Although desirable to make H. a central point, it seemed extremely doubtful whether an introduction could be made there for the word of God. Many seemed to think it entirely impracticable, as much fruitless effort had been made at different times by others, and ministers had been talked down and discouraged. But the Lord, who seeth not as man seeth, opened the way, and we were pressed in providentially, almost against our will, and certainly against our fears. The first Sabbath evening, during service, the usual attempt was made to frustrate the work. Certain lewd fellows disturbed the services, by repeating aloud after the minister. At one time it was thought that Amalek would prevail; but still the exercises went forward. It seemed to me that the Lord had some souls in the village, that were chosen vessels.

A series of meetings, commenced in the neighborhood near by, were discontinued on Monday evening, and on Tuesday, a prayerful, and, I trust, successful effort was begun in the village. Prejudice was allayed; good order prevailed; some religious interest was awakened. The Lord was with us, and some eight or ten were hopefully converted. General solicitude for the enjoyment of the stated means of grace was expressed by the people; and H. will now become the center of a decided religious influence, the home of a minister, and the location of the meeting house. I have learned that between 300 and 400 dollars have been subscribed already for the erection of a church edifice. They wish to build to the value of 700 dollars. The revival in that region commenced in December, and still continues with unabating interest. Several conversions have occurred since I have been there. The country round, for several miles, seems to be moving under the power of the Gospel and Spirit of God.

**Influence of Apostates.**

During the last three weeks, I have been laboring with Br. —, in a field of great difficulty. A strong force of Atheists and Universalists combine to prevent the salvation of sinners. Many of them have been members of churches. Two of them told me that they had been members of a prominent church (Methodist). One of these, a leader in the Atheistic clan, said that he had left the prin-

ples of the doctrine of Christ and was gone on to perfection. They have been in the habit of holding mock meetings, preaching, praying, exhorting, &c.

One individual, the father of a family, who has been almost in the vortex of ruin, has established a family altar. Two other family altars were erected, and there were two or three hopeful cases of dedication to God. But the influence of the infidel clan is dreadful, so that many professors of religion are in a state of paralysis, as if struck by a torpedo. There is a large population in the region about, with no religious connection, which attends church nowhere, fears not God, and regards not man, unless it is in hope of some earthly advantages.

**MISSOURI.****Longing for a Revival.**

Great anxiety is felt, by some of the members of the church, for a work of grace in this community, and many an earnest and anxious prayer has been offered at a throne of grace for it. The youth here are all out of the church. The children that have been baptized in infancy, and trained in the Sabbath school, are growing up without religion. Your missionary has children nearly grown, that were dedicated to God in infancy, that have not yet embraced the hope of the Gospel. Elders and members of the church have large families out of Christ. We have doubtless been unfaithful, but a christian parent only can tell how much anxiety we feel for their salvation.

**Struggling with Opposition.**

There is here a deep hostility to the religion of the Gospel, and a strong dislike to the plain, heart-searching doctrines it teaches; but it is not an open opposition,—it seeks to do its work in secret. It brings to its aid the greater part of the wealth of the community, the influence of the ball-room, and of Universalism. Ministers, in some other denominations, have avoided, in their preaching, saying anything that would be unpopular with Universalists. They have noticed it, and boasted of it. Even my own people have sometimes been alarmed at my plainness of speech. But I try to be faithful in my ministrations; and, while I avoid every thing that ought to give offense, I endeavor faithfully, in kind language, to

declare the whole counsel of God; and I am not afraid that he will not take care of me. "If God be for us, who can be against us?"

From Rev. William H. Smith, Calhoun,  
Henry Co.

#### A Fruitful Year.

In reviewing the past year, I can see that it is interspersed with many lights and shadows, with bright and dark features; but when I sum up all, I have reason, much reason, to consider myself an unfaithful servant, and yet cause to thank God and take courage. God has done great things for some poor sinners, whereof we are glad. He has entered the enemy's ranks, and taken from them several dear youth, and, as we hope and trust, is now preparing them by his grace to be transplanted from his church on earth to his church above. I regard the state of things here, as much in advance of what it was in the early part of the year. On the whole, therefore, I feel encouraged to go forward, trusting that God will do far greater things for us than he has yet done.

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#### WISCONSIN.

From Rev. John Wilcox, Packwaukee,  
Marquette Co.

#### Full of Work.

For several weeks past there has been a general seriousness upon the minds of the people throughout the whole region. There has been, and is still, "a shaking among the dry bones." The thoughtless, the gay, the lovers of pleasure more than of God, the Sabbath breakers, the profane swearers, have been brought to consider their ways. There are but very few that are not more or less serious. The results cannot as yet be summed up. A goodly number are rejoicing in the hope of pardoned sin. The hindrances are such as are usual in new countries, among people composed of such heterogeneous materials. But God is on the throne, working wonders which are marvelous in our eyes.

From a Correspondent.

#### Home Missions Indispensable.

Without your aid, the Gospel could not be enjoyed by this people to any con-

siderable extent. I am more and more impressed every year by the *vast importance* of this agency to this western country. Without it, the Gospel could be preached in comparatively but a few favored places. But, by means of its aid, the truth is now carried into the highways and hedges, and its invitations and warnings are published in the by-paths of sin and folly to such an extent that many are compelled to come in and sit down at the marriage supper of the Lamb. We have, indeed, *preaching*, aside from that which is sustained by your agency; but what preaching! There seems to be a disposition with many here to "heap to themselves teachers, having itching ears." One of this number was recently called upon by a brother preacher, to preach the funeral sermon of his child. His introduction was mainly occupied in remarks reflecting upon all other preachers except his own class, *especially* denouncing "college larnt" preachers, and those who were obliged to write their discourses, and to study commentaries. He took especial care to inform the congregation that he did not understand grammar, and that he had no need of *any helps* to understand the Bible.

As the people become accustomed to a different style of preaching, as well as to a different class of doctrines, they make such comparisons and draw such conclusions as are creditable to their intelligence. It is worth all it costs to have an intelligent ministry side by side with an ignorant one, in the influence which it exerts upon the intelligence and refinement of the community.

From Rev. F. G. Sherrill, Ripon, Fond  
du Lac Co.

#### The Work Fairly Begun.

The writer of this report has labored under the greatest embarrassment for want of a suitable place in which to hold public worship. After strenuous efforts, the people have at length succeeded in erecting their house for the service of God.

As the result of our efforts, I am glad to say that our meeting house is about finished. There is a little work to be done, chiefly ornamental, which we expect to do in the spring. We are to commence regular meetings the next Lord's day. And, what we esteem a most happy circumstance, though money has been

very scarce, and the cost of the house has exceeded the estimate by two or three hundred dollars, we shall owe next to nothing.

I feel that we have reason to thank God and take courage. The want of a house or room to meet in has been a very great hindrance to the work of building up a church here; so much so that it has, at times, almost disheartened me. Thank God that difficulty is now removed, and I hope for a better state of things. For one, I feel that our new house lays upon us new obligations and new responsibilities.

#### Calmness of a Christian's Death-Bed.

Br. R—— has been lingering for some months with consumption. While in health, he was constant at our prayer meetings, diligent in the Sabbath school, and in every respect a supporter of the preaching of the word. His piety was calm, consistent, intelligent, luminous; and an exception in behalf of J. R. was often made in the sweeping charge of "hypocrisy," which would be brought against Christians by the enemies of the Cross. A few days before his death, I was sent for under the impression that his hour had come. When I spoke to him, he looked up with a cheerful face, and spoke of the Great Physician. Then in short whispers, with great energy of manner, he uttered his dying testimony in these words—

"My hope is not founded on the spirits

of this age, but on the Rock of Ages. I want the world to know, that I trust only in the Great Atonement. I am a sinner, but I have perfect confidence in the sufficiency of the Lord Jesus Christ. Do you understand me? I can't speak plainly." I told him I heard every word. Then he said, "Now I am very weary, I can't say any more; you talk to me." After a few words, he fell into a quiet slumber; I left him, and saw him no more. He died in perfect spiritual and bodily peace; neither struggle nor fears showed when the soul departed. The largest assembly ever convened in our house of worship attended his funeral with the most affecting signs of respect and grief.

Yet this man, so noble in death and so honored at his burial, was not wealthy, educated, or by any adventitious circumstances exalted. In Scotland, an apprentice; in New York city, a day laborer as stone mason; in Wisconsin, a plain farmer; he had only this distinction, that he was a CONSISTENT, GODLY MAN.

This day I have seen his widow, with her four little, fatherless children. I trust the affliction is already bringing forth its fruit, in the development of energy and devotion in her character. She told me that Mr. R. *attended family worship to the last*. When, a few days before his death, his eyes were dim, and his voice was too feeble to lead in prayer, he called his oldest son (eleven years old) and had him stand by his side and read a chapter in the Bible; then he engaged in prayer *silently*, and the family bowed together in that unuttered supplication.

#### Miscellaneous.

##### Reminiscences of the North-west.

Could I picture to you the north-west of Illinois, as it presented itself to me soon after the Black Hawk war,—when the most prominent things of human improvements in all that land, glorious in nature's loveliness, were the log forts on the tops of the most prominent commanding prairie mounds, whilst nearly all those rich prairie lands were sleeping in flowery, undisturbed repose—I imagine you would be quite incredulous of the change which a few more than twenty years have wrought. For who could believe it, unless his own eyes had seen it? How many incorporated cities there are, on what was the field of the Black Hawk

war, I will not pretend to say. I have ridden along, solitary and alone, with not a house or human being to be seen for miles, save only a single savage with his rifle in his hand and a plume of feathers on his head, where now stands a growing city, all alive with the shipment and re-shipment of vast amounts of produce and merchandise. Numberless villages and agricultural districts, with schools and churches, are now spread over that region. I remember, on my arrival in the North-west, riding across a most enchanting prairie, decked with flowers of every hue, and the tall grass moving like the waves of an inland lake, gently moved by the wind. My trail led me close by a regu-

larly formed, beautiful mound. On the top of the mound I discovered a rude palisade or enclosure, covered over with the bark of trees. I dismounted, and went up to ascertain the purpose of the structure. I found it a circular enclosure, of some six or eight feet diameter, composed of upright "punchons," closely set. Near the center was an upright post: resting with the back against this post, in a sitting posture, was a tall, lifeless human body, the arms hanging by the side, and its hands crossed upon its lap, and its legs fully extended. It was in the full costume of an Indian chief, with his bow, quiver and tomahawk lying by his side. On that spot, and in that position, I was told, he was placed by his tribe, in compliance with his dying command—he giving them the assurance that when the "pale faces" came, he would awake to life, and be in readiness to lead them on to the conflict. I have thought that this might perhaps explain the origin of our mysterious mounds. For had the red man remained undisturbed, an artificial mound would probably have been reared over this chieftain. But instead of this, for many years an institution of learning has occupied the summit of that mound. And there, too, is one of the beautiful prairie villages of the North-west, and that broad prairie is fenced into farms;—and where flowers bowed gracefully to the breeze, are now seen waving fields of grain. In all that wide region, where there were then not more than half a dozen Presbyterian and Congregational clergymen, I think there are now more than two hundred. In viewing the change, I am often constrained to exclaim, "What hath God wrought!" For surely to him must be the glory of having changed, so suddenly, the wilderness into fruitful fields—and caused to be erected so many family altars—and to be planted there so many self-denying, faithful heralds of the Cross—and to be established so many churches, not a few of which have already struggled into vigorous life. Although much land yet remains to be possessed there, and much hard labor remains to be performed, surely "God hath done great things for us, whereof we are glad; and blessed be his holy name!"

And here one is led to inquire, By what instrumentality has he wrought this great moral change? It has not been done by enchantment, nor by miracle. I unhesitatingly answer—that first and foremost of the honored instruments, as every candid man of competent knowledge of facts must acknowledge,

stands the AMERICAN HOME MISSIONARY SOCIETY. But for its agency, how sadly different, we are compelled to believe, would now be the moral aspect of this fair land. Without its fostering aid, let any man tell us, if he can, how could the missionaries have come to this new field, and accomplished their great work? The blessing of many, very many, in this great valley, must and will come upon that noble Society and its patrons, even in this generation. And only the arithmetic of eternity can compute its influence for the ultimate salvation of the West, and of the world. The earnest prayers of grateful thousands in this region are now being offered, that it may never grow weary in well-doing, or its power for good be lessened; but increase more and more, till every hill, and every valley, and every mountain top, from the Atlantic to the Pacific coast, shall become vocal with praise to the most high God. It has already gathered, and it shall ere long gather in a vastly richer harvest, if it faint not. And of this we are confident, that it will not faint, unless the American churches first fail in faith, and prayer, and effort. This nation, redeemed to Christ, would be life (both civil and religious) from the dead, to every nation under heaven. Let intemperance, and slavery, and Sabbath desecration come to a speedy end, by the power of truth—how would the glorious Gospel of the Son of God run and be glorified, in making us a nation whose walls should be salvation, and whose gates praise.

#### Incidents of Missionary Travel.

When I recur to my first wanderings over the prairies—from grove to grove, and from point to point—to preach in cabins and "log school rooms," many scenes of interest are recalled to mind. A storm at sea is said to be sublime—a storm on the prairie is scarcely less exciting. About one o'clock, P. M., on a soft summer's day, I left the cabin where I had dined, aiming that night to reach a grove twenty five miles distant, across a continuous prairie, without shrub or tree (save a single clump of oaks about midway), or human habitation, and only a single footpath for my horse to tread. The land was rolling, with here and there the placid bosom of a little lake—and the whole landscape was picturesque and lovely with nature's own penciling. But I could not stop to gaze and admire. As the sun was sinking to rest, scarcely could a faint blue streak be seen in the

direction of my destined grove. The sun went down behind a dark cloud, which lay like a wall of black canvas along the western horizon, and I was in darkness and silence, except the lightning's vivid flash, and the murmur of distant thunder, precursors of a coming storm. The mantle of night was laid over my charming prospect, as when ruthless death lays his pall over the dear objects of our love. The moon, that had promised to be my companion and guide, hides herself behind the rising storm, and leaves me a lone, benighted traveler. I urge on my weary beast as fast as he can carry me, that I may gain, if possible, some shelter, before the tempest breaks in fury upon my defenceless head. It is coming on rapid wings, in flames of fire, with terrific peal upon peal. The mingled darkness and fire, and the resounding arch of heaven, to me is indescribably grand and sublime. The tempest is upon me. It pours out its contents in tremendous torrents. But I am safe beneath the roof of a hospitable cabin. How insignificant, how impotent is man in the presence of the Almighty, when he ariseth to shake terribly the earth! Another storm I must meet—the storm of the last day. O my soul! wilt thou then find a refuge all-sufficient and safe? Who would not spend and be spent, in urging dying sinners to hasten their escape from the windy storm and tempest of that day, to the only refuge, Christ Jesus!

On another occasion, I set off on a missionary excursion, early one sleety morning in February. My road was through a dreary country of barrens, with a cabin only once in ten or fifteen miles. I rode all the day long, without either food or rest, as I had from forty to fifty miles to go, and had never traveled that way before. About sunset, I came into a prairie several miles in width, across which I was to direct my course by some stakes set up in range, showing where the road was to be. When about the middle of the prairie, it became so dark that I could not see from one stake to another, consequently I was soon out of my latitude, and I lost my way. I could, however, distinguish a spot darker than the rest, which I knew must be timber. After a dubious and doubtful pilgrimage of some hours, I found myself in the edge of a grove, and was guided to a cabin by the barking of a dog. "Holloa!" cried I, "my good friends, can I get to stay with you to-night?" I knew somebody was within, not because I saw a light through the window, for there was none; but be-

cause I saw a brisk light shining out between every two logs of the side of the cabin. "Yes, sir," said my host, "if you can put up with our fare." "With great thankfulness, sir, whatever it may be. Anything is better than wandering in the woods or on the prairie, a night like this." When I told them I was a minister and a missionary, they welcomed me gladly, as the first that had ever entered their cabin. Although I had not tasted food since before light in the morning, the woman sorrowfully told me she could give me no supper, for they had neither bread nor meal, coffee nor tea, nor butter. With a drink of milk, I thankfully laid down to rest, remembering that a much better missionary than I had said, "In journeyings often, in perils of waters, in perils in the wilderness, in weariness and watchings, in hunger, and cold, and nakedness." I mention these, not as though some *strange thing* had happened to me, as your early missionaries can testify much more abundantly.

I was to spend the Sabbath in a new settlement of some dozen or fifteen families. Our successive meetings were full and solemn; for the Spirit's presence was there; it was seen in the tearful eye, in the quivering lip, in the earnest prayer. It was there to make the word quick and powerful, like the fire and the hammer, and to lead sinners to Him who is mighty to save. Years afterward, I passed that way, and learned that several young persons became hopefully pious at the time; and two interesting youths, a young man and a young woman, who had been called to the spirit world, mentioned that season with great interest upon their dying beds; and dated their sustaining, cheering hopes of eternal life from that unpretending meeting. It was in such small beginnings, through the labor of your early missionaries, that many of our churches had their origin. I could specify several flourishing villages, where are church buildings with tall steeples, and large congregations; on the site of each, I preached the first sermon, and in each instance in a one-roomed cabin. Think you that what our eyes have already seen, is not an ample recompense for toil and privation?

But whoever sees the next ten years' development of early missionary labor upon this field, will see greater things than these. The acorn must have time before it is seen in the spreading oak. If any man, or body of men, after contemplating the fact, think that little has been effected on this field through the agency of the A. H. M. Society,

upon whose agency the churches have mainly relied, they show conclusively, that on this subject, they know as yet *nothing* as they ought to know. This matter has long been settled beyond a question, in the mind of every intelligent man in the West; and yet, neither the East nor the West know but little of the indebtedness of the churches, and of the nation, to the self-denying labors of Home Missionaries for the last quarter of a century; which labor they never could have performed, without the aid of your Society. Nor will the aggregate ever be known till eternity reveals it.

#### Support of Missionaries.

Were I to state some facts in my own experience of another kind, it would be, neither to excite sympathy, nor to express a regret that my lot was not cast more than twenty years ago in the *then far West*. Were I to say, that we never think of asking "What do we need to make our family comfortable?" but "What is the *least* we can possibly do with?"—I should only state a simple fact, common to hundreds of your missionaries. Should I say, I have cut every stick of my fire wood for five successive years, and hauled it all four miles with my one horse; it would be the statement of only a single fact of many of its kind common with missionaries. For three whole weeks, I have been the sole nurse, night and day, of my wife, so sick that she could not be moved from her bed, with two small children to take care of, and to preach every Sabbath; and during this time no female entered our house. The reason was, there were not well ones enough to take care of the sick. But this is no strange incident in the untold history of your missionaries. Does any one say, "He had better have stayed in New England?" Truly, if I had been mindful of that land from whence I came out, I have had repeated opportunities to return. Although I have a widowed mother of more than four score years; a brother and sisters, and many kindred; yet I have not looked upon the green hills of New England for more than twenty years. As to my dutifulness; I am willing my mother should decide. I trust I am in the service of one to whom I am more deeply indebted, than to any other. And why should not I bear the heat and burden of laying the foundation of many generations, as well as some other man?

#### Ministers' Salaries.

Two articles under this title have recently appeared in the *Puritan Recorder*, from which we make the following extracts. They will be found to furnish strong confirmation of the views taken in the leading article in this number of the Home Missionary, on the subject of the Inadequacy of Ministerial Support.

The first article contains the following:

It is generally expected of those who take upon them the care of souls, that they will renounce the care of other things; at least, that they will not be forever asking, "What shall we eat, or what shall we drink, or wherewithal shall we be clothed?" as the very lowest order of Gentiles do. Yet this is actually becoming a subject of deep and daily concern with the ministers of Jesus Christ. Hunger, and thirst, and nakedness, are precisely the same to them and their families, as to others; and when their stipulated salaries will not relieve these cravings of nature, what shall they do? Seek another parish? and if this will not bring relief, go into another profession? Thus they are doing. After a careful examination, I find that more than half the ministers of my acquaintance, who change their parishes, and a still larger proportion of those who demit the ministerial office, are driven to this step, by stress of inadequate support; while the hard shifts to which many others are reduced, in trying to feed, and clothe, and educate their children on a scanty income, are crushing their spirits and crippling their influence. This famishing of ministers, unless checked, must eventually bring over the land a famine of the Word, such as neither we nor our fathers have yet seen. Nor does the evil press only on those pastors who receive but four or five hundred dollars per annum, as many a good minister does in the more retired parishes of New England. It often happens, that one is called from such a field to settle in some thrifty manufacturing village or suburban community, on twice the amount of his former salary, only to experience deeper distress in meeting more than double his former expense of living.

Is there no remedy? Can the hard-worked ministers of Jesus Christ, whose consciences chide them for attempting to minister in sacred things under such a load of secular care, hope for no relief from these embarrassments, except in death or abdication? I throw out the inquiry, with the hope that you, Messrs.

Editors, or some of your able correspondents, will propose some method of alleviation, before this growing evil becomes greater.

#### AN EX-PASTOR.

The second article gives the following facts:

People are beginning to see that ministers, though apparently receiving more, are really receiving less than they did in former times,—less in respect to all the practical purposes for which they receive anything at all. When this discovery is fully made, relief will be forthcoming. Facts like the following may probably be found in the records of almost any of the earlier Congregational churches of New England.

The first pastor of the church in Sturbridge, Mass., was ordained in 1736, on a salary of only \$96, and a "settlement" of \$160. What minister could support a family on that sum now? And yet, when it is considered that corn was only *nine-pence* a bushel, and labor *fourteen cents* per day, and other things in proportion, who could reasonably ask for more? Estimating its value by the prices of the same items now, it would be equivalent to a salary of at least \$700, and an outright present of \$1,200 to begin with. In addition to this, the General Court, in granting the new township to fifty original proprietors, expressly included the first settled minister; who was thereby put in possession of one fiftieth part of the whole plantation, or a farm of about five hundred acres, "to be his, his heirs, and assigns." In answer to their call, speaking of the pecuniary part of the contract, he says, "I esteem it to be handsome and generous, and accordingly do now accept it as such; yet, not being so thoroughly acquainted with the charge and expense of living, if in process of time my circumstances should require and call for more, I should depend and rely upon it, that, as I give myself wholly to the work of the ministry, so I should receive a decent and handsome support;" to all which they readily assented, and then, in advance of any such exigency, voted to add, "such a quantity of firewood annually, as shall be thought a necessary and convenient supply." Beginning with forty cords, they soon raised it to forty-five, and finally fixed the quantity at *fifty* cords a year, "to be delivered at Mr. Rice's door, of suitable length for the fire." Probably no minister in that county now receives an equivalent support.

When his successor, Rev. Joshua Paine, was ordained, in 1761, the price of corn, and other necessities of life, was found to be nearly three times as much; which determined the parish to make his salary and settlement nearly three times as large. Here we have an illustration of another good old custom, viz.: *to graduate the minister's support by the expense which it actually costs to support him*, whatever the nominal sum may be. In carrying out this most righteous principle amid the constant fluctuations in the currency, during the forty years of Mr. Paine's ministry, the records show as many changes in the amount of his salary, as (for a very different purpose) Laban made in Jacob's "wages." And in 1799, when the parish undertook to settle up an arrearage of £53, which, by the pastor's consent, had run on since 1775, in consequence of the heavy burdens imposed by the revolutionary war, it was found that *twenty* pounds would go no farther in purchasing the necessities of life at that time, than *one* pound would in 1775; and they actually paid in that proportion—£1,060, as an equivalent for the £53—without one word of complaint!

With such facts scattered through all the old records, can we doubt that the New England clergy of former times, had a more adequate and surer support than is generally afforded now? No reasonable people will complain that their minister cannot at present live on a salary which was barely sufficient for his support twenty years ago, when almost every item of family expense has since increased. Nor will they count him a spendthrift because he requires just one-third more income, than another man whose necessary outgoes are just one-third less. A friend of mine, who had laid by four hundred dollars, in the course of seven years, on a salary of six hundred, in a country parish, was afterwards located in the vicinity of Boston, where, to his amazement, he found that the salary of a thousand dollars had to be pieced out from the store of his former savings, in bringing the two ends of the year together.

J. S. C.

From the Christian Mirror.

#### THOUGHTS,

*Suggested by the recent Departure of a Band of Missionaries to California.*

There is a land  
Far to the West, most rich in shining dust  
Which men call gold.



From every clime they go  
To gather up its treasures. From proud homes  
Where beauty fills the eye, where splendor dwells,  
And soft luxuriance tempts to indolence  
And sloth. From scenes of comfort and of peace,  
Where sweet domestic bliss is left behind  
And all its kindred joys; where happy groups  
Morning and eve assemble to the voice  
Of prayer and praise; and where the Sabbath bell  
Peals out upon the ear, nor calls in vain  
To worship God. From homes of honest toil  
They go, from wives and children dear.

Some never reach  
That land of gold. Some find it but to die  
Far, far away from home and kindred. Some  
Toil long in hope, but never meet reward.

From dear New England homes  
They go for gold, for paltry gold, perobance  
To die, with all their pleasant dreams of wealth  
Not half fulfilled. No sister's gentle hand  
May smooth their dying pillow. No kind voices  
Speak of the sinner's Friend, of Him who came  
To make the poor in spirit rich indeed;  
To lead the weary wanderer kindly back  
To God's own fold. Oh, there is cruel want  
Amidst that land of wealth. There comes a cry  
For help.

'Tis heard.  
And now a noble band are on their way  
To bear them riches durable,—“treasures

Which moth and rust doth not corrupt.” They go  
To sow beside all waters precious seed,—  
To reap a golden harvest; and *their reward*  
*is sure*. They leave their home and kindred too,  
Not for a little space, but for their lives;  
To toil and die where God and duty call.  
They go to gather souls, for Him who died  
For sinners, and to win them to the joys  
Of Heaven,—to show them how they may obtain  
Those robes of righteousness which they may wear  
When earthly robes are laid aside. They go  
To bear those precious treasures of God's Word  
Which they so freely have received. They go  
To comfort the distressed. To stand beside  
The dying sinner's couch, and speak to him  
Of Jesus.

We will not call them back,  
Although there's *one* we miss from morn to eve.  
But we will pray for them a speedy voyage;  
And may they gather wisdom as the flowers  
Receive the dew that nightly fall from heaven,  
Giving them beauty and fragrance! May they  
To others those rich gifts impart which God  
On them bestows!

Fare-well, ye Mission-band! God speed you on.  
Fare-well, *dear daughter mine*, a long farewell.  
God bless both thee and thine; and if on earth  
We meet no more, *we'll hope to meet again*,  
Among those “mansions,” in a *speedier home*  
Of rest and joy in heaven.

Thomaston, Me., Dec. 10, 1853.

### Appointments by the Executive Committee of the American Home Missionary Society, during the month of March, 1853.

#### Not in Commission last year.

Rev. J. G. Cooper, Hillsboro', Iowa.  
Rev. David Coyner, Destinations in Ind.  
Rev. Horace W. Palmer, Kingsville, O.  
Rev. H. Aug. Winters, Germans, Wyandot, O.  
Rev. Benjamin Lewis, Welsh, Talmadge, O.  
Rev. J. C. Heneman, Germans, Columbus, O.  
Rev. D. Campbell, Fairville, etc., Mich.  
Rev. Frederick Hibbard, Constantine, N. Y.  
Rev. Lemuel Pomeroy, Bainbridge, N. Y.  
Rev. D. C. Tyler, West Fayette, N. Y.

#### Re-appointed.

Rev. G. G. Rice, Council Bluff, Iowa.  
Rev. S. Waters, Mount Pleasant, Iowa.  
Rev. A. Wright, Anamosa, Iowa.  
Rev. D. Knowles, Columbus City and Welsh, Long  
Creek, Iowa.  
Rev. O. Littlefield, Garnaville, Iowa.  
Rev. C. H. Gates, Fairfield, Iowa.  
Rev. J. W. Allen, Sheboygan Falls, Wis.  
Rev. Chas. Morgan, East Troy, Wis.  
Rev. S. A. McEwen, Willow Springs and Darlington,  
Wis.  
Rev. S. H. Ashmun, Waupun, Wis.  
Rev. J. V. Downs, Virginia Ch., Ill.  
Rev. Calvin Butler, Marine, Ill.  
Rev. John Peck, Momeno, Parkville, and Bour-  
bonais, Ill.  
Rev. I. C. Gilbert, Oreta, Ill.  
Rev. Alvah Day, Saratoga, and Channahon, Ill.  
Rev. James Longhead, Grafton and Nettle Creek, Ill.  
Rev. Henry Bergen, Shaberry and Sommonauk, Ill.

Rev. James H. Baldwin, Waltham, Ill.  
Rev. G. S. Johnson, Twelve Mile Grove, Ill.  
Rev. James Walker, Union Grove, Garden Plains,  
and Clyde, Ill.  
Rev. James J. Hill, Albany, Ill.  
Rev. L. P. Esbjorn, Sweden, Andover, Ill.  
Rev. John Gerrish, Clinton and Toronto, Ind.  
Rev. J. N. Bishop, Destinations in Ind.  
Rev. Joseph Wilson, Dayton, Ind.  
Rev. John Williams, Welsh, Palmyra, O.  
Rev. D. B. Davidson, Streetsboro', O.  
Rev. Madison Elliott, North Rochester, O.  
Rev. Hermon Geor, Pierpont, O.  
Rev. Dexter Witter, Newbury and Middlefield, O.  
Rev. Warren Nichols, Roseville, New Lexington, and  
Unity, O.  
Rev. Wm. Van Vleet, Fulton, O.  
Rev. F. A. Fischer, Newport, Ky.  
Rev. B. F. Monroe, Cooper and Alamo, Mich.  
Rev. Josephus Morton, Wheatland, Mich.  
Rev. Eliazur Andrus, Keeler, Mich.  
Rev. Samuel Harris, Dundee, Mich.  
Rev. W. W. Atterbury, Lansing, Mich.  
Rev. Reuben Reynolds, Talmadge and Polkton, Mich.  
Rev. E. V. Wales, Laurens, N. Y.  
Rev. W. B. Tompkins, Columbus, N. Y.  
Rev. D. Van Valkenburg, Exeter, N. Y.  
Rev. H. W. Lee, Poolville, N. Y.  
Rev. Andrew Phillips, Waddington, N. Y.  
Rev. Asher Bliss, Corydon, Pa., and South Valley,  
N. Y.  
Rev. S. B. Shearer, Reading, N. Y.  
Rev. S. A. Rawson, Burns, N. Y.  
Rev. Benjamin Welles, Arkport, N. Y.

*The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums in the month of March, 1853.*

**MAINE—**

Bath, Legacy of W. L. Loring, \$100; William Ledyard, \$100, 900 00  
East Orrington, Cong. Ch., by Rev. F. Davis, 5 00

**NEW HAMPSHIRE—**

Brookline, Calvin H. Shedd, 9 00  
Concord, Enoch Gerriah, L. M., by Rev. E. P. Stone, 80 00  
Henniker, Cong. Ch. and Soc., in full to const. Mrs. Zilpha Barnes a L. M., 9 00  
Meriden, W., 5 00

**VERMONT—**

Fayetteville, Thomas and Anna Reed, to const. Rev. Charles Whiting a L. M., 80 00  
South Londonderry, Mrs. Sally G. Cochran, 1 50  
Weathersfield, Isaac Brown, by B. Perkins, 5 00

**MASSACHUSETTS—**

Home Missionary Society, by B. Perkins, Treas., 2,000 00  
Hampshire, Miss. Soc., by E. Williams, Treasurer.  
Northampton First Parish, Mrs. Sarah Adams, L. M., \$20; S. Stoddard, \$10, 40  
Plainville, Hadley, 18  
South Hadley, First Parish, to const. Dr. S. D. Brooks, Milo Wright, and Sylvester Higgins, L. M., 114 42  
West Hampton, Ladies' Circle of Industry, to const. Rev. Stephen Strong a L. M., 30  
Other sources, 2 58  
Worcester, on account of Legacy of Miss Sarah Waldo, 150 60

**CONNECTICUT—**

East Hampton, Cong. Ch. and Soc., by Rev. William Russell, 25 00  
Killington, Legacy of Miss Dolly Booth, by J. H. Brockway, Exr., 500 00  
Fairfield, Benev. Soc., by S. A. Nichols, 20 00  
Middletown, North Cong. Ch., Mon. Con. Coll., by E. Davis, 42 87  
Ladies' H. M. S., by Sarah C. Sumner, 10 00  
New Haven, in part of Legacy of Enamah Caneda, by H. Olmsted, 150 00  
Center Ch. Sab. Sch., by C. B. Whittlesey, 81 65  
North Branford, James F. Linsley, to const. Mrs. Abigail E. Foote a L. M., 50 00  
Salem, bal. of Coll., by Rev. Adam Reid, 8 00  
Stonington, Second Cong. Ch., by Rev. W. Clint, 28 00  
Fem. H. M. S., by Miss L. A. Sheffield, 17 00  
H., 5 00

**NEW YORK—**

Western Agency, by Rev. J. A. Murray, 1,000 00  
Angusta, Legacy of Israel I. Knox, by H. L. Hawley, 47 00  
Beekmantown, Presb. Ch., by Rev. Z. M. F. Luther, 10 00  
Berkshire, First Cong. Ch., by A. P. Belcher, to const. Rev. Charles Dunning a L. M., 80 00  
Binghamton, Rev. Peter and Mrs. Lockwood, in full to const. Miss Annie M. Lockwood a L. M., 10 00  
Brooklyn, a Friend, 40 00  
Clinton Avenue Cong. Ch., Ladies, by Mrs. B. A. Davenport, 4 00

South Presb. Ch., Mon. Con. Coll., by J. M. Smith, 127 87  
Cannonsville, Presb. Ch., by Rev. S. J. White, 20 00  
Catskill, Joshua Atwater, 50 00  
Chazy, Presb. Ch., by J. C. Hubbell, 45 00  
Coventry, Mrs. Eliza A. Hoyt, 10 00  
Crown Point, Miss Adeline McDonald, 20 00  
Denton, Presb. Ch., by Rev. O. M. Johnson, 18 50  
Hartfield, Cong. Ch., by Rev. J. H. Henry, 18 00  
Head of Delaware, Presb. Ch., by Rev. A. Phillips, 12 00  
Jamestown, Cong. Ch., by Rev. A. Hazeltine, 10 60  
Little Valley, First Cong. Ch., by Rev. C. Burgess, 25 00  
Mexico, on account of Legacy of Peter Chandler, by S. H. Stone, Exr., 1,050 00  
Middletown, First Presb. Ch., Benev. Soc., by W. S. Webb, 41 54  
Moriah, Cong. Ch., by Rev. C. Ransom, 11 00  
Morrisania, Edward S. Mann, 4 00  
New York City, Rev. J. Spaulding, \$20; Rev. H. Loomis, \$20; a Friend, \$5; J. E. Smith, \$2; W. M. Pearson, \$1; J. Merrill, \$2, 50 00  
Allen St. Church, Mon. Con. Coll., by Rev. G. Thacher, 10 26  
Eastern Cong. Ch., by S. Cutter, 17 10  
Church of the Puritans, Mon. Con. Coll., by O. E. Wood, 44 22  
Mercer St. Church, Anson G. Phelps, Junr., in part \$500; J. B. Sheffield, \$175; David Magie, L. D., in full, \$10; R. H. McCurdy, \$50, 725 00  
Pearl St. Ch., Mon. Con. Coll., by W. F. Cook, \$2 22; by E. F. Shepard, in full to const. Rev. E. W. Childaw, of Cleveland, O., a L. D., \$29, 29 22  
Seventh Presb. Ch., by C. Merrill, 140 00  
Oswego, a Friend, 1 00  
Peekskill, Second Presb. Ch. Sab. Sch., by G. N. Seymour, 19 60  
Pera, Cong. Ch., by Rev. S. H. Williams, 22 00  
Ridgebury, Presb. Ch., by Jesse Steward, 22 00  
Schenectady, Presb. Ch., by Rev. J. T. Backus, 58 28  
Schroon Lake, Rev. Loring Brewster, Stapleton, a member of the Raf. Dutch Ch., to const. Rev. A. R. Thompson a L. D., 100 00  
Synecuse, on account of Legacy of Volney Cook, by E. W. Leavenworth, 242 77  
Troy, on account of Legacy of S. W. Dana, by H. D. Stillman, 60 00  
Liberty St. Ch., by Rev. B. Lynch, 60  
Warsaw, 10 00  
York Center, Cong. Ch., by Rev. S. Sheldon, of which \$20 is from Lucius Childs, in full to const. Edward B. Childs a L. M., 27 00

**NEW JERSEY—**

Columbus, A. Starkey, 3 00  
Elizabethtown, M. C. T., 10 00  
Morristown, L. Keese, 10 00  
Newark, Miss Abby Coe, L. M., \$20; a Friend, \$3 50, 23 50

**PENNSYLVANIA—**

Lanesborough, Brandt & Schlager, 3 00

**OHIO—**

Defiance, First Presb. Ch., by Rev. E. R. Tucker, 14 75  
Gallipolia, Presb. Ch., by Rev. A. Huntington, 12 14  
Little Mill Creek, Presb. Ch., by Rev. B. Tucker, 12 00  
Mount Gilead, Presb. Ch., by Rev. W. B. Spaulding, 6 10

New Albany and Jefferson, Cong. Ch., by Rev. J. H. Sheiman,	2 91
Tupper's Plains, Coll., \$3 10; Rev. J. W. Whipple, \$5.	8 10
Walnut Hills, in part of Legacy of Mrs. E. Kemper Curtis, by George Tichenor,	700 00
West Unity and Bryan, by Rev. A. T. Wood,	14 00

## INDIANA—

Boonville, Cong. Ch., by Rev. W. Mitchell,	8 85
California and Brockville, by Rev. Daniel Jones,	18 29
Mishawaka, M. H. Smith, \$9; Mrs. L. A. Smith, \$1,	10 00
Mount Vernon, Presb. Ch., by Rev. P. Bevan,	50
Newton and Robroy, Presb. Ch., by Rev. A. Lemon,	90 75
Waveland and Parkersburgh, Presb. Ch., to const. Rev. Moody Chase a L. M.,	30 00

## ILLINOIS—

Chicago, Second Presb. Ch., to const. Edward Wilcox a L. M., by S. L. Brown,	43 88
Elk Grove, Cong. Ch., in full to const. Rev. B. B. Drake a L. M.,	25 00
Elkhorn Grove, Presb. Ch., by Rev. S. Jessup,	6 37
Greenville, Cong. Ch., by Rev. G. C. Wood,	15 00
Little Rock, Presb. Ch., by Rev. C. R. Fisk,	4 00
Magnolia and Hebron, Presb. Chs., by Rev. C. R. Clark,	8 85
Marine, Presb. Ch., by Rev. Calvin Butler,	5 90
Plymouth and Round Prairie, by Rev. N. P. Coltrin,	10 00
Spring Creek and Springfield, Presb. Chs., by Rev. J. Porter,	18 75

## MICHIGAN—

Adams, First Cong. Ch., by Rev. R. Parker,	19 40
Franklin, Cong. Ch., by Rev. J. Eastbrook,	6 50
Geneseo, Cong. Ch., by Rev. A. B. Pratt,	8 35
Grand Blanc, First Cong. Ch.,	7 00
Hudson, Cong. Ch., by Rev. J. W. Baynes,	30 00
Tallmadge, Cong. Ch., by Rev. R. Reynolds,	2 50

## MISSOURI—

Georgetown, Presb. Ch., by Rev. W. H. Smith,	7 00
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## WISCONSIN—

Fountain Prairie and Columbus, Presb. Ch., by Rev. C. E. Rosenkrans,	4 16
Fulton and Evansville, Cong. Ch., by Rev. F. Lawson,	7 50
Lodi, Presb. Ch., by Rev. J. N. Lewis,	2 42
Manitowoc, Presb. Ch., by Rev. W. Herriot,	5 00
Raymond, First Cong. Ch., by Rev. T. Loomis,	6 25
Shopiers, Presb. Ch., by Rev. O. S. Powell,	7 50
Two Rivers, Cong. Ch., \$7; F. Barnes, \$5, by Rev. W. Herriot,	19 00

## IOWA—

Brighton, Cong. Ch., by Rev. B. Roberts,	4 00
Colasburgh, Cong. Ch., Ladies' H. M. S., by Rev. E. B. Turner,	20 00
Fort Madison, by Rev. K. Reiss,	5 00
Maquoketa, Rev. J. W. Windsor,	1 00
Muscatine, Cong. Ch., by Rev. A. B. Robbins,	15 00
Old Man's Creek, a Friend, by Rev. G. Lewis,	15
Oskaloosa, Cong. Ch., by Rev. J. A. Reed,	5 90

## TEXAS—

Fort Belknap, Col. G. Loomis,	66 00
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## CHOCTAW NATION—

A Female Friend, by Rev. C. Kingsbury,	10 00
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## SANDWICH ISLANDS—

Kohala, Ch., by Rev. E. Bond,	30 00
Home Missionary,	464 18
	\$9,679 59

## JASPER CORNING, Treasurer.

## Donations of Clothing, Books, &amp;c.

Wilton, Ct., Ladies, cash to purchase a Pastor's Library,	10 00
Morristown, N. J., P. A. Johnson, Esq., Books, Pamphlets, etc.	

*In the April number of the Home Missionary, the acknowledgment from Troy, N. H., should have been from Dea. Abel Baker.*

*Receipts of the Central Agency at Utica, N. Y., to March 1, 1853. Rev. E. F. CLEVELAND, Secretary.*

Augusta, Cong. Ch. Coll.,	79 00
Brasher Falls, Presb. Ch. Coll.,	14 00
E. S. Hulburd,	10 00
Hon. C. T. Hulburt,	5 00
Mrs. Butterfield,	5 00
Mrs. Dyer,	1 00
Clinton, Cong. Ch. Coll.,	129 00
Fulton, Presb. Ch. Coll.,	83 29
Gouverneur, Mrs. E. Dodge,	5 00
Holland Patent, Presb. Ch. rem. coll.,	2 33
Hopkinton, Cong. Ch. Coll.,	12 00
Laurencetown, Cong. Ch. Coll.,	3 67
Rev. B. B. Cutler,	2 00
Lida, Ch. of First Bsl. Society by P. Green,	25 00
Lovelle, Mrs. Hannah Bailey, Stow's Sq.,	5 00
Madrid, Cong. Ch. to const. Lyman Powell	30 00
L. M.	
A Friend, by Rev. B. B. Parsons,	10 00
Mrs. D. White,	2 50
Coll. at Anniversaries,	7 05
Marico, Cong. Ch. Coll., by Rev. E. Scovell,	10 00
New Berlin, Cong. Ch. Coll.,	19 51
New Hartford, Presb. Ch. Coll.,	74 00
New Haven, Cong. Ch. Coll.,	23 00
Dea. H. House, to const. H. L.	
House L. M.,	30 00
Napport, Cong. Ch. Coll.,	16 34
North Guilford, Cong. Ch. Coll.,	2 50
Owego, First Presb. Ch. Coll.,	113 75
Hon. W. F. Allen, in full of L. M.,	10 00
Second Presb. Ch. Coll.,	14 00
Pierrepont, Cong. Ch. Coll.,	187 73
Potladam, Presb. Ch. Coll.,	8 00
L. Knowles, Esq., to const. W. L.	
Knowles L. M.,	30 00
Mrs. J. H. Edgerton,	30 00
Hon. B. C. Baldwin,	10 00
Preston, William Packer,	10 00
Romson, Presb. Ch. Coll.,	4 00
Romselear Falls, Presb. Ch. Coll.,	6 00
Miss E. Gerring,	1 00
Richetta, Dea. Orson White,	1 00
Dea. M. Allen,	1 50
Mr. Chauncey Smith,	1 00
Roma, Presb. Ch. Coll.,	147 95
Sauguot, Presb. Ch. Coll.,	25 00
S. Canton, Cong. Ch. Coll.,	9 00
Stockbridge, Cong. Ch., by Rev. A. L. Crandall,	8 61
Stockholm, J. Hulburd,	5 00
Mrs. Julia Holmes,	5 00
Rev. T. C. Pettibone,	5 00
Utica, First Presb. Ch. Coll.,	156 23
Mrs. Bacon,	2 00
Waddington, Cong. Ch.,	8 00
Miss Sally Reddington,	25
Westerville, Presb. Ch. Coll.,	30 00
	\$1,265 92

*Receipts of the Western Agency, Geneva, N. Y., from Dec. 10, 1852, to March 2, 1853. Rev. J. A. MURRAY, Secretary.*

Albion, Alexis Ward in full to const. Mrs. Cornelia Ward Smith, of Rochester, L. M., \$25; C. Farwell in part to const.

Edward P. Farwell, of Dorset, Vt., L. M., \$10; W. A. King, \$5; J. H. Royce, \$5; A. H. Cole, \$5; W. P. Collins, \$5; others \$23 00; Ladies' Miss. Soc., Mrs. E. Hart, Treas., \$50,	188 60	Owego, Presb. Ch., Wm. Pumpelly, \$15; W. Platt, \$7 50; G. Pumpelly, \$5; Dr. Allen, \$5; P. C. Hay, D. D., \$3; J. Wright, \$2; others, \$38 65; Mon. Con., by Rev. Dr. Hay, \$20 00,	109 13
Arkport, by Rev. B. Weller,	15 50	Cong. Ch.,	9 00
Auburn, Rev. Mr. and Mrs. Yates Hickey,	5 00	Palmyra, Presb. Ch., Miss Celia Rumsey,	2 00
Bath, by Rev. E. Benedict,	16 00	Penn Yan, in full to const. the Rev. James	
Bennington, by Rev. I. Chichester,	13 50	Eels, Jun., and lady Life Members, by E.	
Bergen, Cong. Ch., by Wm. Alling,	26 00	B. Jones,	51 31
Big Flat, Presb. Ch., by Rev. Wm. Clark,	10 00	Portville, by Henry Dusenbury, with prev.	
Buffalo, First Presb. Ch., Ladies' Society,		donation, to const. L. M.,	21 00
Mrs. M. M. Hawley, Secretary, in part, to		Prattsburgh, Lad. Home Mss. Soc., to make	
const. Mrs. Jane Dick, Mrs. Chloe Rob-		Mrs. Emily Pratt L. M., \$30; Mrs.	
inson, Mrs. Hezekiah A. Salisbury, Mrs.		Wealthy P. Bridges, in full, L. M., \$30;	
Eurotas Hastings, Mrs. Sarah Hudson,		others, \$55 75,	115 75
Mrs. Jacob Seabold, Mrs. James Demar-		Rochester, Aristarchus Champion,	1,000 00
est, James G. Morgan, and Rev. Jacob		First Presb. Ch., Eb. Ely, \$50; Rev.	
A. Prime, Life Members,	226 00	Chester Dewey, D. D., to const. S.	
North Presb. Ch., Ladies' Soc., Mrs. G.		Dewey Lyman, of Rockton, Ill., L. M.,	
L. Hubbard, to const. five Life Mem-		\$30; W. Belden, in part, L. M., for	
bers,	160 00	Chas. W. Belden, \$15; S. Gould, \$2; J.	
East Presb. Ch., by Rev. Jacob A. Prime,	1 00	F. Bush, \$10; Ashley Sampson, Esq.,	
Burns, by Rev. S. A. Rawson,	25 00	to make Rev. Jonathan Sampson, of	
Candia, Indep. Cong. Ch., by Rev. R. L.		Johnstown, Ohio, L. M., \$30; L. H.	
Hurlburt,	20 00	Alling, in full, to const. Mrs. L. H.	
Candle Creek, by Simeon S. Stiles,	13 00	Brick Ch., S. Hamilton, to const. Miss	239 00
Centerville and Eagle, by Rev. I. B. Waldo,	10 00	E. Stella Randall L. D., \$100; Coll. in	
Clarkson,	20 50	part, by H. C. Fenn, \$50,	
Collins, Cong. Ch., by Rev. D. S. Morse,	8 25	Washington St. Ch., Wm. Alling, \$100;	156 00
Cuba,	8 00	others, \$26 25,	196 25
Dundas, by Rev. Benj. Russell,	10 00	Rock Stream, by Benj. Cheever,	11 00
Dunkirk, in full, with prev. donations, to		Romulus, in full to const. Rev. P. S. Van	
const. Rev. Lewis Hamilton and lady Life		Nest L. M.,	19 50
Members,	30 00	Rose, by Rev. E. Everett, two years' col-	
E. Evans, by Rev. John Scott, in part,	5 00	lections,	50 00
E. Palmyra, Presb. Ch., by Rev. E. A. Platt,	20 00	Ruahville, part Legacy of Oren Green, de-	
Eddytown, by Mr. Lacy,	11 75	ceased, by J. M. Bradford, \$100; Samuel	
Eden, from the family mission box, by John		Miller L. M., \$20; others \$15 50, in full,	
Peck,	6 00	for Mrs. Malthy Gelston L. M.,	146 50
Elba, Legacy of Stephen L. Malthy, dec'd,		Seneca Falls, Mr. Arnot, \$5; Mrs. Gould,	
to const. Mr. Truman Kimball, Mr. Stil-		\$2; Mr. Ticknor, \$1; by Josiah Hop-	
son-A. Shepherd, and Mrs. Delina Baker,		kina, D. D.,	8 00
Life Members, \$100; Presb. Ch. in full, to		Springbrook, by Rev. N. Cobb,	2 25
const. Mrs. Mabel Smith L. M., \$30,	190 00	Spencer, in full to make Rev. Milton Waldo	
Fairport, Cong. Ch., by Wm. Alling,	50 00	L. M., by John B. Benton,	20 00
Gates, Presb. Ch., by Wm. Alling,	16 00	Saint Catherine's, Canada West, by Wm.	
Geneva, C. A. Cook, to const. Mrs. Mary		Alling,	5 00
Cook, L. M., \$30; John S. King, to const.		South Wales, by Rev. N. C. Robinson,	19 50
Mrs. J. S. King L. D., \$100,	180 00	Stone Church, by Rev. Wm. Johns,	11 00
Gowanda, bal. of Coll., by Rev. I. S. Mor-	7 00	Sweden, in full with other donations, to	
gan,		const. Miss A. Staples L. M., and Rev. W.	
Hammondsport, to const. Rev. Samuel Mills	52 60	K. Platt, L. M.,	23 25
Day L. M., by M. Hastings,	18 00	Union Corners, by Rev. Wm. Fithian,	25 00
Huron, in full to const. Elsie Cady L. M.,		Vienna (Phelps), to sustain a missionary	
by Rev. R. Dunning,		and const. Mrs. Frances H. Bement and	
Ithaca, First Presb. Ch., in full to const. W.		Miss Eliza C. Bement Life Members,	100 00
T. Hopkins L. M., \$400; Mon. Coll.,	64 25	Watkins (formerly Jefferson), Presb. Ch., to	
\$18 14,	4 00	make Mrs. S. B. Shearer L. M.,	50 00
Jasper, by Rev. G. Spaulding,	10 00	Wellsville and Scio, by Rev. N. Hammond,	25 00
Junius, by Rev. Ezra Jones,	2 00	West Carleton, by Jasper M. Grow,	15 00
Livonia, by Rev. B. G. Eiley,		Wheeler, by O. F. Marshall,	3 00
Lockport, Presb. Ch., T. T. Flaggler, in full		Youngstown, Presb. Ch., to const. Rev.	
with prev. donations, to const. himself and		Thomas I. Hodgakin L. M., by John	
lady Life Members, \$30; Dr. Caleb Hill,		Porter,	23 50
\$6; Francis Hutchens, \$3; G. H. Elliot,			\$4,271 99
\$2; Wm. Keep, \$10; W. Parsons, \$5; B.			
Draper, \$5; Mr. Shaler, \$5; Mrs. Gardi-			
ner, \$5; E. Stevens, \$1; E. Hall, \$3; J.			
B. Spooner, \$1; W. E. More, \$1; N. K.	106 13		
Marvin, \$1; others, \$24 12,			
Cong. Ch., Mon. Con. \$55 67; Lad. Miss.			
Soc., \$20 30; Coll., \$23 12, to const. Al-			
fred Holmes, Thomas F. Stewart, and			
Curtis Lathrop, Life Members, by E.	104 00		
Bimmonds,	5 00		
Lutheran Ch., Mr. Jermaine,	10 00		
Lyons, John Gilbert,	5 00		
Marion, a Friend,	13 00		
Meekinsburgh, by Rev. E. T. Ball,	45 50		
Medina, by Rev. C. E. Furman,	5 00		
Millville, Cong. Ch., by Rev. D. J. B. Hoyt,	23 00		
Mount Morris, by Rev. D. Chichester,	13 50		
Napoli, by Rev. C. H. Baldwin,			
Newark Valley, Rev. Marcus Ford, in part,			
L. M. for son, \$10; Coll. to const. W. S.	48 26		
Lincoln L. M., \$23 24,			
Northville, Cong. Ch., to const. Mrs. N. D.	48 00		
Graves L. M.,			
		Rev. ABRAHAM KEET, Galena, Ill., acknowledges the	
		receipt of the following sums:	
		Amestown,	22 00
		Barlow,	1 27
		Coolville,	25 00
		Harman,	73 45
		McConnellsville,	3 00
		Marietta, Cong. Ch., \$231 87; Ladies,	
		\$26 25; College, Soc. Inq., \$7 75,	265 97
		New Plymouth,	7 25
		Salem,	2 00
		Warren,	25 00
			\$444 04
		Rev. ABRAHAM KEET, Galena, Ill., acknowledges the	
		receipt of the following sums:	
		East Rockford,	18 00
		Lacon, Presb. Ch.,	73 65

Peru, Presb. Ch., \$12 50; Mrs. Keller,	15 20
\$3 45; Mrs. Losey, 25 cents,	97 43
West Rockford,	
	<hr/> \$204 27

Rev. CALVIN OLAKE, *Marshall, Michigan*, acknowledges the receipt of the following sums:

Battle Creek, Presb. and Cong. Cha.,	51 82
Detroit, First Presb. Ch., J. F. Jey, \$20;	
others, \$10.	40 00
Kalamazoo, Cong. Ch. Coll.,	7 43
Presb. Ch., Mrs. W., \$30 to const. D. B.	
Webster a L. M.; others, \$98 28 to	
const. Alexander McCall, W. R. Barrows	128 28
and Harvey Gilbert, Life Members,	
Lansing, Presb. Ch., to const. Aaron Norris	
a L. M.,	81 11
Litchfield, Cong. Ch., to const. Rev. John S.	
Kidder a L. M.,	80 00
Marshall, Presb. Ch., C. Clark, \$15; others,	
\$31 80,	86 30
Richland, Presb. Ch., in part,	24 26
Shenectady, N. Y., per box,	4 43
	<hr/> \$353 63

*The Massachusetts Home Missionary Society* acknowledges the receipt of the following sums in the month of February, 1863. BENJAMIN PARKMAN, Treasurer.

Amesbury West, Rev. Mr. Payne's Soc.	
Coll., \$84 82; Mon. Con. Coll., \$81 14, to	
const. Mrs. Jane Stickney, Mrs. Susan	
Davis and Mrs. Annette Stickney, Life	
Members,	115 46
Athol, Rev. Mr. Norton's Soc.,	37 20
Boston, viz.:	
<i>Essex St. Ch. and Soc.</i> , bal. Coll., 1861,	
\$108; Coll., 1852, \$988 47,	1,086 47
<i>Park St. Ch. and Soc.</i> , of which \$50 is to	
const. Jeremiah Hurd and Mrs. Edwin	
Lamson Life Members,	742 13
<i>Salem St. Ch. and Soc.</i> ,	161 60
<i>Maerwick Ch. and Soc.</i> ,	45 94
Brimfield, Legacy of Aaron Bliss, deceased,	
and interest,	120 00
Danvers South, Second Cong. Ch. and Soc.,	210 10
Falmouth, Dea. Benjamin Hatch,	5 00
Kingston, Second Ch. and Soc.,	5 25
Lowell, Appleton St. Ch.,	6 04
Needham West, Cong. Ch. and Soc.,	12 00
Newburyport, Rev. Dr. Dimmick's Soc.	
Mon. Con. Coll.,	19 81
Palmer, in part of Legacy of Dwight Foster,	
deceased,	225 00
Springfield, Legacy of Thomas Bond, E. W.	
Bond, Ex'r,	1,000 00
Tisbury, Holmes' Hole, Ladies' Mite Soc.,	18 00
Townsend, Rev. Mr. Sheldon's Soc.,	10 00
Yarmouth, Cong. Ch. and Soc.,	10 00
West Roxbury, Mrs. Sarah Craft,	10 00
A Friend,	1 00
	<hr/> \$3,880 05

*The Philadelphia Home Missionary Society* acknowledges the receipt of the following sums during the quarter ending March 1, 1863. ROBERT ADAIR, Secretary.

#### NEW JERSEY—

Basking Ridge, Alexander McEwen,	5 00
Bloomfield, Coll., by J. Oaks, Treas.,	186 59
Bridgeton, F. G. Brewster,	15 00
Cedarville, by Rev. O. F. Diver,	25 28
Hanover, by Rev. G. J. King,	45 00
Newark,	
<i>First Presb. Ch.</i> , Coll., \$217 86; Mon.	
Con. Coll., \$50, by A. Woodruff; La-	
die's Mite Soc., by Mrs. J. M. Tuttle,	
\$30,	347 86
<i>Second Presb. Ch.</i> , by C. S. Ward, Jun.,	176 06
<i>Park Ch.</i> , Individuals,	18 00

Orange, First Presb. Ch., by Rev. W. C.	
White,	74 13
Second Presb. Ch., by Rev. John Cro-	
well,	128 87
Rockaway, Presb. Ch., by J. F. Tuttle,	57 08

#### PENNSYLVANIA—

Ararat, J. C. Bushnell, by Rev. G. N.	
Todd,	18 00
Beecher's Island, by Rev. H. K. Wood-	
cock,	5 50
Bethany and Prompton,	10 00
Birmingham, by Rev. J. J. Bradford,	9 00
Blossburgh,	11 25
Bradford, by Rev. S. Porter,	10 00
Cataaugus,	4 23
Cambridge, by Rev. G. W. Hampson,	7 00
Covington,	10 00
Danphin, by Rev. G. R. Moore,	12 50
East Whiteland, by John Todd,	7 00
Erie, Board of Agency, by George Selden,	
Treas.,	75 00
Harford, a Friend of Missions,	10 00
Harrisburgh, Mon. Con. Coll., by S. W.	
Hays, \$45; Rev. Jeremiah Miller and	
wife, \$15,	60 00
Hartsville, by J. Carr,	96 00
Hawley, by Rev. B. Baldwin,	16 00
Jeffersonville, by Henry Loucks,	25 00
Manayunk, Mite Soc., by E. Strouma,	21 24
Meadville, by Rev. E. Craighead,	60 00
Montrose Presbytery, by S. D. Ward,	
Jun.; Honesdale, Presb. Ch., John Tor-	
rey, \$100; Mrs. J. Torrey, \$50; R. F.	
Lord, \$20; E. L. Beeley, \$20; J. H.	
Tracy, \$12; Rev. H. A. Rowland, \$10;	
others, \$114,	826 60
Luther Weston, to const. a L. D.,	180 00
Monrovia, Coll., in part by Rev. Mr. Riley,	12 50
Norristown, First Presb. Ch., Coll., by	
Rev. R. A. Smith,	50 00
Northumberland, Mon. Con. Coll., by Rev.	
J. C. Craighead,	16 00
Orwell, by Rev. N. Prime,	10 00
Philadelphia,	
<i>First Presb. Ch.</i> , M. W. Baldwin, \$20;	
J. M. Mitchell, \$20; J. S. Earle, \$5,	55 00
<i>Western Presb. Ch.</i> , H. M. Berkenbine,	
\$20; James Carmichael, \$20; others,	
\$279 50,	329 50
<i>Logan Square</i> Bab. Sch., to const. Mrs.	
Rev. Charles Brown a L. M.,	20 00
<i>Southwest First Presb. Ch.</i> , Mon. Con.	
Coll., \$20; Miss Dunlap, \$1,	21 00
John Constable, \$10; William Allison,	
\$5; a Friend of Missions, \$10,	25 00
Pottsville, by Rev. J. McCool,	20 40
Providence, by Rev. J. Barlow,	10 00
Reading, Mon. Con. Coll., \$40; S. S., \$20;	
Hon. William Strong, \$25; James Mc-	
Knight, \$5; others, \$65 50,	125 50
Susquehanna, by Rev. B. Baldwin,	11 00
Tioga, by Rev. S. J. McCullough,	10 00
Titusville, R. M. McCrea,	5 00
Waymart,	4 00
West Chester, James Atwood,	25 00
West Wantnuel, Coll., in part by Rev. R.	
B. Hotchkiss,	16 00
Interest on Church Bond,	22 50

#### DELAWARE—

Lewes, by Rev. W. H. Mustard,	20 00
Millford and Misspillon,	12 50
Port Penn, Mrs. C. Kennedy, to const. her	
son a L. M.,	20 00
Wilmington, Hanover St. Ch., Coll.,	
\$124 50; Bab. Sch., \$20; Ladies' Mite	
Soc., \$54 53,	299 03

#### MARYLAND—

Charles County, Margaret Baillie,	2 75
Port Deposit, J. Carson,	5 00

#### DISTRICT OF COLUMBIA—

Washington City,	
First Presb. Ch., by L. Coyle,	118 00
Second Presb. Ch., by Rev. J. R. Eck-	
ard,	65 00

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\$3,199 00

# THE HOME MISSIONARY.

Go, . . . . . PREACH the GOSPEL, . . . . . *Mark xvi. 15.*

How shall they preach except they be SENT? . . . *Rom. x. 15.*

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Vol. XXVI.

JUNE, 1853.

No. 2.

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## Twenty Seventh Anniversary.

The AMERICAN HOME MISSIONARY SOCIETY held its Twenty Seventh Anniversary in the Metropolitan Hall, New York, on Wednesday evening, May 11th, 1853.

HENRY DWIGHT, Esq., President of the Society, occupied the chair, and the meeting was opened with prayer by Rev. WILLIAM PATTON, D. D., of New York.

The Treasurer's Report was read by Mr. JASPER CORNING, the Treasurer of the Society.

An abstract of the Annual Report of the Executive Committee was presented by Rev. MILTON BAIGER, D. D., one of the Secretaries.

On motion of Rev. JOHN N. LEWIS, of Salisbury M., N. Y., seconded by Rev. JOHN GRIDLEY, of Kenosha, Wis.,

*Resolved*, That the Reports now presented be adopted, and published under the direction of the Executive Committee.

On motion of Rev. E. L. CHASELANT, D. D., of New Haven, Ct., seconded by Rev. P. H. FOWLER, of Utica, N. Y.,

*Resolved*, That the present aspects of the  
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Home Missionary field, while they afford great encouragement to labor, also demand a more energetic prosecution of our work.

On motion of Rev. AZARIAH ELDRIDGE, of New Bedford, Mass., seconded by Hon. WILLIAM JESSUP, LL. D., of Montrose, Pa.,

*Resolved*, That in view of the promising age, successful fortunes, and commanding position of America, her speedy and thorough evangelization is of the first importance.

On motion of Rev. JULIAN M. STURTEVANT, D. D., President of Francis College, seconded by Rev. JOSEPH S. CLARK, D. D., of Boston, Mass.,

*Resolved*, That it becomes us to recognize with devout gratitude the evidences which is furnished in the history of our Home Missionary enterprise, that the spirit of heroic self-sacrifice, so characteristic of early Christianity, still survives, and has been not a little revived in these latter days.

The numerous and highly intelligent  
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auditory were instructed and delighted by addresses from Rev. Dr. CLEVELAND, Rev. Mr. ELDRIDGE, Judge JESSUP, and Rev. Dr. STURTEVANT, setting forth the claims and encouragements of the Home Missionary enterprise. The dangers which threaten our country; the peculiar advantages of the present time for molding the character which our nation is to sustain; the distinguishing facilities which America possesses for forwarding the conversion of the heathen world, and the indications that such is the destiny appointed her by God, were impressively exhibited. These exercises were diversified by appropriate hymns, sung by the whole assembly, under the direction of Mr. GEORGE ANDREWS.

The benediction was pronounced by Rev. NATHANIEL HEWIT, D. D., of Bridgeport, Ct.

The Society then proceeded to the election of officers for the ensuing year, when the following were chosen:

#### PRESIDENT,

HENRY DWIGHT, Esq., of Geneva, N. Y.

#### VICE-PRESIDENTS,

Rev. Albert Barnes, Philadelphia, Pa.  
 Joshua Bates, D. D., Dudley, Mass.  
 Lyman Beecher, D. D., Boston, Mass.  
 Nathan S. S. Beman, D. D., Troy, N. Y.  
 Robert H. Bishop, D. D., Oxford, O.  
 Hon. Benjamin F. Butler, LL. D., New York.  
 Aristarchus Champion, Esq., Rochester, N. Y.  
 Samuel H. Cox, D. D., Brooklyn, N. Y.  
 Hon. William Darling, Reading, Pa.  
 Jeremiah Day, D. D., LL. D., New Haven, Ct.  
 George Duffield, D. D., Detroit, Mich.  
 William T. Dwight, D. D., Portland, Me.  
 Justin Edwards, D. D., Andover, Mass.  
 Ralph Emerson, D. D., Theol. Sem., Andover, Mass.  
 Samuel Fisher, D. D., Orange, N. J.  
 Hon. Theodore Frelinghuysen, LL. D., President of Rutgers College, N. J.  
 William M. Halsted, Esq., New York.  
 Joel Hawes, D. D., Hartford, Ct.  
 Hon. Joseph C. Hornblower, LL. D., Newark, N. J.  
 Heman Humphrey, D. D., Pittsfield, Mass.  
 Hon. William Jessup, LL. D., Montrose, Pa.  
 Nathan Lord, D. D., President of Dartmouth College, N. H.  
 Thomas A. Merrill, D. D., Middlebury, Vt.  
 Simeon North, D. D., LL. D., President of Hamilton College, N. Y.  
 Eliphalet Nott, D. D., LL. D., President of Union College, N. Y.  
 Samuel Osgood, D. D., Springfield, Mass.  
 Abaelom Peters, D. D., Williamstown, Mass.  
 George E. Pierce, D. D., President of Western Reserve College, O.

Douglas Putnam, Esq., Harmer, O.  
 Samuel S. Schmucker, D. D., Theol. Sem., Gettysburg, Pa.  
 Thomas H. Skinner, D. D., New York.  
 Iohabod S. Spencer, D. D., Brooklyn, N. Y.  
 Richard S. Storrs, D. D., Braintree, Mass.  
 Hon. Lewis Strong, Northampton, Mass.  
 Benjamin Tappan, D. D., Augusta, Me.  
 Nathaniel W. Taylor, D. D., Theol. Sem., New Haven, Ct.  
 Rev. John Thomson, Crawfordsville, Ind.  
 Mark Tucker, D. D., Wethersfield, Ct.  
 Bennett Tyler, D. D., Theol. Inst., East Windsor, Ct.  
 S. V. S. Wilder, Esq., New York.  
 Charles Walker, D. D., Pittsford, Vt.  
 Charles White, D. D., President of Wabash College, Ind.  
 Hon. Thomas S. Williams, LL. D., Hartford, Ct.  
 William Wisner, D. D., Ithaca, N. Y.  
 Leonard Woods, D. D., Andover, Mass.

#### DIRECTORS,

William Adams, D. D., New York.  
 William Allen, D. D., Northampton, Mass.  
 Leonard Bacon, D. D., New Haven, Ct.  
 Zedekiah S. Bartow, D. D., Keene, N. H.  
 Alvan Bond, D. D., Norwich, Ct.  
 Edward Beecher, D. D., Boston, Mass.  
 Rev. Constantine Blodgett, Pawtucket, R. I.  
 Horatio N. Brinsmade, D. D., Newark, N. J.  
 Artemas Bullard, D. D., St. Louis, Mo.  
 Rev. William Carter, Pittsfield, Ill.  
 Rev. Aaron L. Chapin, President of Beloit College, Wis.  
 George B. Cheever, D. D., New York.  
 Joseph S. Clark, D. D., Boston, Mass.  
 Amos M. Collins, Esq., Hartford, Ct.  
 William R. De Witt, D. D., Harrisburgh, Pa.  
 Ansel D. Eddy, D. D., Newark, N. J.  
 Eliphalet W. Gilbert, D. D., Philadelphia, Pa.  
 Rev. Albert Hale, Springfield, Ill.  
 Edwin Hall, D. D., Norwalk, Ct.  
 Samuel Hamilton, Esq., Rochester, N. Y.  
 Eurosas P. Hastings, Esq., Detroit, Mich.  
 Laurens P. Hickok, D. D., Union College, N. Y.  
 Mark Hopkins, D. D., President of Williams College, Mass.  
 Rev. Ova P. Hoyt, Kalamazoo, Mich.  
 Mancus S. Hutton, D. D., New York.  
 Rev. Aratus Kent, Galena, Ill.  
 William J. King, Esq., Providence, R. I.  
 Rev. Harvey D. Kitchel, Detroit, Mich.  
 Benjamin Labaree, D. D., President of Middlebury College, Vt.  
 Joel H. Linsley, D. D., Greenwich, Ct.  
 William H. McGuffey, D. D., President of Athens College, O.  
 Rev. Samuel Merwin, New Haven, Ct.  
 Rev. John J. Miter, Milwaukee, Wis.  
 Joseph Montgomery, Esq., Philadelphia, Pa.  
 Joel Parker, D. D., New York.  
 Anson G. Phelps, Jr., Esq., New York.  
 Swan L. Pomroy, D. D., Boston, Mass.  
 Enoch Pond, D. D., Bangor Theol. Sem., Me.  
 John Punchard, Esq., Salem, Mass.  
 David H. Riddle, D. D., Pittsburgh, Pa.

Rev. Henry A. Rowland, Honesdale, Pa.  
 Hiram H. Seelye, Esq., Geneva, N. Y.  
 Henry Smith, D. D., President of Marietta College,  
 Ohio.  
 Rev. Miles P. Squier, D. D., Beloit, Wis.  
 Rev. Richard S. Storrs, Jr., Brooklyn, N. Y.  
 Julian M. Sturtevant, D. D., President of Illinois  
 College.  
 Jeremiah Sullivan, Esq., Madison, Ind.  
 John Tappan, Esq., Boston, Mass.  
 Rev. Asa Turner, Denmark, Iowa.  
 Ambrose White, Esq., Philadelphia, Pa.

## TREASURER,

Mr. Jasper Corning.

## AUDITOR,

Mr. Caleb O. Halsted.

## SECRETARIES FOR CORRESPONDENCE,

Milton Badger, D. D.  
 Charles Hall, D. D.  
 Rev. David B. Coe.

## RECORDING SECRETARY,

Mr. Christopher R. Robert.

## MEETING OF THE BOARD.

The Board of Directors met on Thursday, May 12th, at the Society's Rooms, Bible House, Astor Place, and appointed the following gentlemen members of the

## EXECUTIVE COMMITTEE,

Mr. Abijah Fisher.  
 William Patton, D. D.  
 Charles Butler, Esq.  
 Dr. Alfred C. Post.  
 Edwin F. Hatfield, D. D.  
 Mr. Simeon B. Chittenden.  
 Asa D. Smith, D. D.  
 Mr. William C. Gilman.  
 Rev. Richard S. Storrs, Jr.

## MEMBERS EX-OFFICIO,

Mr. Jasper Corning, *Treasurer*.

Milton Badger, D. D.,  
 Charles Hall, D. D.,  
 Rev. David B. Coe, } *Secretaries for Correspondence.*

Mr. Christopher R. Robert, *Recording Secretary*.

## ASSISTANT TREASURER,

Mr. Hazekiah W. Ripley.

## Twenty Seventh Report.

DURING the year that is now closed, six of the Missionaries of this Society have been removed by death—*Rev. Oliver Brown* and *Rev. Allen Clark*, in Connecticut; *Rev. Levi Rose*, New York; *Rev. C. L. Adams*, Wisconsin; *Rev. William A. Thompson*, Illinois; and *Rev. S. H. Hazard*, in Iowa. They were toiling in the vineyard with fidelity and patience and amidst evident tokens of the divine blessing, until called, several of them unexpectedly, to their recompense on high.

While we mourn the departure of these, our brethren, and of many others whose benefactions and prayers have been consecrated to the missionary work, we would not be unmindful of the goodness of God in preserving the lives of the Officers of the Society, and of so many of its valued counselors and friends, and in giving so much success to their united efforts for the advancement of his kingdom. Missionaries have been found ready to go forth into the most distant and laborious fields; infant churches and

destitute settlements have received them with joyful hearts; those who have contributed of their substance to sustain the Institution, have furnished the means of enlarging the sphere of its usefulness; churches have been multiplied, and their membership and strength increased; the preaching of the word has been attended by greater numbers, and to many, we have reason to believe, has been made effectual unto salvation. Though the year has not been distinguished, as have some former years, by the outpouring of the Spirit, yet many of the churches have enjoyed seasons of refreshing from the presence of the Lord of great interest and power. The record we are permitted to make is peculiarly encouraging. The advanced position of the Society, while it calls for gratitude and praise to Almighty God, in whom is all our strength, should stimulate its friends to higher purposes, and stronger faith, and more self-sacrificing efforts to make our whole land Immanuel's, a mountain of holiness and a dwelling place of righteousness.



[The details of the Society's operations, including the names of the missionaries, their fields of labor, the amount appropriated in their support, additions to their churches, &c., are exhibited in a General Table in the full Report.]

### SUMMARY OF RESULTS.

The number of ministers of the Gospel in the service of the Society the last year, whose names are found in the General Table—together with those engaged in superintending the missionary work, and who are mentioned in connection with the respective Auxiliaries and Agencies—is 1,087.

Of these, 874 were in commission at the date of the last Report, and 213 have been since appointed.

They have been distributed in 27 different States and Territories, as follow: in Maine, 101; New Hampshire, 46; Vermont, 58; Massachusetts, 54; Rhode Island, 9; Connecticut, 45; New York, 158; New Jersey, 9; Pennsylvania, 45; Delaware, 3; District of Columbia, 1; Virginia, 7; North Carolina, 2; Georgia, 1; Arkansas, 1; Tennessee, 5; Kentucky, 6; Ohio, 96; Indiana, 58; Illinois, 118; Missouri, 30; Michigan, 80; Wisconsin, 83; Iowa, 55; Minnesota, 6; California, 6; Oregon, 4.

This distribution gives to the New England States, 313; the Middle States, 215; the Southern States, 12; and the Western States and Territories, 547.

Of the whole number in commission, 584 have been the *pastors* or *stated supplies* of single congregations; 288 have ministered to two or three congregations each; and 215 have extended their labors over still wider fields.

The aggregate of *ministerial labor* performed is equal to 878 years.

The number of congregations and missionary stations which have been fully supplied, or where the Gospel has been preached at stated intervals, is 2,160; while many others have enjoyed the occasional labors of the missionaries.

Ten missionaries have been in commission as *pastors*, or *stated supplies* of churches of *colored* people; and 71 have

preached in foreign languages—17 to *Welsh*, and 46 to *German* congregations; and others to congregations of *Norwegians*, *Swedes*, *Swiss*, *Hollanders*, and *Frenchmen*.

The number of *Sabbath school scholars* connected with the missionary churches and stations, is not far from 72,500.

The *contributions to benevolent objects*, reported by 678 missionaries, is \$27,905 03.

The *additions to the churches*, as nearly as can be ascertained, have been 6,079, viz.: 3,362 on profession of their faith, and 2,717 by letters from other churches. *Fifty six* missionaries make mention in their reports of *revivals* of religion in the congregations to which they have ministered; in connection with some of which there have been 50, 75, and in one case 95 hopeful conversions. The number of hopeful conversions reported by 426 missionaries, is 2,888.

*Forty seven* churches have been *organized* in connection with the labors of the missionaries during the year; and 39 have attained to such a degree of strength and prosperity as to need no longer the fostering care of the Society. *Fifty four* houses of worship have been *completed*; 50 *repaired* or *improved*; and 66 are in the *process of erection*. *Twelve* churches have provided their ministers with comfortable *parsonages*. *Eighty nine* young men, in connection with the missionary churches, are reported as in different stages of preparation for the gospel ministry.

### THE TREASURY.

*Resources.* The balance in the Treasury, April 1, 1852, was \$9,907 15. The *receipts* of the succeeding twelve months have been, \$171,734 24; making the resources of the year, \$181,641 39.

*Liabilities.* There was due to missionaries at the date of the last Report, \$11,432 63. There have hence become due, \$173,751 38; making the total of liabilities, \$185,184 01.

*Payments.* Of this sum, \$174,439 24 have been *paid*; leaving \$10,744 77 still due to missionaries for labor performed. Towards canceling these claims, and redeeming the additional pledges on com-

missions not yet expired, making in all \$84,240 33, there is a *balance* in the Treasury of \$7,202 15.

### PROGRESS.

The new fields of labor entered, the churches organized, the souls converted, the houses of worship built, and the congregations that assume the support of the ministry without further aid, are reliable tokens of the progress of the Society from year to year. Gratifying evidence peculiar to the last year, is seen also by a glance at the results which have been enumerated in connection with those of other years. The receipts exceed those of the preceeding year, by \$11,671 99; 22 more missionaries have been in commission; 16 more years of ministerial labor have been performed; 212 more congregations have been blessed with the preaching of the Gospel, and 6,000 more children instructed in Sabbath schools. The large reinforcement, sent out to the Society's missions on the Pacific coast, and which will be noticed more particularly in another part of the Report, constitutes, likewise, a grateful, as it is a most important feature in the advances of the year. The interest awakened in the churches in this mission,

and in the early planting of christian institutions in that new world, is a sure pledge that our brethren there will not be forgotten, nor resources be wanting to sustain and cheer them in their labors, and to send out yet many other enterprising and devoted men, to share with them their toils and their recompense of reward.

### COMPARATIVE RESULTS.

The following Table gives a comparative view of the amount of receipts, expenditures, number of missionaries, new appointments, congregations and missionary districts, years of labor performed, additions to the churches, and pupils in Sabbath schools, for each year since the organization of the Society.

It also exhibits, in the tenth column, the *average* expenditure, each year, for a year of missionary labor, obtained by dividing the sum total of the expenditures of the year, by the number of years of labor performed. And in the eleventh column, by dividing the sum total of the expenditures of each year by the number of missionaries employed, is shown what the *average* to a missionary would be, if the expenditures were equally apportioned among them.

Society's Year.	Receipts.	Expenditures.	No. of Missionaries.	Not in commission the preceeding year.	No. of Congregations and Missionary Districts.	Years of Labor.	Additions to Churches.	Sabbath Schools and Bible Classes.	Aver. expen. for a year's labor.	Aver. expen. for a Missionary.
1—1826-27	\$12,140.76	\$13,984.17	169	68	196	110	not rep	not rep	\$127	\$ 83
2—1827-28	20,035.78	17,849.22	201	89	244	133	1,000	306	134	89
3—1828-29	26,997.31	26,814.96	304	169	401	186	1,678	423	144	88
4—1829-30	33,929.44	42,429.50	392	166	500	274	1,959	572	155	108
5—1830-31	48,124.73	47,247.60	463	164	577	294	2,532	700	160	102
6—1831-32	49,422.12	52,808.39	509	158	745	361	6,126	783	146	104
7—1832-33	68,627.17	66,277.96	606	209	801	417	4,284	1,148	159	109
8—1833-34	78,911.44	80,015.76	676	200	899	463	2,736	Pupils.	172	118
9—1834-35	88,863.22	83,394.23	719	204	1,050	490	3,300	52,000	170	116
10—1835-36	101,565.15	92,188.94	755	249	1,000	545	3,750	65,000	169	122
11—1836-37	85,701.59	99,529.72	810	232	1,025	554	3,752	80,000	180	123
12—1837-38	86,522.45	85,066.26	684	123	840	435	3,376	67,000	194	124
13—1838-39	82,564.63	82,655.64	665	201	794	473	3,920	58,500	175	124
14—1839-40	78,345.20	78,533.89	680	194	842	486	4,750	60,000	162	115
15—1840-41	85,413.34	84,864.06	690	178	862	501	4,618	54,100	169	123
16—1841-42	92,463.64	94,300.14	791	248	987	594	5,514	64,300	159	119
17—1842-43	99,812.24	98,215.11	848	225	1,047	657	8,223	68,400	149	116
18—1843-44	101,904.99	104,276.47	907	237	1,245	665	7,693	60,300	157	115
19—1844-45	121,946.28	118,360.12	943	209	1,285	736	4,929	60,000	160	126
20—1845-46	125,124.70	126,193.15	971	223	1,453	760	5,311	76,700	166	130
21—1846-47	116,617.94	119,170.40	972	189	1,470	713	4,400	73,000	167	123
22—1847-48	140,197.10	139,233.34	1,006	205	1,447	773	5,020	77,000	160	138
23—1848-49	145,925.91	143,771.67	1,019	192	1,510	808	5,550	83,500	176	141
24—1849-50	157,160.78	145,456.09	1,032	205	1,575	812	6,682	75,000	179	141
25—1850-51	150,940.25	153,817.90	1,065	211	1,820	853	6,678	70,000	180	144
26—1851-52	160,062.25	162,831.14	1,065	204	1,948	862	6,920	66,500	189	153
27—1852-53	171,734.24	174,439.24	1,087	213	2,160	878	6,079	72,500	199	160

*Remarks.*—1. From the foregoing table it will be seen that in each of the ten years, from 1830 to 1840, and from 1840 to 1850, the receipts were more than doubled.

2. The total of receipts, for the twenty seven years, is \$2,537,154 64.

3. The total of years of labor is 14,836. These years are reckoned in each report, by adding together the months of labor which the missionaries have actually performed.

4. The average expenditure for a year of missionary labor, for the first twenty five years, is \$167. This includes the entire cost to the Society of obtaining the missionary, defraying his expenses to his field, and sustaining him on it, as well as all the expenses of conducting the Institution. The increased average of recent years has been occasioned by the greater number of those who have held

full commissions, and the expensiveness of more distant missions, particularly of those on the Pacific coast.

5. The average annual expenditure to a missionary, for the first twenty five years, is \$122. The difference between this amount and the average for a year's labor, is occasioned by the fact that a missionary is named and counted in a report, though in some cases he may have labored but a fraction of the year.

6. The whole number of additions to the churches is 120,680.

7. The fifth column—that of new appointments—shows how many have to be called in each year, to supply the places of those whose support is assumed by the people, the vacancies occasioned by death, sickness, removals and other changes, and to make the increase, if there be any, over the number of the preceding year.

### DISTRIBUTION OF MISSIONARIES, No. 1.

The following Table gives the number of missionaries employed, each year of the Society's operations, in the Geographical Divisions of *Eastern, Middle, Southern, and Western States*; and also in *Canada*.

SOCIETY'S YEAR.	New England States.	Middle States.	Southern States.	Western States & Territories.	Canada.	Total.
1—1826-27	1	129	5	33	1	169
2—1827-28	5	130	9	56		201
3—1828-29	72	127	23	80	2	304
4—1829-30	107	147	13	122	3	392
5—1830-31	144	160	12	145	2	463
6—1831-32	163	169	10	166	1	509
7—1832-33	239	170	9	185	3	606
8—1833-34	287	201	13	169	6	676
9—1834-35	289	216	18	187	9	719
10—1835-36	319	219	11	191	15	755
11—1836-37	331	227	11	195	22	810*
12—1837-38	288	198	8	166	24	684
13—1838-39	284	198	9	160	14	665
14—1839-40	290	205	6	167	12	680
15—1840-41	292	215	5	169	9	690
16—1841-42	305	249	5	222	10	791
17—1842-43	288	253	7	291	9	848
18—1843-44	268	257	10	365	7	907
19—1844-45	285	249	6	397	6	943
20—1845-46	274	271	9	417		971
21—1846-47	275	254	10	433		972
22—1847-48	295	237	18	456		1,006
23—1848-49	302	239	15	463		1,019
24—1849-50	301	228	15	488		1,032
25—1850-51	311	224	15	515		1,065
26—1851-52	305	213	14	533		1,065
27—1852-53	313	215	12	547		1,087

\* Of these, 24 labored in France and Switzerland, under the direction of the Evangelical Societies of Paris and Geneva.

# DISTRIBUTION OF MISSIONARIES, No. 2.

The following Table shows the number of Missionaries in the several States and Territories, and in Canada, for each year of the Society's labors. Each of the four Geographical Divisions of Eastern, Middle, Southern, and Western States is included within double rules.

Society's Year.	Eastern States.					Middle States.					Southern States.										Western States and Territories.										Total.
	ME.	N.H.	VT.	MASS.	R.I.	CT.	N.Y.	N.J.	P.A.	DEL.	MD.	D.C.	VA.	N.C.	S.C.	GA.	ALA.	MISS.	LA.	ARK.	IND.	ILL.	MO.	MICH.	WIS.	IA.	MINN.	CAL.	OR.		
1-1826-27	1	2	1	—	—	—	120	1	7	—	—	—	1	1	—	—	—	—	—	—	2	4	16	3	2	3	4	—	—	169	
2-1827-28	40	2	29	1	—	—	120	1	9	—	—	—	2	3	2	—	1	—	—	2	4	27	12	3	5	5	—	—	201		
3-1828-29	47	29	27	—	—	—	117	1	10	—	—	—	3	6	2	—	3	—	—	3	8	43	9	8	6	5	—	—	309		
4-1829-30	54	31	35	—	—	—	133	1	13	—	—	—	2	3	2	—	2	—	—	2	5	64	18	12	6	10	—	—	393		
5-1830-31	62	40	32	1	—	—	148	2	10	—	—	—	2	2	1	—	3	—	—	1	74	23	17	5	13	—	—	—	509		
6-1831-32	66	50	38	5	—	—	156	3	16	—	—	—	2	1	—	—	4	—	—	1	80	26	23	12	20	—	—	—	606		
7-1832-33	83	68	42	6	—	—	177	3	20	—	—	—	3	2	—	—	6	—	—	1	85	26	29	10	16	—	—	—	676		
8-1833-34	87	49	42	68	6	—	185	6	22	3	—	—	4	3	—	—	2	—	—	1	85	26	29	10	16	—	—	—	719		
9-1834-35	90	59	53	71	6	—	183	6	20	2	—	—	3	1	—	—	4	—	—	2	80	24	32	12	17	—	—	—	735		
10-1835-36	90	59	53	71	6	—	183	6	20	2	—	—	3	1	—	—	4	—	—	1	2	80	24	32	12	17	—	—	—	755	
11-1836-37	107	63	50	74	—	—	186	6	34	1	—	—	5	1	—	—	1	—	—	1	72	31	31	9	29	1	—	—	810		
12-1837-38	71	56	52	76	—	—	161	7	29	1	—	—	3	1	—	—	1	—	—	1	64	29	27	14	22	2	—	—	—	840	
13-1838-39	70	48	47	80	5	—	148	8	41	1	—	—	3	8	—	—	1	—	—	1	56	26	31	12	22	3	—	—	—	854	
14-1839-40	71	55	51	73	2	—	165	12	27	1	—	—	2	2	—	—	1	—	—	1	64	26	39	9	26	8	—	—	—	865	
15-1840-41	74	47	50	82	4	—	167	11	35	2	—	—	2	2	—	—	1	—	—	1	53	21	42	5	26	8	—	—	—	880	
16-1841-42	73	50	54	83	3	—	187	11	49	2	—	—	1	1	—	—	—	—	—	1	66	24	50	6	36	19	12	—	—	907	
17-1842-43	68	47	53	78	3	—	193	10	47	3	—	—	1	1	—	—	1	—	—	1	76	33	65	20	46	28	16	—	—	948	
18-1843-44	75	42	40	64	5	—	201	10	44	2	—	—	1	2	—	—	1	—	—	1	8	91	36	87	21	63	30	29	—	—	971
19-1844-45	82	45	39	66	7	—	188	10	51	2	—	—	1	1	—	—	1	—	—	1	9	99	46	95	20	65	34	28	—	—	994
20-1845-46	80	45	45	66	8	—	211	6	53	1	—	—	1	1	—	—	1	—	—	1	6	103	51	98	25	67	86	94	—	—	997
21-1846-47	86	44	43	60	6	—	198	7	47	2	—	—	3	1	—	—	1	—	—	1	8	95	69	92	31	77	44	29	—	—	1,006
22-1847-48	91	46	45	62	10	—	187	4	45	1	—	—	2	5	1	—	1	—	—	1	9	102	52	101	21	80	49	35	—	—	1,019
23-1848-49	89	41	50	67	10	—	184	4	49	2	—	—	2	9	—	—	1	—	—	1	7	94	51	110	25	73	68	33	—	—	1,032
24-1849-50	92	40	58	60	6	—	173	6	47	3	—	—	2	9	—	—	1	—	—	1	7	97	60	114	33	74	63	37	—	—	1,065
25-1850-51	91	46	61	61	7	—	170	11	42	1	—	—	1	11	—	—	1	—	—	1	6	93	59	119	29	77	84	50	—	—	1,065
26-1851-52	96	44	60	54	7	—	157	10	44	2	—	—	1	8	2	—	1	—	—	1	6	98	63	117	29	77	84	50	—	—	1,065
27-1852-53	101	46	58	54	9	—	158	9	45	3	—	—	1	7	2	—	1	—	—	1	6	96	63	118	30	80	83	55	—	—	1,087

\* Including the 34 in France and Switzerland.

## PRINCIPAL AUXILIARIES, AGENCIES AND MISSIONARY FIELDS.

### Maine Missionary Society.

WILLIAM T. DWIGHT, D. D., President;  
JOHN HOW, Esq., Treasurer; BENJAMIN TAP-  
FAN, D. D., Secretary. Office at Portland.

The receipts of this Auxiliary for the year ending March 1st, were \$11,762 27. The expenditures were \$11,517 96; leaving an apparent balance of \$244 31; but this is more than absorbed by previous obligations for a greater amount. Various congregations and individuals within the State have, within the year, paid directly to the Parent Society the sum of \$385 50; making the total receipts for this cause during the year, \$12,147 77.

One hundred and one missionaries have labored in this State during more or less of the year past, distributing their labors among 107 churches. One church has assumed the support of its pastor. Two congregations have erected houses of worship; one has repaired, and another has purchased a sanctuary; and in two cases, the missionaries have within the year been installed pastors of their respective flocks. Six of the churches aided have been visited with revivals of religion.

The vast field which this Auxiliary has cultivated now for forty six years, is one of undiminished interest, though, in some respects, of increasing difficulties. The hardy sons of Maine, from the great extent of her sea-coast, have peculiar facilities for maritime adventure, and for emigration; and thus, a drain both of the numerical and pecuniary strength of her churches has recently been going on. Consequently, the dependent parishes require quite as much assistance as at any time within a few years past. Still, the Society is enabled not only to sustain them, but every year to enter on the cultivation of new fields. Six settlements are mentioned in the Report, as having thus engaged the attention of the Trustees; and of others it is stated, that in view of the increased attachment of friends, the softened hearts and prejudices of enemies, the deeper feeling and revived spirit of prayer in the churches, and the universal thoughtfulness evinced, hopes are awakened, that God has designs of mercy, and will redeem from those long desolate communities a people to his praise.

### New Hampshire Missionary Society.

NATHANIEL BOUTON, D. D., President;  
SAMUEL FARRINGTON, Treasurer; Rev. BEN-  
JAMIN P. STONE, Secretary. Office at Con-  
cord.

Since the last anniversary, Rev. ABRAHAM BURNHAM, D. D., lately the venerable President of this Society, has been released from the service of the Church on earth, to enter on the rest and the rewards of that state, where there is no need for one to say to another, "Know the Lord."

The income of this Society for the year was \$5,964 17; and the expenditure within the State, \$4,385 18. Of the receipts, \$609 04 were directed by the donors to be paid to the Parent Society, and \$500 received the same disposition by vote of the Trustees of the Auxiliary. By adding \$1,596 18 sent to New York without passing through the treasury of the State Society, we have the sum of \$2,705 22, raised in New Hampshire for the West; and a total of \$7,560 35 for the cause of Home Missions, since the last Annual Report. This is an advance of \$484 88 above the receipts of the previous year, legacies excepted.

The whole number of missionaries employed was forty six; these have labored for the benefit of forty eight congregations, in all but three of which churches exist. These embrace about two thousand communicants, and have in their connection about 2,900 Sabbath school pupils. One church has passed from the list of dependent churches. Six or eight have experienced more than usual religious interest during the year; but on the whole, the spiritual aspects of this portion of the great field have not been encouraging. The friends of Christ find their stimulus to effort in this State, not so much in apparent success, as in the manifest will of the Master, who bids them "Occupy till I come." When he comes to receive an account of their toil, then, and not till then, will the time of their labor cease. "So long," the Secretary remarks, "as there are more than two thousand of the Lord's poor among us, dependent upon their more favored brethren for the bread of life; so long as one third, at least, of our territory is yet a moral wilderness; so long as there are two hundred thousand immortal beings on our soil regarding their own eternal interest with indifference; so long as the spiritual health of our whole land is endangered by the noxious miasma floating in every direction from these corrupt fountains,—so long will patriotism and

the love of Christ urge us to do what we can to save the lost and comfort the needy multitudes around us."

The great and effectual hindrance in the way of a more complete ministration of the Gospel to all the neglected portions of the State, is the want of a sufficient number of laborers properly suited to the work. The Trustees say in their last Report, "No field, offering reasonable inducements for missionary operations, has been neglected, when men supposed to be adapted to the peculiarities of our work could be obtained; but it has always been slow to occupy any field, with men better fitted, in the judgment of the Trustees, for other purposes than our service. To employ such men as God and his Church approve, is our anxious care. But where shall we find them in sufficient numbers for our necessities?"

#### Vermont Domestic Missionary Society.

HON. ERASTUS FAIRBANKS, President; C. W. STORRS, Esq., Treasurer; Rev. J. F. STORZ, Corresponding Secretary. Office at Montpelier.

The treasury of this Society has received during the last twelve months, \$5,857 46. The amount expended was \$5,762 76; and there is still due to missionaries, \$1,109 60, which is some \$335 less than the indebtedness, at the close of the previous year. In addition to the above, Vermont has contributed directly to the Parent Society, \$4,731 12; making the total of Home Missionary collections for the year, \$10,588 58.

*Fifty eight missionaries* have labored under appointment of this Society, the aggregate of whose services is somewhat more than forty four years. The number of churches and missionary fields, wholly or partially supplied, was sixty three. The general aspect of the churches aided is encouraging. While sickness and emigration seriously diminished the attendance in some cases, the congregations and Sabbath schools have generally increased.

The Christians of Vermont have a peculiar interest in the Home Missionary cause, arising from the circumstances of their own State. Being one of the youngest of the New England sisterhood, her own wastes were not yet built up when the great movement towards the West and South commenced. Consequently, her older towns were not so well supplied with firmly rooted religious institutions, as to bear, at once, the draft made by emigration upon their means

and members, and the expense of evangelizing the newer and less populous towns. Hence we have the spectacle of churches blessed with an able and fruitful ministry, which yet, from the depleting effect of emigration, are scarcely able to maintain their present standing. To leave these to die, would be to convert fields, hitherto fruitful in contributions for benevolence, and in missionaries and pious teachers and church members for the West, into worse than barren wastes. Meanwhile, more than seventy towns are still destitute of Congregational preaching, and, many of them, of preaching of any kind. Thirty of these—the more hopeful of the destitute, some with churches, which ought to be occupied without delay—for the want of means must remain in this affecting state of destitution.

#### Massachusetts Home Missionary Society.

LEONARD WOODS, D. D., President; BENJAMIN PERKINS, Esq., Treasurer; JOSEPH S. CLARK, D. D., Secretary. Office in Boston.

The receipts of this Auxiliary, during the last year, were \$29,103 35. Of this sum \$5,867 have been expended for missionary purposes within the State, and \$23,000 remitted to the American Home Missionary Society for its general purposes; making the total of expenditure \$28,867. The Parent Society has also received from Massachusetts, during the year, from individuals, congregations, Auxiliaries, and in payment of legacies, \$15,572 45. Of these amounts no less than \$38,572 45 has gone beyond the limits of the commonwealth, to assist in the great evangelical struggle for the salvation of the country. The total contributions of the year from the State to this object have therefore been \$44,675 80; making, as was also the case last year, more than one fourth of the entire annual revenue of the National Society. If intelligent and consistent patriotism, whose genuineness is certified by generous and effective deeds, be the ground of precedence among the tribes of our Israel, Massachusetts deserves to be regarded as our banner State.

The number of *missionaries* bearing the commission of the Society during the year, was *fifty four*. In reviewing the catalogue of assisted congregations, we find that *nine* have been enrolled since the last Report, while *eleven* others have ceased to receive aid, of which eight sustain the ministry from their own resources.

The survey contained in the last report of this Auxiliary, shows the beneficence and efficiency of its operation. *One hundred and twenty three churches*—nearly one third of those in the State which support themselves—have been brought up to this position by the Society, from absolute dependence on charity; and more than half of this result has been accomplished within ten years. Still greater progress may be hoped for, in time to come, should the promised reform in respect to Temperance prove successful. "Many of the waste places in Massachusetts," the report informs us, "were originally demoralized and impoverished by rum; and the missionaries have always found much to do in resisting the evils of intemperance; though not always with much prospect of success. But the recent popular movement in favor of a more effectual suppression of the liquor trade, has revived their hopes and enlisted their cordial coöperation. Should the proposed reformation be permanently effected, no branch of business in the State will suffer greater curtailment than this of Home Missions. There would hardly be need of a missionary society to reclaim the old wastes that have so long baffled the designs of charity."

#### Rhode Island Domestic Missionary Society.

JOHN P. CLEVELAND, D. D., President; B. WHITE, Esq., Providence, Treasurer; Rev. CONSTANTINE BLODGETT, Pawtucket, Secretary.

The receipts of this Auxiliary were, last year, \$1,495 72. A donation of one thousand dollars was also received from the Connecticut Missionary Society. Expended during the same period, \$2,020 75. The increasing liberality of the Christians of the State to this cause, appears in the amount of \$1,270 70, furnished by them for the general objects of the Parent Society, in addition to the amount bestowed on their own destitutions.

Nine missionaries have been in commission since the last report. The influence of the churches aided, upon the interests of education, order, morality and religion, is becoming more and more obvious, and furnishes an argument for Home Missions of growing strength and conclusiveness. "In all the conflicts of truth with error, or of morality with sin, the missionaries are battling for the right. It is testified of them, that they have been found faithful to their trust; and although large grants from the Missionary Treasury have been required to

sustain them, the outlay has proved to have been as wise as it was indispensable to their being retained on the field."

#### Connecticut Missionary Society.

Rev. HORACE HOOKER, Secretary; E. W. PARSONS, Treasurer. Office at Hartford.

The receipts of this Society for the past year, were \$7,485 06. The amount expended for missionary purposes within the State, was \$5,151 04; the sum of \$1,000 was appropriated in aid of missions in the sister State of Rhode Island; and \$2,000 was sent as a donation to the Parent Society. There was also contributed to the latter, from various sources in the State, the additional sum of \$22,871 85; making the total for Home Missions, during the year, \$31,022 89—the largest annual gift ever made by that State to Home Missions, and larger by \$6,258 31, than the contribution of the year before.

During the same period, *forty five missionaries* have been in commission. Five churches which have formerly received assistance do not apply for it the present year. "There is, obviously, a growth and stability in the number of members and in attachment to the institutions of the Gospel, manifested by increasing readiness to incur expense for the purpose of enjoying them." "Old meeting houses are repaired or replaced by new ones; parsonages are provided; permanent funds for the support of the Gospel are increasing; while the various means for rendering public worship comfortable and attractive are introduced."

As illustrative of the enlarged spirit with which the Directors of this Auxiliary prosecute the missionary work, we may quote the expressions of satisfaction in their report in view of the application of the bounty of that State, to propagate the Gospel in Oregon and California. In view of those distant shores becoming the starting points, whence evangelical influences are to go forth over the vast Pacific world, they suggest, that "the purest doctrines and forms of Christianity are, *at this moment*, imperatively demanded on those western borders. If the light there be darkness, how great will be the darkness that will settle down for other long ages over the nations on the other side of the Pacific." On those distant portions of our field, Home and Foreign Missions now meet and mingle. "If ever there were room for preferring one of these causes to the other, that time is past. Both are Foreign—both

Home. Among the Catholics of Europe, Foreign Missions are not only preparing residents for the Western Valley, but shaping the hearts and minds of those who are to be our own neighbors and fellow citizens. In the Celestial Empire, the Foreign missionary is training the heathen to preach the Gospel to their own countrymen in California; while Home Missions on our western borders will send back Chinamen, to their own land, with the abundant blessings of the Gospel of Christ."

#### Philadelphia Home Missionary Society.

THOMAS FLEMING, President; HENRY PERKINS, Treasurer; Rev. ROBERT ADAMS, Secretary. Office at Philadelphia.

During the year ending March 1st, this Society received \$9,235 53. Its expenditures for missionary labor within its bounds, and for expenses of the Society, were \$7,639 98. It also remitted to the Treasury of the Parent Society, \$60; and there has also been received by the latter, from various sources on the field of the Auxiliary, \$1,343 48. The whole amount realized for the cause was, therefore, \$10,479 01.

In the States of New Jersey, Pennsylvania, Delaware, Maryland, and the District of Columbia, which constitute the field of this Auxiliary, *fifty six missionaries* have been in commission, and have accomplished some 47 years of ministerial labor. Notwithstanding the disastrous effect of those changes which emigration and the engrossing excitements of business occasion, there have been many encouraging facts in the history of individual congregations, as well as a general advancement over the whole field. The churches which are able to sustain themselves, are becoming aware that they have something more to do; that the destitute around them, have claims upon their philanthropy; and accordingly, they are putting forth influences to revive and encourage churches which were rapidly sinking; and are also making more thorough and systematic arrangements for collecting funds for this cause, and to supply houses of worship. Several newly settled districts, into which the spirit of enterprise is driving its avenues of traffic, are creating a large demand for the means of grace. The woods, and mountains, and streams of water, and places where no man dwelt or ever thought of dwelling, are filling up with an active and enterprising population; thus bringing upon the Auxiliary increased responsi-

bilities in behalf of a vast region which seems devolved upon its peculiar care. The Society has already done much in such communities. In some of them, "Where once there was moral desolation and ruin; where the sound of the church-going bell was never heard; now, there is an attractive church building, whose spire is seen from the distance; the privileges of the sanctuary are enjoyed; the Sabbath is observed as holy time, and the cause of temperance is advanced. The benign influence of these little churches is beginning to be felt, and the moral darkness to pass away, before the light that shines from these watch-towers of Zion. Such results already achieved in these mountain districts, justify our expectations of still other successes in those rapidly opening regions."

#### Central Agency, N. Y.

Rev. RICHARD F. CLEVELAND, Secretary, Clinton; J. E. WARNER, Treasurer, Utica.

This Agency covers that portion of the State of New York, lying east of the counties of Cayuga, Tompkins and Tioga; north of Delaware and Greene; and west of the Hudson river. Received by the Auxiliary, \$4,957 92; remitted from this field directly to the Parent Society, \$2,427 82—in addition to \$1,050, the balance of a legacy; total from this section of the State, \$8,435 04. The Agency has expended for its local purposes \$3,556 70; and the balance goes to the great national enterprise.

*Forty nine missionaries* have been employed, whose labors have been bestowed on 70 congregations and destitute districts. An aggregate of thirty five years of ministerial service has been performed, and not less than 5,000 souls have enjoyed stately the various salutary benefits of the christian ministry. At least, the ordinary share of happy results have been reported. Five missionaries mention revivals as having occurred; and others are encouraged by tokens of approaching good. During the year, five houses of worship have been completed; two others are in progress; and five have been repaired and improved. In some instances, debts which encumbered the churches have been liquidated; and in others, parsonages have been secured. Four congregations, during the year, have undertaken to sustain themselves; and others look forward to an early attainment of the same position.

The Report of this Agency shows, that



even in the State of New York, now comparatively, one of the old States, "the increasing facilities of travel and commerce, the consequent growth of population, the rise in the value of real estate and the staple of manufactures, with the general success of business enterprises, especially in the newer counties, are multiplying fields for evangelical effort, and originating fresh appeals for Home Missionary aid. This Society is regarded as the most reliable instrumentality for meeting these demands. Individual churches and ecclesiastical bodies include its agency in all their calculations for religious progress. So essential has it been, and must still continue to be, that the abstraction of the churches which it sustains, would leave a wide and portentous breach; and the cessation of its beneficent operations would discourage, if it did not entirely arrest, aggressive measures for the future. Consequently, the principles and policy of the Society, we are assured, are the more highly prized by the ministry and the churches, the more nearly they are examined and the better they are understood."

The Board of the Central Agency give their testimony to the qualifications of the laborers in their employ; to their indefatigable diligence, their patience in afflictions, their self-denial, purity and weight of example; as well as the manifold and happy fruits of their culture. Under their ministrations, the pastoral office is becoming more respected, and all the institutions of Christ's house are assuming a character of increasing stability, and, of course, produce richer and more abundant blessings.

#### Western Agency, New York.

REV. JOHN A. MURRAY, Secretary; W. T. SCOTT, Treasurer. Office at Geneva.

The receipts of this Agency—which covers twenty counties in Western New York—have been, for the year, \$8,565 26, besides various sums, amounting to \$2,291 68, which have been forwarded by the donors to the National Society at New York; making the total from this field, \$10,856 94. This is \$1,236 32 more than the income from the same territory for the previous year.

On this general field, *fifty eight* missionaries have been sustained; three of the number deriving the requisite aid through the Missionary Committee of the PRESBYTERY OF ROCHESTER. Sixty six churches, besides neighboring settle-

ments, have enjoyed more or less of these ministrations.

In several missionary districts, although the churches are small and the number of conversions has not been great, there have been such results of a state of special revival, as greatly to strengthen the communities where they have occurred. Family altars have been set up; the prayer meeting, which had become almost obsolete, is an object of interest and attraction; the voice of inquiry after salvation is heard among those without; external facilities for reaching the sanctuary and enjoying its privileges are multiplied; the number of believers is increased, and the order of God's house established. In seven or eight cases, the increase in the number of converts is so great as to warrant their being properly classed as *revivals*. In two instances, from thirty to forty; in another, sixty; and in another, as many as eighty souls are mentioned as the hopeful subjects of renewing grace. The details of endeavor to erect and repair houses of worship possess unusual interest, as showing a growing regard for the public institutions of religion. Striking instances have occurred, in which these efforts were attended with the immediate formation of vigorous congregations, and the establishment of the pastoral relation. During the past year, the wants of the destitute have been brought to light more than in previous years. Large sections, to which emigration was checked ere it had carried in all the institutions which are essential to social order, have been gradually sinking into neglect. The germs of churches which, in some cases, gave promise of becoming many years ago the trees of righteousness that would cover the land with their shadow, have perished. Others are in a deplorable condition, without houses and without preaching; others still, destitute of the ministry, their little places of worship abandoned to errorists or rotting down through neglect. For such communities there is no hope of resuscitation, except by external aid, such as it is the office of Home Missions to furnish. To this work the Agency proposes to address itself. Such were many of the fields which have already been reclaimed by its instrumentality in other days. Many of those which are now so strong that they promise to live and to be abiding blessings in the towns where they are situated, were once as destitute and unpromising as any which now claim the sympathy and kind offices of their able brethren.

## Western Reserve Agency, Ohio.

REV. MYRON TRACY, Hudson, Secretary;  
T. P. HANDY, Cleveland, Treasurer.

The receipts of this Agency, the past year, have been \$3,855 35; and \$785 94 have been forwarded from individuals and churches to the Treasury of the Society in New York, making the aggregate of contributions to the cause from this field, \$4,641 29. Of this sum, \$3,868 39 have been expended within the bounds of the Agency.

The number of missionaries who have been in commission on this field during the year, is *forty eight*, of whom *thirty eight* have been sustained by the funds of the Agency. Three have preached in Welsh, and one in German, and have supplied regularly seven congregations composed chiefly of those who could be reached with the Gospel only through these languages.

The churches of this region have not enjoyed, during the past year, a large measure of spiritual prosperity. Three of the missionaries, however, report seasons of unusual religious interest in their congregations, and several others speak of individual cases of hopeful conversion. Tokens of external improvement also are visible. Two congregations have, within the year, provided themselves with parsonages; three houses of worship have been erected, and four others have been materially improved. Two churches have been organized in fields dependent upon missionary aid for the preaching of the Gospel.

This field has enjoyed missionary culture for a longer period than any other in the Western States; and few others in any part of the country contain more precious and enduring monuments of this enterprise. But the population of this region has become comparatively dense, the habits and customs of society have become fixed, and rapid and striking changes, even under the power of the Gospel, are not to be expected, as in the newly settled portions of the missionary field. Adverse influences, moreover, have abounded. The numerous divisions and subdivisions which have taken place among those who formerly coöperated in all religious movements, have retarded the growth of many churches, and postponed the day of their pecuniary independence. The strength and efficiency of others have been greatly impaired by the discussions and controversies with which that region, more than most

others, has been agitated. The churches of this section have also contributed largely to swell the passing tide of emigration that has flowed into the remoter West. In view of these facts, and of the unusual dearth of the special influences of the Spirit, it was not to be expected that the report of a single year of missionary labor would record numerous and striking changes on this field.

But if we embrace in our review a period of ten years, we see that a great work has been accomplished. In 1843, when the present Secretary of the Agency made his first report to the Society, the entire income from this field was but \$582 81, and the whole number of missionaries employed was *eighteen*, only a portion of whom were sustained by the funds raised on the field. The contributions for the last year, as has already been stated, have risen to \$4,641 29, and the number of laborers employed to *forty eight*. Many churches have, during this period, passed from the list of beneficiaries to that of contributors; new fields of missionary effort have been entered, where the good seed of the kingdom is beginning to yield its increase, and a growing interest is manifest in sending the Gospel to the regions beyond. Notwithstanding all opposing and distracting influences, therefore, encouraging progress has been made, and we have but to persevere in our appointed work, with the assurance that, here, as elsewhere, patient continuance in well doing will have its appropriate and abundant reward.

## Marietta Agency, Ohio.

REV. THOMAS WICKES, Secretary; CHARLES SHIPMAN, Treasurer. Office at Marietta.

Since the last Annual Report, no material change has occurred on the field covered by this Agency. Most of the destitutions to which particular attention was then called, are still unsupplied. The number of missionaries in commission during the past year, is *twelve*, which is but one more than the number reported the preceding year.

The contributions to the treasury of the Agency during this period, have been \$444.04.

These few laborers, though struggling against peculiar obstacles, and unable to meet the full demands of this important field, are cheered by evident tokens that their labor is not in vain in the Lord. Multitudes, scattered over this hill coun-

try of Ohio, as sheep having no shepherd, have been visited and fed; the feeble churches are gradually though slowly gaining strength; the strongholds of error are yielding to the power of truth; and the Gospel, through God's appointed agency, is visibly advancing to its predestined triumph. But this progress must be slow, so long as the means employed are so inadequate. As this territory lies adjacent to the Southern States, it has gathered a population exceedingly diverse in origin, and heterogeneous in character, which is widely scattered among its hills and valleys. Owing, also, to its geographical position and features, it has remained comparatively secluded and neglected, till every species of error and false doctrine has become firmly entrenched. It is only by a continued and greatly increased expenditure of missionary effort that this region can be brought under the predominant influence of the Gospel, and these feeble and languishing churches nourished up to the stature of self-support.

The present aspect of the field presents some peculiar features of encouragement. Exhaustless treasures of mineral wealth, which have been disclosed, are attracting thither an enterprising population. Educational and other kindred interests are awakening new attention, the value and necessity of evangelical institutions are more adequately appreciated, and an increased disposition is manifested to aid in sustaining them. But the laborers are few. A large increase of their number is urgently demanded, to bring this important field under cultivation, and to gather the precious harvest.

#### Cincinnati Agency, Ohio.

REV. HENRY LITTLE, Madison, Indiana, Secretary. E. M. GEORGE, Cincinnati, Treasurer.

*Twenty eight missionaries* have been sustained the past year by the resources of this Agency, which have amounted to \$3,641 93.

The whole amount contributed to the cause of Home Missions during the year by churches and individuals in Ohio, is \$5,408 99; the contributions from Indiana have been \$1,744 04.

The records of missionary labor on this field since the last Annual Report, afford evidence that God has crowned the year with his goodness. The lives of all the missionaries have been spared,

and they have prosecuted their appropriate work with great fidelity and encouraging success. Upon many of the churches in missionary districts God has poured out his Spirit, and the seed for which the husbandmen have watched and waited through many years of toil and self-denial, has sprung up and borne fruit a hundred fold. Some of the revivals reported have been remarkable for their extent and power. It is proper to state, also, that in many of the churches planted and nursed by missionary effort, but now able to sustain the ministry, similar visitations of the Spirit have been enjoyed. "To some of them," says the Secretary, "there has been an accession of numbers, which would have constituted, of itself, a church larger and stronger than our second class churches. Over almost the whole of Indiana, and a large portion of Ohio, we find multitudes of young converts beginning their song of praise, and rejoicing with joy unspeakable; while older Christians, in waiting upon the Lord, have renewed their strength."

A work more silent and unobserved, yet hardly less important, has been accomplished in the more neglected portions of this missionary field. In some of the older settlements, owing to the destitution of religious privileges, error and vice of manifold sorts had gained a frightful prevalence; in others, feeble churches were long since organized, but were left without the preaching of the Gospel, and had become nearly extinct; while other centers of influence had sprung rapidly into existence and importance, along the new routes of travel and traffic. The missionaries have carried the gospel message to such of these points as they have been able to reach; and a good work has been begun. This has been accomplished, however, in most cases, by extending the labors of the missionaries more widely than is compatible with their greatest efficiency.

In order to occupy regularly all the posts where only this desultory labor has been performed, and to make aggressions into the yet unvisited moral wastes, a large additional force of missionary laborers is required. We would join our voice to the appeal of one who has long held a prominent post of observation in this field, and commend the facts it contains to the attention of those whom it most concerns.

"The State of Indiana now numbers one million people, and is advancing in population, wealth, and political importance with great rapidity; and, counting

up the numbers of those who assume the functions of the gospel minister, 'great is the company of preachers.' But without stopping to disparage any, or to undervalue the services of even the most ignorant or the least qualified, let us take a survey of this old missionary ground—once traversed by the faithful pioneer missionary, Father Dickey, now gone to his last reward, and with him by kindred spirits, early in the field, and who yet labor on, many of whom the frosts of age are whitening for the harvest.

"Our churches entirely destitute are not less than 20; many of which, planted by the Home Missionary, and for many years fostered by your Society, are left to languish—it may be to die—for the want of some to break to them the bread of life. Besides, there are vast sections of the country filling up with a dense population, where new churches might and ought to be planted. *But where are the laborers?* Let some of the young men, lingering unemployed around the altars of the East, gird up the loins of their minds with the true apostolic and missionary girdle, and come into this field, and fill our vacancies, or *make places* for themselves, and gather in the wide-spread harvest."

The field covered by this Agency has been divided, and the portion of it lying in the State of Ohio assigned to Rev. MARCUS HICKS, who has recently been appointed an Agent of the Society, to reside at Columbus. Rev. HENRY LITTLE acts as Agent for Indiana, and resides at Madison.

#### Illinois.

Rev. ARATUS KENT, Galena, Agent for Northern Illinois.

Since the last Report, the Society has aided in the support of *one hundred and eighteen ministers* within the limits of this State. It has received *contributions* from its churches to the amount of \$3,368 15.

The field assigned to the Agent for Northern Illinois, comprises 23 counties, containing about 250,000 inhabitants. He bears honorable testimony to the zeal and devotedness of the missionaries stationed in that portion of the State, and gratefully acknowledges the goodness of God in the success with which he has crowned their labors. Many of the churches have made considerable advances in strength and contributions towards

the support of gospel ordinances; and a few have enjoyed glorious effusions of the Divine Spirit. Six houses of worship have been erected, four churches have been organized, and materials have been gathered, and much preliminary work has been performed at many points where churches may be organized hereafter.

This Agent has now been laboring in this part of the missionary field for 24 years, and has witnessed and participated in nearly all the prominent events of its religious history. When he entered upon his work as a missionary of this Society, in the spring of 1829, there was not another evangelical preacher, nor an evangelical church of any denomination, on the Mississippi above St. Louis, nor in the whole region now occupied by Northern Illinois, and the States of Wisconsin and Iowa. There are now on the same territory about 350 ministers, and more than 400 churches of the denominations acting through this Society; and nearly all of them have been aided for a longer or shorter period by its funds. Though planted originally in feeble infant settlements, they now occupy the most important centers of influence in this region, and have been foremost among the agencies employed for its moral and religious culture. "Thus," says the Agent, "has your benevolent Association, under my personal observation, contributed vastly to the improvement of society in this portion of the West. It has turned back the tide of error, infidelity and vice. It has cordially coöperated with all kindred agencies. It has promoted the rapid growth of evangelical literature. It has reached forth and gathered up the youth and brought them under the sanctifying power of Sabbath school instruction. It has been foremost in every judicious measure of moral reform. It has everywhere raised up strenuous advocates of Sabbath consecration. It has laid hold of the strong frontier mind, checked its roving habits, subdued its iron will, elevated its depraved affections, and led it in sweet subjection to the Prince of Peace."

The Agent of the Society for Central Illinois, was removed by death, a short time previous to the commencement of the year covered by this Report, and his place has not yet been supplied. Though the progress of the missionary work has been, from this cause, somewhat retarded, yet the reports of the missionaries employed on this field, indicate such a measure of the divine blessing, in multiplying the seed sown, as calls for our grateful

recognition, and encourages to redoubled diligence in our work.

*Southern Illinois* is assuming new interest and importance as a field of missionary effort. Its physical character has been so generally misunderstood, and its moral condition and wants so long neglected, that all efforts to establish there the institutions of religion, are made in the face of peculiar obstacles. More rubbish must be removed, and more labor expended in preparing the soil to receive the good seed of the kingdom, than in most other fields. But through the joint agency of secular enterprise and missionary effort, a rapid change is going forward. Many places where no preaching but that of "another Gospel" had ever been heard, and which had become notorious as the haunts of wickedness, have been brought under religious culture, the feeble churches are gathering strength, the prevalent vices of the community have been in a measure checked, and a brighter day is dawning upon this neglected portion of the missionary field. The Society has been seconded in all its efforts by the efficient Missionary Committee of the Presbytery of Alton, which comprises the 39 Southern counties of the State. The churches of this Presbytery have also contributed during the year \$570 15 towards the support of the missionaries laboring within its bounds.

The churches of this State have recovered in a great measure from the depressing effect produced by the repeated failure of the crops, and are now exposed to new difficulties and dangers from causes of an opposite character. Times of abounding worldly prosperity have returned; vast schemes of internal improvement are undertaken; the stagnant mind is quickened; new avenues to wealth are opened, and the thirst for it is stimulated; new temptations to Sabbath desecration, and other forms of vice, are created; immigration of the worst class is invited, and all the agencies of evil are plied with desperate activity. If the standard of the Gospel is to be reared against the inrushing tide of error and wickedness; if the mighty resources and energies of this State are to be employed for Christ, and the advancement of his kingdom and glory in the earth, the churches must not withhold their hand from the work which they are performing there through the agency of this Institution, but prosecute it with increasing vigor, and on a more extended scale.

### Missouri.

REV. WILLIAM HOMER, Secretary. GEORGE K. BUDN, Treasurer. Office at St. Louis.

In this State *thirty* missionaries have been employed during the past year. Though several new appointments have been made, yet, in consequence of removals, from failure of health and other causes, the whole number of laborers in commission exceeds by only *one* the number reported the preceding year.

The receipts of this Auxiliary for the past year have been \$1,209 56, and the whole amount of contributions to the cause of Home Missions from the State is \$1,369 86.

The records of missionary labor which have been received by the Society from this field since the last Report, contain abundant evidence of the fidelity and zeal of those who have been acting under its commission, and of the signal blessing of God upon their labors. Revivals of religion have, perhaps, been less frequent than during the year preceding; yet in all parts of the State, which have enjoyed missionary labor, visible progress has been made. On the western borders of the State, society has been deluged with the tumultuous tide of emigration to the Pacific coast; but God has enabled his servants to lift up and hold up a standard against it; and on a few of the congregations he has shed plenteously the effusions of his Spirit. It appears from the report of the Secretary, who has made extensive tours of observation in different parts of the State, that many of the most formidable obstacles to the progress of truth are slowly giving way; prejudices are softened; "Slavery, that dreadful power which paralyzes industry and enterprise, is evidently waning before the intelligence, morality and progress, by which the present is distinguished; a healthful moral influence of great value is exerted, and thus much good is accomplished."

Yet there are peculiar hindrances to the establishment and permanence of gospel institutions in this State. In addition to that just referred to, the immense immigration from the continent of Europe is introducing a frightful amount of infidelity, intemperance, profanity, and Sabbath desecration. Owing to its position, on the frontier, it is the thoroughfare and temporary resting-place of a vast and motley multitude on their way to the promised land of Mormonism, and to the land of gold, who scatter everywhere the

seeds of moral pestilence in their path. For the ability to cope in any degree with these difficulties, the churches of this State are dependent mainly upon the aid which this Institution affords. On this subject the Secretary testifies as follows: "Missouri owes a debt of gratitude to the American Home Missionary Society, surpassed by that of no other State. From the first existence of the Society, twenty-seven years ago, to the present time, the aid extended has been constant, prompt and liberal. Of the 56 churches connected with the Synod of Missouri, two in the city of St. Louis are all that have not solicited and received missionary aid. Let the beneficent hand thus extended be now withdrawn, and of the 38 ministers scattered over this State, and composing the four Presbyteries of this Synod, three-fourths would be compelled to seek other fields, or to resort to secular employment for support."

"Yet we are deeply and painfully impressed with the necessities and destitutions of this great State. It is now divided into 106 counties, 80 of which are without the ministrations of the Gospel, bymen in our connexion, and many other counties have but a partial supply. We believe that Missouri has elements of greatness not surpassed by any State in the Union. Its partially developed fertility of soil, its inexhaustible stores of mineral wealth, its vast facilities for commerce and manufactures, its extensive system of railroads, not only crossing and recrossing it, but extending from ocean to ocean—works now in progress and soon to be completed—give to Missouri a position of importance not yet estimated. Though our sons and daughters, by thousands, are finding a home on the Pacific coast, yet such is the immigration to our borders from other States, and from almost every nation on the globe, that our increase is nearly ten per cent. yearly. Let our population become as dense as that of Massachusetts, and we shall have 8,500,000 inhabitants. Yet this State is capable of sustaining a denser population than the Bay State. What shall be the character of these coming millions, and who shall rule them? Shall this greatness and wealth be laid at the feet of Christ, or shall this be the empire of Mammon, infidelity, corruption and death? Let the patriot and the Christian answer; and *they must answer soon*. Nothing short of a *gospel ministry* in the self-denying, patient toil of faith, under the constraining love of Christ, can secure the prevalence and permanence of the institutions of the Gospel, and the elevation and salvation of the

millions of this great Valley of the West."

#### Michigan.

REV. CALVIN CLARK, Marshall, Agent.

The number of *laborers* under commission from the Society, in Michigan, during the year, is *eighty*, and the amount contributed to its funds by churches and individuals in the State is \$2,980.

Large accessions have been made to several of the missionary churches, as the result of revivals which were enjoyed during the previous year, and several others during the last year have enjoyed precious seasons of refreshing from the presence of the Lord. Four houses of worship have been erected by missionary churches—three of them in important centers of influence, one of which is the capital of the State. A few among the many destitute sections of the State have, within the year, been supplied with the preaching of the Gospel, and under its faithful ministrations the wilderness and the solitary place have become glad. But the demand for additional laborers is still urgent. Five counties are particularly mentioned as affording inviting fields that should be occupied without delay. The valley of the Muskegan, on the northern frontier of the white settlements, containing nearly 2000 inhabitants, is almost entirely destitute of the preaching of the Gospel, in connection with any denomination.

The history of the missionary enterprise in this State, and the present aspect of the field, present abundant encouragements to the more vigorous prosecution of this work.

In 1830 the Territory of Michigan contained a population of 30,000 souls. There was not, at that time, a settled pastor, and but one Protestant house of worship in the Territory. The only ecclesiastical body was the Presbytery of Detroit, which contained six ministers and six churches. The first Congregational Association was organized in 1837. The ecclesiastical bodies have multiplied to 13 or 14, and the churches,—Presbyterian and Congregational,—to about 200, nearly all of which have been planted by the agency of this Institution. Many of these churches are not only self-sustaining, but efficient helpers of the cause to which they owe their existence, and of every other beneficent agency. In addition to the \$2,980 contributed the past

year to the cause of Home Missions, more than \$3,000 have been paid into the treasury of the American Board of Commissioners for Foreign Missions, and corresponding sums to other benevolent Societies.

The change that has taken place in the general tone of public morals is no less striking. For several years after the State was settled, it was a common remark that the Sabbath had not yet crossed Lake Erie. There is now a growing reverence for that day in the community generally; the doctrines of the Bible, as preached by the missionaries of this Society, are held in higher esteem; the pastoral relation is more fully appreciated and more generally sought; Bible class and Sabbath school instruction receive increased attention; and all the other agencies wielded by the church and the ministry for the moral improvement of society, are gaining increasing favor and influence.

The Secretary calls attention to some facts which enhance the importance and claims of this State as a field of missionary effort. A large portion of it is yet a wilderness, the home of the deer and the otter, the great hunting ground of the remnant of the tribes that have roamed over these wilds. But, owing to the increased railroad facilities, the tide of immigration which has hitherto flowed around this State, is now flowing into it, and spreading itself over its vast northern wilderness.

Congress has recently made an appropriation for the construction of a ship canal around the Sault St. Marie, which will unite, by a navigable channel, the waters of Lake Superior with those of the Atlantic, and the resources of copper, iron, timber, and fish, which will be opened to the world, will soon cover the waters of this vast inland sea with an extensive commerce, and line its shores with an industrious population. Already there are earnest and unanswered calls for ministers of the Gospel, from several settlements in this region; and this whole State has never, perhaps, presented a more urgent appeal than she is now making for the vigorous prosecution and rapid expansion of the missionary work.

#### Wisconsin.

REV. DEYTER CLARY, Beloit, Agent.

The Society has had in commission in this State during the past year *eighty-three* missionaries, who have supplied regularly 119 churches, and preached statedly at many other points where organized

churches do not exist. Seven of these missionaries have preached to congregations of Germans, five to Welsh, and one to Norwegians.

The contributions of the churches of this State to the funds of the Society have amounted to \$687 03.

The record of missionary labor on this field for another year furnishes gratifying evidence of a wise and efficient husbandry, and of the presence and favor of him who alone giveth the increase. The Agent states that more than seventy of the churches have enjoyed seasons of special religious interest, as the result of which accessions have been made to the number of about 500 souls. Many of the churches are recovering from the pecuniary depression under which they have suffered for several years; and the friends of Zion are greatly encouraged in their endeavors to lengthen her cords and strengthen her stakes. Sixteen churches have been organized, and two that have hitherto been dependent upon missionary aid have undertaken the support of their own pastors. Unusual interest has been awakened in the work of erecting houses of worship, and during the year eight have been completed, and ten others are now in process of erection. Nearly one hundred, however, of the churches of this State, are still destitute of edifices dedicated to the worship of God.

The circumstances under which the missionaries on this field are called to prosecute their labors, are such as require them to make full proof of their ministry. A larger proportion of the population than in most other western States, is composed of foreigners. Of these, the Germans are most numerous and influential. Refugees from civil and religious despotism, they associate all forms of church organization with the instruments of oppression in the old world, from which they have fled, and which they hold in intense abhorrence. The refined Pantheism which they have learned in Germany, here degenerates into downright Atheism, which manifests itself in avowed hostility to the Church, the Sabbath, the Bible, the cause of Temperance and the institution of marriage. Not less than five newspapers, published in the German language, are of decidedly infidel character. The missionaries of this Society have been foremost in all efforts to check the diffusion of this malignant poison, and are recognized as among the most efficient conservators of the cause of learning, morals, and vital Christianity.

The Agent of the Society for this State, urges its claim for a large addition of missionary laborers. "Between 20 and 30 churches are now destitute. In several other fields, each of which is inadequately supplied by one missionary, the services of two are urgently demanded. Villages are springing up where railroads have been, or are soon to be constructed, and should be early occupied. Settlements are being made on the Mississippi, Bad Axe, La Crosse, Black and Chippewa rivers, extending from the mouth of the Wisconsin to the St. Croix river, a distance of 250 miles. This region comprises five counties, and contains but one missionary. It affords an ample field for several more. On the Wisconsin River and its tributaries, is a district extending northward from Portage 150 miles, and including Adams, Portage, and Marathon counties, with 4,000 or 5,000 inhabitants, in which there is but one missionary. In the whole region lying between the Wisconsin and Wolf Rivers, called the 'Indian Lands,' there are two missionaries to a population of 4,000 or 5,000 souls. Other portions of the State are equally destitute."

On the same Agency which has planted the churches and supplied the ministry of the older settlements of this State, rests the responsibility of following these pioneers into the remoter wilderness, and gladdening their hearts and homes with the messages of the Prince of Peace.

#### Iowa.

REV. JULIUS A. REED, Davenport, Agent.

*Fifty five missionaries* have been under appointment in this State since the last Report, which exceeds, by five, the number sustained the preceding year. The contributions to the treasury of the Society, during this period, have been \$546 70.

The whole number of N. S. Presbyterian and Congregational ministers in the State, who are acting as pastors or stated supplies of churches, is 65, and the number of churches in the same connection is 81. Of these, seven are self-sustaining, and thirty one are provided with houses of worship. One church has assumed the entire support of its pastor within the year, and thirteen church edifices have either been completed, or are now in process of erection.

In consequence of the efforts made for the last-mentioned object, and of the heavy losses which many of the churches have sustained from emigration to California and Oregon, the amount of pledges

for the support of the ministry has not increased as much as was hoped; yet a considerable advance in this respect, has been made.

As the State has now partially recovered from the effect of the repeated failure of the crops, and of the devastating floods by which it has been impoverished; and as its resources are being rapidly developed, and its wealth increased by internal improvements, the churches, it is believed, will be enabled to contribute more largely hereafter for the support of gospel institutions.

Several of the missionary churches have enjoyed, during the year, seasons of spiritual refreshing, by which large accessions have been made to their numbers and strength, and thus their stability and influence for good have been greatly increased. Others, not thus favored, are gradually overcoming the peculiar difficulties incident to their frontier position, and are advancing in all the elements of stability and influence.

There is yet an extensive missionary field in this State, to which the efforts of this Society, and of the denominations acting through it, have never been extended. More than 20 counties, containing a sufficient population to require missionary culture, are yet unsupplied with the stated preaching of the Gospel by ministers of these denominations. Four of these counties have a population ranging from 3,500 to 7,000; ten others have an average of 1,000 each, and the remainder not less than 500. The Agent, who is familiarly acquainted with the religious condition of the State, declares, that twenty six ministers are needed at once to supply organized churches, and other fields that, by neglect, are constantly becoming more difficult of cultivation; and that 40 additional missionaries could now be fully and economically employed.

In regard to the prospective growth and claims of the State, he adds as follows: "The wave of emigration from New England, New York, and Northern Ohio, has hitherto spent itself in Wisconsin and Northern Illinois, because the communications by steam all terminated on the Lake shore. But two railroads have already approached within 80 miles of the Mississippi, and in another year will reach it. Iowa will then be within 60 hours of New England. It is confidently expected that within two years railroads from the Lakes will communicate with the Mississippi, opposite to this State, at four, if not six, different points, and that in three years there will be a continuous railroad communication



from the heart of Iowa to the Atlantic ocean. These improvements will increase our population at a rapid rate. But from what source is this multitude to be supplied with the preached word? Unless the rate of ministerial supply be far greater than it has been hitherto, the consequences must be fearful."

#### Minnesota.

This region, though long associated with missionary toil and enterprise, is now entering upon a new era as a field of evangelical effort. It was discovered and explored nearly 200 years ago by missionaries of the Romish Church, who sought to convert the powerful tribes of savages who dwelt near the head waters of the Mississippi, to their faith. The first Protestant mission within the present limits of Minnesota, was established by the American Board of Commissioners for Foreign Missions among the Ojibwa Indians, twenty years ago, at Sandy Lake, 250 miles by land north of the Falls of St. Anthony. Soon afterwards, another mission was established among the Dakotas, on the west bank of the Mississippi, a few miles below the Falls. By the purchase of the lands belonging to these tribes, and their consequent removal, all the missionary stations of the American Board of Commissioners for Foreign Missions in this portion of the Territory, have been abandoned. In 1849 a Territorial Government was organized; and in the same year two missionaries commenced their labors there, under commissions from this Society;—one of them at St. Paul, and the other at Stillwater. Two additional laborers were sent to the Territory in the following year; one of whom was stationed at the Falls of St. Anthony, and the other at the junction of the St. Croix and Mississippi rivers. In all the places occupied by these missionaries, churches have been organized, which are exerting a wide and growing influence in forming the moral and intellectual character of these infant communities.

The discovery of gold in California, and the temporary diversion of the tide of emigration from its wonted channels, operated as a temporary check upon the growth of this Territory; but during the last year it has received a large accession to its population from the Eastern States. Two additional missionaries have also been commissioned for this field, one of whom occupies the same post, and minis-

ters to the same churches, in connection with which he has long labored as a missionary of the American Board of Commissioners for Foreign Missions. The Indian members of these churches, however, have removed with their tribes to their new homes in the neighborhood of Lacqui-parle. The other missionary supplies the destitute settlements on the Mississippi, from the Falls of St. Anthony, northward, to Sauk Rapids, a distance of 90 miles.

Within the past year, a treaty has been ratified by the Senate of the United States, which has opened to settlement by whites, the valley of the Minnesota for several hundred miles; and numerous claims have already been made as far westward as the mouth of the Blue Earth River. The climate, productions, and physical features of this Territory, give it some peculiar attractions to emigrants, especially those coming from portions of the East which lie upon the same parallels of latitude. Its comparative exemption from some of the diseases which prevail in other portions of the West; its numerous lakes and streams of pure water; its extensive forests of maple and pine; its immense water power; its beautiful and fertile prairies, are drawing thither a class of hardy and industrious emigrants from the East, who desire to transplant, in this remote wilderness, the social and religious institutions under which they have been reared. The seed time is now; and there is, perhaps, no part of our country which, under a prompt and efficient culture, will yield an earlier and richer harvest.

#### California.

The missionary work in California has shared, to some extent, in the strange vicissitudes which society there has experienced. Soon after the accession of this territory, in 1848, and before the discovery of its mines of gold was announced at the East, two missionaries were commissioned for this field, and sailed in the autumn of that year. They found that nearly the entire population had forsaken their homes for the ravines of the mountains; and for a considerable time the state of society was such as to render questionable the expediency of further missionary outlays. But in 1850, a State government having been organized, and society having assumed a more permanent form, three additional laborers were appointed. The Committee then resolved to await, for a time, the result of these

experiments, and of the strange events which were occurring on that coast.

Within the last year, the claims of California as a field of missionary effort, seemed to assume new urgency. It had been admitted into our National Confederacy as a sovereign State; gold-getting, from a wild and headlong passion, had become a regular occupation; thriving towns and villages were springing up, and the farming districts were becoming occupied with the families of permanent settlers, needing and demanding the privileges of the Gospel. Tens of thousands of foreigners, too, were flocking thither from South America, Europe, China, and the islands of the Pacific. The labors of the missionaries already in the field, had been signally successful. In San Francisco, San José, Marysville and Nevada, flourishing churches had been gathered, commodious houses of worship erected, and the entire support of the missionaries assumed by the people to whom they ministered. Urgent appeals were made by these brethren, in behalf of important towns, some of them entirely destitute of evangelical preaching, though containing several thousands of inhabitants, where ministers of suitable qualifications would find an ample field, and, after a short period, a competent support.

In these circumstances, the Committee considered it important to send a large reinforcement to this field. Accordingly, six missionaries were commissioned, and sailed with their families from New York, in the ship *Trade Wind*, November 13th, 1852. Their lives were exposed to extreme danger, from a fire in the ship, which occurred off the coast of Brazil; but the passage was otherwise prosperous, and they arrived at San Francisco in good health, on the 24th of February. The individuals composing this company, and the stations to which they have been respectively designated, are as follows:—*Rev. Edward B. Walsworth* supplies the church at Marysville, made vacant by the failure of the health of *Rev. Mr. Brayton*; *Rev. Samuel B. Bell* is stationed at Oakland, on the eastern shore of the Bay of San Francisco; *Rev. William C. Pond* occupies a destitute field in the northern suburbs of San Francisco; *Rev. Elias S. Harmon* is stationed at Sonora, in the Southern Mines; *Rev. John G. Hale* at Grass Valley; and *Rev. James Pierpont* at Placerville.

Most of the places above named are new but important fields, where the ground is to be cleared and the foundations of the spiritual temple laid by the missionaries; but they have been cor-

dially received, and it is believed that they will be sustained, after a brief period, by those to whom they minister. The experience of those previously sent out justifies this expectation. The churches which they have planted have not only relieved the Society of all pecuniary responsibility for their support, but have already begun to return its benefactions. And these are but the first fruits of an abundant harvest. The work to be done in this field by missionary agency is one of peculiar difficulty, and involves much pecuniary expense. But if its claims are promptly and liberally met, if the fountains of influence which have been opened among these mountains are made pure, if the church, like the prophet at the streams of Jericho, shall go forth to the spring of the waters and cast the salt in there, the streams that will issue thence shall clothe those distant shores with moral verdure and beauty, and bear the ark of salvation to the perishing of other lands.

#### Oregon.

The circumstances which have hitherto operated unfavorably to the missions of this Territory, and prevented an earlier reinforcement of them, were adverted to in the last Annual Report. The liberal grant of land by the Government to actual settlers, still operates to separate the inhabitants so far from each other that they are not easily associated in religious efforts. This difficulty, however, has been partially obviated by increased facilities of intercourse, and by the large immigration which has taken place during the past year, by which the size and importance of some of the business centers have been increased. In view of these changes the Executive Committee have deemed it important to send additional laborers to this field. Accordingly commissions have been granted to *Rev. Obed Dickinson*, and *Rev. Thomas Condon*, who sailed from New York in the *Trade Wind*, on the 13th of November last, and arrived in Oregon on the 3d of March. The former is stationed at Salem, the present capital of the Territory, and the latter at St. Helens, on the left bank of the Columbia, a few miles below the mouth of the Willamette.

*Rev. Mr. Lyman* has continued his labors at Portland, which is situated at the head of navigation on the Willamette River, and is at present the most important place in the Territory. A church of twenty members has been organized,

and a commodious church edifice erected at an expense of \$6,400. This church is recovering in some measure from the effect of the dispersion which followed the enactment of the "Land Law," and its influence is already widely felt in behalf of the cause of temperance, education, and every effort to promote the well-being of society.

*Rev. Mr. Atkinson* who is stationed at Oregon City, twelve miles above Portland, has spent a portion of his time the past year in an effort, at the East, to procure the endowment of two literary institutions, which are regarded as vital to the interests of the cause of education in the Territory. Not the least important among the manifold labors of the missionaries have been their efforts to establish these and other institutions of learning, which, with the blessing of God, shall shed the light of science and religion over these shores for centuries to come.

The present population of Oregon is estimated to be 25,000. They are widely scattered so that but a small number in most cases can be reached by each missionary. They are to be found along the shores of the Straits of De Fuca and Puget's Sound. They have penetrated the forests around the cascades of the Columbia. They have spread themselves over the fertile valleys of the Cowlitz and the Willamette. Settlements have been commenced on the banks of the Umpqua, and even to the boundary of California. In eight counties south of the Columbia River, comprising two thirds of the Territory, there were, a few months ago, but two Congregational and Presbyterian ministers. In three of them, which include the populous mining districts, no minister of any denomination was laboring. The whole region north of the Columbia, which has recently been constituted the Territory of Washington, was in a like state of destitution.

It is stated that not less than 10,000 immigrants entered Oregon in 1852, and it is confidently expected that the immigration will increase for many years to come. This expectation seems to be justified, not only by the natural features of the country and the strong inducements held out by the government, but by the peculiar relations which this region sustains to California. Upon its fertile prairies, its extensive fisheries, its gigantic forests, its beds of iron and coal, California must depend for some of its most important staples. Consequently labor and capital will find ample employment and a rich reward. To supply the

religious necessities of the tens of thousands who are gathering there,—to plant over all these hills and prairies the tree of life, under which successive generations shall sit, and from whose fruit they shall be fed, is an end worthy of the continued and increasing effort of this Institution, and calling for the prayers and coöperation of all who love the cause of Christ.

## CONCLUSION.

The completion of another annual survey of the work of this Society, impresses the Committee afresh with a sense of the solemn vastness of the charge committed to them. The fields they attempt to cultivate are so many and so wide; the people for whom they labor are so numerous and diverse; the obstacles to success so formidable; and the time allowed them for this great work by the speed of events, is so brief, that they stand almost bewildered by the awfulness of their trust. How little could our fathers, the venerable founders of this Institution, have conceived of what Home Missions were to become! However widely extended the indirect influence which they hoped their beloved Society might ultimately exert, their anticipations of its *direct* action never swept over so vast an area, as it now pervades. The very name which they gave their association, when they baptized its infancy in tears of believing hope, shows that they expected its sphere would be almost exclusively domestic. They did not imagine the "Home" for which they sought to provide would comprise so much that was then foreign in its origin and character. In their visions of their country's increase, they saw chiefly their own sons and daughters moving forth to extend the boundary of their homestead by slow accretions on its western edge. They dreamed not that the addition to our numbers from abroad, instead of resembling the percolation of individual drops, would so soon become the rushing tide of a river. They could not have believed, had one declared it to them, that four thousand miles distant, and yet upon our own shores, at a point quite unknown to commerce and to fame, we should now have a seaport, the third if not the second in importance on this Continent, and perhaps the fifth in all the world; and raised to this distinction in six short years. The originators of this enterprise were moved

by a noble and expansive philanthropy; but large as were their aims, the purposes of God were larger still. They meant this Society for America; He meant it for the world—to develop here a spirit of evangelization and a system of measures, which should perform a Foreign Missionary work at Home and upon our own soil. The slow process of sending abroad the agents and apparatus of evangelization was too tardy to meet the exigencies of European society; something immediate in its action was needful. Nor would the old world in its present state of political convulsion be a field suited to the dissemination and growth of a spiritual piety.

The plan of Providence, therefore, was to transport myriads of foreigners to a land of mental, religious, and political freedom, where his grace had been making ready for their reception institutions, through which they might enjoy the saving influence of a pure Gospel. How else could the nations of Continental Europe hope for this blessing for many long years to come? Over all the lands from the Baltic to the Mediterranean, and from the Atlantic to the Black Sea, there spreads one wide malaria of Romanism, or of what is scarcely less devoid of spiritual life, Romanized Protestantism. Everywhere, the eye beholds the organized impostures of the Great Mystery of Iniquity, adorned by art, sanctified by solemn rites, enshrined in imposing cathedrals, venerable for age, and supplying to the soul a religion of sentiment and of the senses, instead of that which changes and sanctifies the heart. Into this the people are born; surrounded by it they live and die. It is mixed with all the scenes of life; it attends them in the haunts of business, to the house of feasting as well as to the house of mourning. It allows the subject thousands to trust in nothing else, to know nothing else. To doubt is a crime; and how then shall they discuss or reform the evils of the system under which they are in bondage? Of education, this system claims the supreme direction; it prescribes the limits within which inquiry shall be repressed; it seals up the fountains of knowledge, or drugs its waters with narcotic elements. A power behind the throne, and greater than the throne, it instills the spirit of despotism into the State; and then guides the application of that despotism to crush the spirit of liberty and to roll back midnight upon the awakening nations. The spirit of the Reformation has well nigh fled; and the churches planted by the Reformers, grown

weary of the unceasing struggle against the prevailing taste and genius of the people, seek repose by concessions to the surrounding formalism, lose their spirituality, surrender their Sabbaths, and lapse into a condition but little better than Popery itself.

Where, in such circumstances, can a movement for evangelical piety begin? Or how, against the leagued forces of Tyranny and Jesuitism, can it make headway? Without doubt, the day will come, when enough of vital truth shall insinuate itself into the hoary structure of European society, to explode the fabric and leave room for building again on better principles. But that day is distant; generations may first pass away. Long and desperate will be the struggle before Oligarchy and Priestcraft shall yield to freedom and truth; and terrible must be the social convulsions that attend the overthrow. Behold! then, the wisdom of God in the events that move the people of the old world, in uncounted thousands, to seek a refuge in this land, under a system of moral agencies that could never reach them in their original homes. Thus, in the wonderful arrangements of Heaven, our Home Missions become missions to the dwellers on the banks of the Danube and the Rhone; we set up our schools, our presses, and build our churches for Savoyards and Austrians; and distribute God's holy word, and preach without fear of chains and prisons, to the subjects of the King of the Sicilies, and even of the Grand Duke of Tuscany.

In these successive steps of expansion, by which God is magnifying the mission of his Gospel in America, we see unmistakable tokens of his design to use this Society, and such as this, for greater ends than it has ever yet attained. Its supporters do not merely *hope* for this; they *expect* it with rejoicing confidence, which increases with every new development of this wondrous age. And in view of the probable connection of their own imperfect agency with the mighty working of divine power, in rendering our land Immanuel's, they recognize the call of Heaven to greater singleness of motive, warmer zeal, and more perfect consecration of themselves to this holy enterprise. It is a great, a solemn work, thus to put forth the hand in the moral infancy of so great a people, to mold its character and destiny; and woe be to those entrusted with this responsibility, if the work be marred by their rashness or left undone through their neglect! Let it, then, be our fervent prayer, that while this Society is enlarged and strengthened,

its agents multiplied and its means increased, Infinite Wisdom will guide its counsels, and lead it on through a long career of hallowed enterprise and usefulness, until the day when the "MOUNTAIN OF THE LORD'S HOUSE SHALL BE ESTABLISHED IN THE TOP OF THE MOUNTAINS AND EXALTED ABOVE THE HILLS, AND ALL NATIONS SHALL FLOW UNTO IT; AND MANY PEOPLE SHALL GO AND SAY, COME YE, AND

LET US GO UP TO THE MOUNTAIN OF THE LORD, TO THE HOUSE OF THE GOD OF JACOB!"

In behalf of the Executive Committee,

MILTON BADGER,

CHARLES HALL,

DAVID B. COE,

*Secretaries.*

## Missions on the Pacific Coast.

### OREGON.

*From Rev. G. H. Atkinson, Oregon City.*

#### Return from the Atlantic States.

It is generally known to the christian public, that Mr. Atkinson visited the East last season, in promotion of the cause of education, and returned early in the present year, accompanied by several teachers. A communication, apprising his friends of his arrival, bears date March 2d, 1853. The following are extracts.

Our journey from New York to Aspinwall was pleasant; but across the Isthmus it was very laborious and debilitating, besides being dangerous to life by reason of exposure to rains, mud, and intense heat, miserable fare, worse lodging, pestilential malaria, and contagious diseases. Our danger was greater, because we came into Panama wet, and had no change of clothing, as our baggage was delayed several days. The yellow fever had made its appearance there, and all who knew it determined to go on in the first steamer. The "Oregon" was crowded. The fever appeared aboard, and our ship was a hospital all the way to San Francisco. We lost fifteen passengers, most by this fever, others by a kind of cholera morbus. Providence favored us. In the Gulf of Tehuantepec we encountered unusually heavy head seas, and one day strong wind. This proved to be a powerful and almost universal alternative, by causing sea sickness and its results. Few, if any, severe cases of fever occurred afterwards. I was attacked, four days out from San Francisco, but it was from being much with the sick. One of our

party, a young man, the strongest of us all, died before reaching Acapulco. He had been a kind and efficient helper over the Isthmus, and had won the esteem of all by his noble qualities. It was hard to tell him that he must die, and to bury him beneath the waves. He wished to live, but finally gave himself up to God's will, regretting that he had not lived as a Christian, and praying for himself and his mother, brothers, and friends. When we think of him it gives us pain, for we are unwilling to feel that he has gone from earth. The deaths of others—some young men and young ladies, and some parents—were very sad, as they occurred one after another, but they all impressed me with the value of the christian faith. The want as well as the possession of it taught the same lesson. I was particularly interested in a remark made to the ship physician by an English gentleman, who was taken sick. "Doctor," said he, "I want you to do all you can to save my life. I am not afraid to die. I trust that the Lord Jesus Christ will receive me; but duty to my wife and family of eight children requires me to live if possible." He died after twenty four hours. As calmly as one falls asleep, he slept in Jesus.

The voyage is over, and we rejoice to be free again; I, especially, rejoice to be with my family after so long an absence.

#### Business Prospects.

Society is much the same in outward appearance as during the previous winter, only that immigration gives us many new faces for old ones. I observe in some localities more intemperance. It is so in this place. Business is good, especially lumbering. We are becoming more and

more firmly knit to California by the increasing interchanges of commerce. Oregon seems to me more important than ever. Men of the world are wise in their generation, and they are looking to our Territory as abounding in resources, which must be developed by *labor*. They are investing here. We *must create* wealth, which is in fact wealth only by laborious production. This will give us a basis and develop a character and strength superior to mines of gold. This process is now observable; indeed, it has long been thus; mining only interrupted the course of life and trade. Our immense forests, our noble rivers and beautiful waterfalls, our broad prairies and open lands, our coal fields and iron mines, and our extensive and varied fisheries, all combine to invite the industrious and frugal, and *we want no others*, to come among us. Our population is now more of the stable and less of the moving class. As philanthropic and christian men, we want to educate and train up this people in a religious manner. Many are far from it now.

#### Effect of the Land Claims.

The sparseness of the people—for their settlements extend from the Straits of De Fuca on the north to 42° south—isolates many from all educational or religious privileges. The large land claims so separate families from one another, that the free school system is inoperative. The amount to be done to get settled and comfortably fixed; the opportunities for making money; the feeling of many ignorant parents—that “*they have got on well enough, and their children can*”—all tend to lower the standard of education, and convert the children to *barbarism*. Nature inclines so little upward, even in this respect, that such conversion is easy.

The same causes operate to depreciate religion. To-day a man, in asking for a preacher for his place, said: “We want a strong man and a good speaker; one who can *interest*, for we have been so long without preaching, that there must be something to interest strongly, or the attention cannot be arrested and held.” It is even so. Men, herding together without domestic life, become boorish; families, without a Sabbath, become hardened, and the children run wild in sin and think it no harm.

To prevent as much as possible both evils, we must have some *light-houses built*. We *must* have a few well-established institutions of learning, both for

males and females; and then, as speedily as may be, show to as many parents as we can, the advantage of disciplining and storing the minds of their children. We must in these institutions raise up teachers from among the people; we must have as many steady churches and as much regular preaching as we can at every point.

Oregon has no competitor on this coast. She is allied to California as no other portion of the coast can be. The whole coast of Mexico, Guatemala and New Granada, is very destitute of everything California wants. We can and must furnish supplies, then, at an advantage over every state in the Union. These facts give a prospective value to this Territory, which the dullest vision cannot fail to behold.

#### Arrival and Location of Missionaries in Oregon.

In the Home Missionary for May, we announced the arrival, at San Francisco, of the missionaries who went out in the “Trade-Wind” to the Pacific. Two of that band, Rev. Messrs. DICKINSON and CONDON, with their families, remained at San Francisco but a single night, and then proceeded to Oregon. Their safe arrival at the end of their voyage is communicated in the following correspondence:—

I am very happy to say that Brothers CONDON and DICKINSON, with their wives, arrived at Portland on the evening of the 3d inst. in good health. Brothers LYMAN and CONDON came up yesterday to see me. They are here four weeks sooner than I expected. One narrow escape from a destructive fire, is the only apparent danger of their journey. Bro. C. represents it as pleasant all the way.

It is now proposed to have Brother CONDON locate at St. Helens. Brother LYMAN will go down with him, and if things are as favorable as we have reason to suppose, he will take Mrs. C. down soon. It is on the Columbia, and the depot of the Pacific Mail Steam Company's ships. Ships of large draught can get there, and not higher very easily. It has increased one half since May last.

Brother DICKINSON and wife will come up to-day. They will probably remain with us a week or two. I have had conversation with gentlemen from the Rogue River and Umpqua regions. There are several towns in the former, made by miners; one of a thousand people. They

are yearlings now, and it is doubtful how much longer they will live; a few months will determine. The towns in the Umpqua are small yet. The farming region is important. These things being so, we are of opinion that it is better to occupy established points in the older counties first, especially as some on whom we relied have discontinued their labors in them. Brother GOODALL, who was preaching at Salem, and who had organized a small church there, is about removing to another part of the Territory. That town is now the capital. It is in Marion County—one of the richest and most populous in the Territory. It is the place in which the University of the Methodist Episcopal Church is located.

These facts, with others that I could name, lead to the stationing Brother DICKINSON at Salem, and of Brother CONDON at St. Helena. We must defer occupying more distant points until the other brother or brethren arrive, whom I hope you will send in the autumn or winter.

I have the pleasure to commend the agents and officers of the Pacific Mail Steamship Company, and of the United States Mail Line, for their urbanity and kindness to myself and party during our journey. Their line is sure and safe.

#### Expensiveness of Living.

The impression is quite prevalent at the East, that the day of inordinate expense of living is over on the western coast; but the following statement will show our friends that the good we are endeavoring to accomplish by missions, in that region, is not to be achieved without great cost.

Expenses are very great in this country. Flour is \$12 per cwt.; butter, \$1 per pound; beef, 22 cents per pound; ham, 37½ cents per pound; milk, \$1 per gallon. Freight is more from San Francisco to this place than from New York to San Francisco; and more from Portland to Salem and Albany, sixty and eighty miles above us, than from San Francisco to Portland, or even from New York to Portland. Cartage is at the same high figures.

The emigrants have had a hard time, but they soon acquire the notions of the country, and charge as much as others. I am not living within my means, and cannot for some time. Still I will not go upon a claim, as is commonly done, and practically give up the ministry.

*From Rev. Thomas Condon, Portland, O. T.*

You have doubtless been informed by the California brethren of our arrival there with them. We stayed but one night on shore at San Francisco. The "Oregon" steamer lay at the dock to which the "Trade-Wind" was moored and about ready to leave—thus were we saved much expense and some time. Through Brother WILLEY's unwearied efforts our pecuniary arrangements were pleasantly adjusted, our departure facilitated, and our faith in God's directing hand, we trust, confirmed and freshened.

Our voyage from San Francisco hither was a very pleasant one of four days. We found hospitality with a warm christian greeting and welcome from Brother LYMAN.

The sketches of Oregon scenery which we have so often read, I am prepared to say were not overdrawn.

Our voyage to San Francisco was one of one hundred and two days, and, with the single exception of the day of the fire—of which you have been informed—was one of continued comfort. We all wish the world knew Captain WEBER. We are very grateful for your care in selecting for us such a ship, with such a captain, and that you chose the route round Cape Horn. We trust, too, that in your goodness to us, in Captain W.'s unwearied efforts for our comfort, in our signal deliverance from so terrible an enemy as fire at sea, and in the pleasant and speedy termination of our voyage, we see the fresh tokens of our Father's providing hand.

Mrs. Condon and myself are in excellent health, and fine spirits. I trust we shall soon go to work with a cheerful courage.

*From Rev. O. Dickinson, Salem, Marion Co.*

The field of usefulness which opens before me seems to be large, and the prospect encouraging. In a few years, Salem will contain several thousand inhabitants. Five years will make a great change in the town and surrounding country. It is the seat of government for the Territory. A State house is being built this summer, and there is no Congregational or Presbyterian minister in the vicinity. Our Methodist brethren are doing all they can in their way to promote the interests of religion, but yet there is a large number of the people whom

they are not able to reach. Many of the leading men in the place are desirous of the labors of a Congregational minister. The proprietor of the town, Dr. Willson, a leading Methodist, is anxious that we should occupy that field, and has given two town lots, valued at five or six hundred dollars, as a site for a meeting house. I do not fear that the influence of the Methodist church there will be turned against us. I believe they have some men in the town who have hearts large enough to embrace Christians of other churches as well as their own, within the circle of their christian sympathy. My fears as to success arise more from the infidelity and utter disregard of all religion, which the excitement of gold-getting, and the utter freedom from all restraint engender in a new country.

## CALIFORNIA.

### Location of Missionaries.

Information has been received of the location of the missionary reinforcement, whose arrival in California has already been announced. It is possible that some changes may hereafter be made; but for the present, the brethren and their families are stationed as follows:

Rev. EDWARD B. WAINSWORTH, Marysville, Yuba county.

Rev. JAMES PICKFORD, Placerville, Tuolumne county.

Rev. JOHN G. HALE, Grass Valley, Nevada county.

Rev. SILAS S. HARMON, Sonora, Tuolumne county.

Rev. WM. C. POND, North Francisco.

Rev. SAMUEL B. BELL, Oakland, Contra Costa county.

From Rev. J. G. Hale, Grass Valley, Nevada Co.

On the 3d of March, I left San Francisco with my wife for Grass Valley, which we reached Saturday, March 5th. Our very first impressions of the place were unfavorable. We had heard much of its beautiful location, and neat New England houses, and our hearts sank within us as we viewed a California mining town, from a position, as we afterwards found, not the most favorable. But the worst was at first. We soon became acquainted with some pleasant fam-

ilies, and find much good society here. Even the town seems pleasanter, as vegetation advances, and as we see and hear from other towns. It is undoubtedly one of the most pleasant mining towns in the State. It east, I believe, about 1,200 votes at the last election. There are probably at least 3,000 inhabitants in town. There is a small Methodist church, (South,) whose pastor I have not met. I had a letter of introduction to the minister of the Methodist church, (North,) and called on him the evening I arrived in town. He asked me to preach for him once the next day, which I did. Since then I have preached in the Masonic Hall, for which we pay five dollars per week.

The congregation at the Methodist church (North) was composed of a considerable extent of Presbyterians and Congregationalists, in their church relations or in their sympathies. Their house of worship was built by a Mr. Blake, a Presbyterian minister, who organized a church here. When he left, the house was sold to the Methodists. The church is entirely defunct.

The attendance at the Masonic Hall has been very good—nearly one hundred in pleasant weather. Our congregation, too, is composed of very good materials, embracing, I think, most of the first people of the place who attend church at all. Collections are now taken up, and are very good. Nothing has yet been done about organizing a Society. Next Sabbath there is to be a meeting for that purpose. I do not know what will be thought about building a house of worship at once. I shall encourage it all I can.

I am only the more convinced of the importance of this California field by my own observation. If the American population here could be brought under the power of the Gospel, their influence on the foreigners and heathen in the midst of us would be incalculable. Many Chinese and Indians daily throng our streets. I imagine little could be done among them directly at present, their knowledge of English is so very imperfect.

A goodly number of miners attend our services on the Sabbath. Many, no doubt, are kept away by the want of what they consider suitable clothing. There is often a good degree of quiet on the Sabbath, though the most of the stores are kept open.

On the whole, I regard the prospects here as encouraging. There are many difficulties to encounter, and we need the prayers of Christians, which we trust we shall have.



## Valley of the Mississippi.

## IOWA.

*From Rev. A. Wright, Anamosa, Jones Co.*

We have completed a house of worship, worth about \$600, by the aid of about \$130 from abroad.

Since my last, four have united with our church by profession. Three have been dismissed to occupy other and more distant points in Iowa. The erection of our little church has excited quite a spirit of building houses of worship on the part of other denominations. The Methodists talk of building a house worth \$1,500, provided they can get means from abroad with which to do it. The United Brethren have already commenced hewing timber for a church edifice. The Universalists have also circulated their subscription for building a church edifice; but have recently proposed uniting their subscription with another for building a school house and a town hall.

#### Sheep Having no Shepherd.

During the winter I have devoted one fourth part of my time to preaching in the southern part of the county. There is a prevailing desire on the part of some in this region to secure a Congregational or Presbyterian organization, and the erection of a suitable house of worship.

At present, there is at that place no organization of any kind, and professing Christians of all denominations are as sheep having no shepherd. A suitable person located at this point, at this time, might build up a church. One Presbyterian gentleman told me on my last visit to his house, that he would either have a church or sell out; he could not think of living any longer without church privileges for himself and family.

*From Rev. E. B. Turner, Colesburg, Delaware Co.*

My congregations on the Sabbath continue to be good. With the opening spring, the periodical tide of emigration set in upon us, and often it has brought in four or five families in a single day. This is continually adding to the labor of your missionaries in the new States. For weeks, often, they have little time

for anything except looking after strangers, selecting them a home, aiding them in various ways, that they may draw them under a religious influence, and their children into the Sabbath school.

Emigration has added much to my labors this spring. Some have come among us who will unite cordially with God's people; others there are who will at least be friendly and give their influence to the support of religious institutions; and many are hostile to all good.

Our Sabbath school commences next Sabbath for the summer, with the prospect of being greatly increased in numbers.

#### Growth of the Country and Calls for Preaching.

I find my field is growing much beyond my strength. Calls for preaching are pouring in upon me from every quarter. The church at this place have voted to have but one service on the Sabbath here, to give me opportunity to comply with some of these Macedonian calls in the afternoon. We need very much that more laborers should be sent into this part of the vineyard. There are large communities, from five to ten miles around us, where very little if any preaching is enjoyed. And there are only two ministers of the N. S. Presbyterian or Congregational denominations on the North and West of me in this State. These counties are rapidly filling up with emigrants. Even now, there are thriving villages where industry and enterprise are changing the wilderness into pleasant homes. I was riding along through the extreme North of my parish the other day, and met a man very busily engaged with two young men who were seeking a home in the West. He told them to "go to Auburn by all means." On inquiring, I found this to be a "smart little village," about 40 miles to the N. W. of this. He described the country in that region in glowing colors, and assured me that the population was rapidly covering the prairies and filling the groves. At every landing place in Iowa, I hear of emigrants coming to the State by boat loads. At the small town of Bellevue, 25 miles below Dubuque, over 300 emigrants have landed in three or four weeks. I hope that some of the young men, who are leaving the seminaries this summer, will set their faces Iowa-ward. There are two

or three churches in this region which are without ministers; and there are other places where churches could be organized soon. I hope we may not have to look out upon and mourn over these unoccupied fields much longer. I hope our young brethren will not be afraid of the toils and hardships of this new country. There is no small sacrifice, it is true, in leaving a well-provided home in New England, for a log cabin, plain fare, and a positive dearth of social comforts (except within his own doors), amidst a wild, unsettled community. But the "shady side" has its bright counterpart in the joyful privilege of working hard for Christ, and the honor of laying the foundations of many generations.

If I know what true enjoyment is, I have found it in laboring for the salvation of souls in this new country—enjoyment which a log cabin life of almost ten years has not in the least diminished.

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From Rev. D. B. Nichols, Warren, Lee Co.

#### The Machinery Begins to Move.

I think, on the whole, we are *advancing*. Our congregations are becoming permanent; and this fact is a most cheering token of success in the West, though, perhaps, to an eastern mind, it would not appear to be a significant circumstance; for, in the East, the training is very different from what it is in the West, in this respect. But let an eastern minister come out to the West, and he will find that while on one Sabbath he has a full house, the next he must preach to the seats, or naked walls, unless he has a church that have been trained to church-going. When, for example, I came to this place, over three years since, it became necessary for me to give out my appointments to preach every Sabbath, and even then, there had been so much irregularity in regard to preaching, that the people could not seem to realize that such was the fact, that we were to have a meeting every Sabbath, at 11 o'clock. And it did appear strange that it should take so long a time to teach the people this truth, that at our meeting-house they might expect preaching every Sabbath. But we are at length enabled to report an encouraging degree of permanency.

Another token of success, which I report with great pleasure and satisfaction,

is the increasing regard which is had for the observance of the Lord's day. It is *very seldom* now, that you can see in this neighborhood a man who cares so little about the feelings of his neighbors, as to engage in ordinary work on the Sabbath. We have wicked men—men who are very wicked—yet public sentiment keeps these men in awe. But do you ask how this public sentiment was created? That I will leave others to answer; suffice it to say, that previous to the introduction of gospel ordinances into this region, no such public sentiment obtained among the people. For then, it was no uncommon thing to see a party of young men in the meadow where now stands our meeting house, playing ball on the Sabbath, by the hour; it was no uncommon thing to hear the report of the gun of the sportsman; to see the children collecting in groups, either to engage in the preparatory steps for gaming, or to ramble in the wood and fields. But, thanks be to God, things are not so now. We have a meeting house—true, it is not yet completed, yet we are able to worship in it. We here invite men to attend upon the ordinances of the sanctuary. Here we endeavor to infuse into the mind such truth as will exert its influence in forming a correct public sentiment. Then, as a powerful auxiliary in the way of spreading the truth, we have a Sabbath school. The children go not so much now from novelty as from habit. Habits of piety are being formed. We are endeavoring to sow the good seed of truth, broadcast, over this field. We endeavor to inform the people on all the great moral questions of the day. The Temperance cause does not escape our notice. We are making vigorous exertions to roll the Temperance ball back towards the East, so as at least to meet our eastern friends half way. We are stimulated to labor for the passage of a law, upon the importation and sale of intoxicating drinks, equally stringent with the Maine law. The cause of education also claims a good share of our attention. Yea, in conclusion, we might say that we desire to be ready for every *good* work. We feel, in some measure, the responsibility that is laid upon us; may we, by grace of the Spirit, be enabled to perform the responsible duties of our station, so that, at the final day of decision, we may be able to give an account with joy.

Thus, gradually, here a little and there a little, the "little leaven" of christian truth is leavening "the whole lump."

## MISSOURI.

*From a German Pastor.*

**Difficulties in the way of Building up a Spiritual Church.**

AFTER having read and considered all the terms of your liberal commission, as well as the annexed general instructions and suggestions, with the several points added in your kind letter, I cannot but confess, the ends your honorable Society aims at, are among the highest that christian activity may aspire to; and that the means you take to realize your good intentions must be approved by every sincere Christian. It is also to be acknowledged with particular gratitude, that you extend your kindness and protection to the German emigrants, showing by deeds your benevolence to them in so high a degree. Yet as much as I wish and myself am ready to do what I can with the help of the Lord, to make every single congregation to be a worthy member of that general holy Church, for which our Saviour gave himself, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish—so very sorry am I to say of my people here, that they are at present too far from the idea given in those words, to carry into execution all those excellent measures for furthering christian life you wish to be made use of.

The colony at this place was founded about fifteen years ago, by a number of Germans, who had been for the most part under the tuition of men who adhered to the unprincipled teachings of Thomas Paine and similar emissaries of darkness; and had renounced even the last remains of piety, rejoicing that far and near in the environs of their new colony there was neither "church nor priest" to be found. After the colony had thus subsisted for eight years, several inhabitants joined themselves to a united Lutheran and Reformed congregation, whilst others formed a "General Congregation," styling themselves "Rationalistic." They first chose a preacher who was a great admirer of David Strauss. The community subscribed a constitution, which was composed so that the most unbelieving could screen himself behind those general confessions, though it contained nothing especially anti-christian; but of christian discipline there was no trace. The public service

was very little frequented, and a journal was published, called the "Friend of the Light," abounding in the most profane and wicked scoffings and revilings about Bibles and Christianity. A man openly asserted there, that even the blackest crimes were only the unsuccessful attempts of human nature to struggle for liberty; that according to the word of Christ, "Judge not," we should, instead of punishing the criminal, rather embrace him and comfort him about his unsuccessful attempt! "Then," he cried with enthusiasm, "only then will the real liberty be flourishing also in America, when the criminal laws that disgrace it are totally abolished! when the walls of the prisons are broken! when the freed nation, instead of shedding the blood of a brother, embrace on the scaffold him who is sentenced to death, and feel at his bosom the pulsation of general divine philanthropy!" I abhor to repeat the blasphemies of a still worse kind, which that man uttered in the church, whilst a choir, even as in scorn, sang the beautiful hymn, "Follow me! says Christ our Lord."

Notwithstanding much opposition, our missionary was employed to labor in this community. As a specimen of the treatment which the truth and its preacher meets with, he mentions:—

I and my wife have been persecuted with nicknames and revilings in passing the streets, and once they threw dirt at us. Even in my dwelling, which I was compelled to take in the upper story of a tavern, I was not safe. When I had spent four months at this dwelling, suffering great inconveniences, I was, one night, really assaulted by three drunkards, who would force their entrance into my very bedroom, where my wife had been lying ill for weeks. We had no defence but prayer, and the Almighty protected us! It was an hour after midnight. Many a night we lay waking, when the unwholesome stench of tobacco penetrated into our apartment, mixed with the still more insupportable sounds of vulgar ballads, blasphemies, and the most abusive language against us, which reached our ears. Though it was not too much for me to bear all this, yet I was almost cast down to see my beloved wife suffer under it.

**Better Things Coming to Pass.**

We have now succeeded in diminish-

ing our congregation from 133 to about eighty, excluding the worst members. The church is frequented by many desirous to hear the word of God; the children, who formerly spent their youth without hearing of their Saviour, now assemble every fortnight, in the afternoon, at the church, to the number of thirty or forty. In the country, where formerly there was no preaching at all, now every fortnight 100 to 150 and more assemble, who come several miles on foot and horseback, to hear the preaching of the Gospel. Also the evening service, which I hold in town, is pretty well frequented. All these indications show the field of labor is by the grace of God altered for the better,—and I can say, with thanks to the Lord, that the good seed sown into the broken ground, is here and there shooting forth, promising, by and by, sound fruit in praise of the love of our Redeemer.

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## ILLINOIS.

### What Could I Do?

ONE year ago I had decided to leave here, and you had sent me a commission for another field. I was disappointed, was detained, and God mercifully visited the church. It seemed clear, that I ought *not* to leave; and yet, what to do I knew not. The room in my house, where we met, became far too small; and yet I could not make the church think they were able to build. There was no alternative but to build—to go to the court house, which was the center of rivalry already for six or eight sects—or for me to leave. I had struggled with this same difficulty, at great disadvantage, for six years. I could not think it my duty to do so any longer; and yet, these *young converts* gathered around me and said, “Do not leave.” My heart bled; what could I do?

I will tell you some things that I have done—perhaps you will say I have acted imprudently. I started subscriptions; pushed them vigorously for a few days; then employed hands, purchased materials, took the lead in the work, on a plan twice the amount of the subscription—telling every one *the house would be finished*. This was believed perhaps by none, until they saw the walls were up and the roof on. My object was to show

the church that a house could be, and would be built; thinking they would *then* take hold of it with becoming energy. I have not been disappointed in this hope. Some have more than doubled their subscriptions.

### Process of Moral Deterioration.

Of all the population which rushes forth to colonize new countries, only a very small portion has so much goodness in it as originate on the ground and support religious institutions. If no friends of Christ, in the regions which they have left, follow them up with the Gospel, they will decline from its practices and shortly become virtual heathen. Hence the indispensableness of Home Missions as an element in our spreading civilization.

There are gathered into the academy here, young ladies from families abroad, who have had no Sabbath school instruction, no regular Sabbath preaching of the Gospel. Some of their parents have been members of churches here or at the East. They are intelligent, educated in a measure, accustomed to society, yet their moral perception is as dull as that of the heathen. To the obligations of the Sabbath, the claims of religion, and to any just idea of propriety in the house of God, they have almost no conscience. All things are alike, all things common. One said, when directed to some more regard to the Sabbath and religion, with a bitter irony, “My father was a professor before he came to the West; he used to pray in his family, but left it off soon after he came here. I guess he has as much now as he ever had. He is as good a father as I want.” Well might the young have no conscience, grown up in a place where there was no preaching nor Sabbath school for years, nor any family instruction; where a man, once a deacon at the East, when questioned how he felt in a place where there was no meeting, and many were perishing in sin, could coldly answer, “I have good books at home to read; they are enough for me; I get along very well.”

But the moral death such neglect brings is sad. The young,untaught, visit on the Sabbath, dance, seek present pleasure, and all things are alike to them. They have no conscience towards God, and scarcely towards man. This neglect of the young, who are to be our future country, is enough to make angels weep.

## Miscellaneous.

*From the Puritan Recorder.***THE MINISTER'S QUARTER PAY DAY.**

As the parson sat at his books one day,  
A rap at his door heard he;  
The Parish Collector had called to pay  
The Society's quarter fee.  
A hundred dollars, and fifty more,  
Were counted the parson's due,  
Though small sum this, for a half a score  
To victual and clothe and shoe.

But the day had come, and for youthful sport  
The parsonage ne'er displayed  
A day like that, when his scant support  
Was about to be promptly paid.  
The children danced, and giggled, and grinned,  
And wriggled like eels in oil;  
And smiles broke forth on the visage thinned  
By fasting, and tears, and toil.

The Parish Collector sat him down,  
And out of his pocket took  
The tithes he'd gathered about the town,  
Crammed into his pocket book :—  
Is was not much of a cram, at that,  
Though honey and milk indeed,  
Not milk enough for a starving cat,  
Nor honey enough for need.

But such as it was, without much risk,  
The Collector poured it out;  
He spread it round on the parson's desk,  
And scattered it all about :—  
But little of shining gold was there,  
And less from the silver mine,  
And bank-bills—they were exceeding rare!—  
Alas! for the poor divine.

First came a note for a little sum,  
Which the poor man late had given  
To a rich parishioner, near his home,  
Whom he hoped to meet in heaven :—  
Ten dollars was all—not much, I know,  
But an order followed the note,  
With butcher's bill, and a bill or so  
For butter and bread, to boot.

The doctor had drawn for his small amount,  
The grocer had filed his claim,  
And all intended their bills should count  
Whenever his pay day came.  
The good Collector reckoned them up;  
The minister stood aghast!  
'Twas a bitter drug in his brimming cup,  
To think he had lived so fast.

Who knows what pain the parson endures,  
As the good man hands them o'er,  
And says, with a hem, "Sir, these are yours,  
And they should have been paid before :  
For a scandal it is to religion, sir,  
Which the world can never forget,  
When a man of ease, like a minister,  
Is unable to pay a debt.

"And here, besides, is a lot of cash,  
Three fives and a lusty ten;  
Your daughters in satins now may dash,  
And your boys dress up like men;  
But allow me to say, good Parson Gay,  
You'd better just lay aside  
A little of this for a rainy day,  
By a walk instead of a ride.

"For money is scarce, and the times are hard,  
And you, sir, are getting grey,  
And you may not fare as you *have* fared,  
Should the people turn you away.  
We've given you here a large support,  
And the farmers all complain,  
That the crops this year will be dreadful short  
If we don't soon have some rain.

"We can't long pay such enormous sums  
As we have to pay you now,  
For you know that the pay day often comes,  
And the Squire has lost a cow :—  
And one of old Goodwin's sheep is dead,  
And he feels poor this year."—  
The tender shepherd here turned his head,  
To drop—for the sheep—a tear!

Of this the Collector no note took,  
He gabbled his story through,  
Then slowly folded his pocket-book,  
And looked as if he knew.  
He took his hat, with a cheerful smile,  
Rejoiced in a duty done;  
Then rode away to his home, a mile,  
At set of December's sun.

The parson rose, as he left the room,  
And bowed with a smile of grace,  
But his heart resembled a ruined tomb,  
In spite of his smiling face.  
He closed the door, and resumed his chair,  
Till, amid his grief and fears,  
He seemed half choked for a breath of air,  
Then burst in a flood of tears.

He thought of his children's needy feet,  
His barrel of meal was gone;  
And the question arose, "What shall we eat?  
What raiment shall we put on?"  
He thought of the ravens, how they're fed,  
How the lily's garments grow;  
But when was a raven's *reed* unpaid?  
Or a lily arrayed for snow?

With tender emotions all astir  
In the parson's heaving breast,  
His children's mother—he thought of her—  
How she, who had done her best,  
Still needed a hood, and cloth, and thread  
A dress, and a thicker shawl;  
Till, pressed in spirit, he knelt and prayed  
To the glorious Lord of all.

The evening came, and he met his wife,  
And his blooming children nine;  
Yet naught they saw of the inward strife  
That harassed the sad divine:  
He sat serene in the central seat,  
And his wife sewed near his side,  
His children hovered about his feet,  
And he to be cheerful tried.

But when he went to his nightly bed,  
To sleep till the waking morn,  
He felt, as he pillowed his aching head,  
That he wished he had ne'er been born.  
And all that night was his pillow drowned  
With the tears no eye could see  
But He, who once for the thankless groaned,  
And bled upon Calvary's tree.

April, 1853.

K. P. D.

**Correction.**

In the New York Evangelist, of March 10, there was inserted an article entitled, "The Home Missionary—Sufferings for Christ." The statement of privations in one of the cases therein described, though well meant, seems to have originated in a misapprehension of the facts; and as it has given rise to other misapprehensions, it becomes proper to publish the following corrections.

The statement in the article referred to

is, that a missionary and his wife were sent to the distant West, with only "\$60 a year promised him by the American Home Missionary Society;" and though "they received some donations for their temporary subsistence, this \$60 was their chief reliance." These assertions, and the subsequent detail of privations, awaken the suspicion that the Society is negligent of the comfort of its missionaries. We have taken pains to ascertain the names of the individuals referred to, and have to state that they received an advance of \$75 to bear their expenses to the field of labor, and the guaranty of the Society that a salary of \$400 would be made up to them. After a delay of several months, in consequence of ill health, the missionary entered upon his duties, and the people among whom he labored assumed the payment of \$200—one half of the sum pledged to him; the remainder has promptly awaited his disposal as it became due. It is very possible that in this case, as in others, there may have been trials such as are incidental to frontier missionary life; but we see no reason to suppose they were more or different from those experienced by a large portion of the missionaries to new congregations in the West.

#### Plans for Church Edifices.

A Committee of gentlemen, connected with "The \$50,000 effort" for the erection of churches in the West, have in preparation a collection of plans and specifications for houses of worship, which will soon be published by Daniel Burgess & Co., 60 John Street, New York. It will contain the principal drawings for some fifteen or

twenty edifices, of several varieties of style and cost, with a great amount of valuable letter press matter, explanatory of the plans, and relating to the whole subject of the construction of churches. It will make a large volume, costing some four or five dollars; and will, doubtless, be worth many times that amount to any parish designing to erect a sanctuary.

#### Home Missions in Germany.

The Gustavus-Adolphus Society, in Germany, has existed for eight or ten years. Its object is to help feeble Protestant churches to support a pastor, or to resist the attacks of their Popish adversaries. This association furnishes money to some, gives countenance to others, and labors in every way, either to maintain, or to extend the preaching of the Gospel among those who speak the German language. The members of the Society belong to different doctrinal schools. They do not adopt the uniform confession of faith. Some are disciples of SCHLEIERMACHER; others profess a strict orthodoxy. This diversity of sentiment does not prevent their concurrence in the same work, and their uniting their efforts in favor of the Protestant communion. The last general meeting took place at Weisbaden, in the Duchy of Nassau, and lasted three days. All the Protestant States of Germany sent deputies. The report states that the Executive Committee have expended about \$35,400, in the course of the past year, and that the greatest part of this sum has been spent in the service of churches suffering under the oppression of the Romish Church.

#### *Appointments by the Executive Committee of the American Home Missionary Society, in the month of April, 1853.*

##### *Not in Commission last year.*

Rev. Christian Vietz, Germans, Muscatine, Iowa.  
Rev. Thomas Tatlow, N. Providence and Newark, Mo.  
Rev. S. Uhlfelder, Germans in Wisconsin.  
Rev. A. C. Lathrop, to go to Wisconsin.  
Rev. Wm. L. Buffet, Perryville, Ind.  
Rev. T. W. Howe, South Fork Presb. Church, O.

##### *Re-appointed.*

Rev. Bennet Roberts, Brighton and Clay, Iowa.

Rev. O. P. Clinton, Menasha and Neenah, Wis.  
Rev. Dana Lamb, Escandale and vic., and Springvale, Wis.  
Rev. C. W. Matthews, Sun Prairie and Windsor, Wis.  
Rev. Elkanah Whitney, Chrystal Lake and Huntley's Station, Ill.  
Rev. K. C. Bristol, Vermillion, Ill.  
Rev. Hiram B. Howe, Wilkesville, O.  
Rev. S. W. Rosa, Columbia, O.  
Rev. John W. Thompson, Liberty, O.

Rev. John Scottford, De Witt, Victor and vic., Mich.  
 Rev. Henry Root, Portland and Sebawa, Mich.  
 Rev. Seth Hardy, Vermontville and vic., Mich.  
 Rev. A. W. Bushnell, Bedford, Mich.  
 Rev. Stephen N. Manning, Otsaco, Greenville and  
 vic., Mich.

Rev. William Fuller, Sturgis and vic., Mich.  
 Rev. E. F. Waldo, Dowagiac, Silver Creek and  
 Summerville, Mich.  
 Rev. A. N. Freeman, Siloam Church, (col'd) Brook-  
 lyn, N. Y.  
 Rev. Charles Chapman, Meredith, N. Y.

*The Treasurer of the American Home Missionary Society acknowledges the receipt  
 of the following sums in the month of April, 1853.*

## NEW HAMPSHIRE—

Received by Rev. B. P. Stone,  
 Marlboro, Individuals, 7 00  
 Pembroke, a Friend, 30 00  
 West Oxford Cong. Ch. and  
 Soc., to const. Rev. Ira Case  
 a L. M., 33 63 70 63  
 Derry, Hannah D. Simpson, 8 00  
 Nashua, J. A. Wheat, John Bradley, 30;  
 E. W. Lane, 15; Pearl St. Cong. Ch.  
 and Soc., 76, 105 00

## VERMONT—

Orwell, Legacy of Dea. Nathaniel Bacon,  
 by R. Bottum, 300 00

## MASSACHUSETTS—

Home Missionary Society, by B. Perkins,  
 Treas., 3,000 00  
 Conway, Joseph Avery, 20 00  
 Cummington, Miss Clarissa Briggs, to  
 const. Mrs. Maria B. Field, of Unadilla,  
 Mich., a L. M., 36 00  
 Glendale, David Draper, 50  
 Hadley, Russell Soc., Ladies' H. M. S., by  
 Betsey Cooledge, 15 00  
 South Reading, Burrage Yale, to const.  
 Mrs. M. E. Smith and Miss G. L. Heath  
 L. M., 60 00

## CONNECTICUT—

Danbury, E. T. Hoyt, 50 00  
 Easton, by Rev. C. P. Prentice, 1 00  
 Guilford, Legacy of Frederick E. Griffin,  
 by Francis Parsons, Ex'r., 1,000 00  
 Monroe Cong. Ch., by Rev. L. M. Shepard, 5 00  
 Naugatuc, Cong. Ch. and Soc., by Rev. C.  
 S. Sherman, 63 00  
 New Hartford, South Ch., by Rev. J. C.  
 Houghton, 6, in full to const. Dea. Selah  
 Woodruff, and 30 to const. Aurora P.  
 Mason L. M., 43 00  
 New Haven, West Cons., by A. Townsend,  
 Jun., Treas.,  
 Birmingham, of which \$30 is from G. W.  
 Shelton, to const. Mrs. Jane Ann At-  
 wood, of Salem, N. Y., a L. M. 188 00  
 Milford, First Cong. Ch. and Soc. 181 83  
 New London, E. Chappell, to const. Miss  
 Catherine E. Ratney a L. M.,  
 First Cong. Ch. and Soc., by W. C.  
 Crump, 175 15  
 Somers, a Female Friend, \$120; Cong.  
 Ch., of which \$30 is to const. Miss Sarah  
 E. Dyer, of Spragueville, E. I., a L. M.;  
 \$67 by Rev. J. Vail, 187 00  
 Stanwich, Legacy of Benjamin Brush, by  
 Shubel Brush, Ex'r., 100 00  
 Torrington, Cong. Ch. and Soc., by Rev.  
 W. H. Moore, to const. Nelson Roberts,  
 of Burrville, a L. M., 38 00  
 Vernon, on account of legacy of Anna  
 Talcott, by A. Kellogg, Ex'r.,  
 Wallingford, Ladies' Benev. Soc., by Rev.  
 E. R. Gilbert, 8 00  
 Warren, on account of legacy of Abner  
 Welch, by George Starr,  
 Waterbury, First Cong. Ch., by P. W.  
 Carter, 370 83  
 264 18

Westport, Cong. Ch. and Soc., by E. Swift,  
 to const. Rev. Joseph D. Strong a L. M., 50 00

## NEW YORK—

Albany, E. Walcott, 5 00  
 Amity, Presb. Ch., by Rev. Wm. Timlow, 23 37  
 Angelica, Presb. Ch., by Rev. T. Blair, 9 00  
 Auburn, I. T. Terrill, to const. Mrs. Har-  
 riet S. Burr, of Elyria, O., a L. M., 30 00  
 Baiting Hollow, by Rev. C. Young,  
 Brooklyn, 10 00  
 Bedford Cong. Ch. Mon. Con. Coll., by  
 D. O. Calkins, 8 55  
 Fulton Avenue Cong. Ch., by Wm. Gill, 10 00  
 Church of the Pilgrims, by E. P. Buck, 1867 31  
 South Smith, Ch. Mon. Con. Coll., by J.  
 M. Smith, 75 75  
 Buffalo, on account of legacy of Jabes  
 Goodell, by H. Shumway, Ex'r., 5,000 00  
 Camden, N. Y., Isaac T. Miner, to const.  
 Herbert Isaac Miner a L. M., 30 00  
 Canaan Four Corners, Cong. Ch., by Rev.  
 John Wickes, 25 00  
 Circleville, Presb. Ch., by Rev. A. O.  
 Peloubet, 25 00  
 Dansville, Mrs. Hannah Cook, 5 00  
 Fredonia, Presb. Ch., by Rev. A. F.  
 Taylor, 17 45  
 Hamden, Cong. Ch., by Rev. W. Fraser, 16 50  
 Hyde Park, J. W. Wheeler, L. D., 100 00  
 Kinderhook, Friends of Home Missions,  
 by H. Blanchard, 18 00  
 Lake Ridge, Josiah Todd, 16 00  
 Marshall, First Cong. Ch., to const. Rev.  
 A. H. Corlies a L. M., 30 00  
 Mechanicsville, Presb. Ch., to const. Rev.  
 Philander Barbour a L. M., 30 00  
 Meredith, First Cong. Ch., by Rev. C.  
 Chapman, 14 00  
 Mount Hope, Cong. Ch., by Rev. A.  
 Downs, 10 00  
 New Rochelle, a Friend, 2 50  
 New Windsor, Presb. Ch., by Rev. J. I.  
 Ostrom, 8 00  
 New York City,  
 Job Dowd, to const. Mrs. Sarah A.  
 Stone, of Scrba, N. Y., a L. M., \$30;  
 M. Merrill, \$2; Mrs. Craig, \$1; Mrs.  
 T. Snow, \$1, 34 00  
 Allen St. Ch. Mon. Con. Coll., by Rev.  
 G. Thacher, \$2 70; Ladies, by Miss  
 Julia Boardman, \$4, 6 70  
 Beekton St. Ch., Ladies, by Mrs. F. A.  
 Conklin, 131 50  
 Eastern Cong. Ch., Mon. Con. Coll., by  
 L. Chichester, 3 47  
 Fourteenth St. Presb. Ch., W. E. Dodge,  
 \$300; Ladies, \$6 65, 306 65  
 Mercer St. Ch., Mon. Con. Coll., by Roe  
 Lockwood, \$30 88; C. N. Talbot, \$100;  
 Mr. Smith, \$10; James Boorman,  
 \$100, 230 33  
 North Presb. Ch. Sab. Sch., by A. Phelps, 60 00  
 Spring St. Ch., Horace Southmayd, 50 00  
 Union Theological Seminary, Mon.  
 Con. Coll., by E. P. Larkin, 4 50  
 Norway, Rev. Seth Burt, 50  
 Sherburne, D. A. Rexford, to const. Mrs.  
 Matilda Lincoln, of Troy, a L. M., 30 00  
 Sinclearville, Cong. Ch., by Rev. N. H.  
 Barnes, 5 00  
 West Bloomfield, Orthodox Cong. Ch., by  
 Rev. S. C. Brown, 8 00

West Chester, Mrs. Governor Wilkins, Whitehall, Miss Laura Bronson, 50 cts.; Mrs. J. C. Dewey, \$1 50, by Rev. U. Maynard,	35 00	MISSOURI—	
Yorktown, Cong. Ch., by Rev. J. H. Thomas,	6 00	Brunswick, Ger. Ch., by Rev. C. H. Heckman,	5 00
<b>NEW JERSEY—</b>		Troy, Francis Parker,	15 00
Bloomfield, J. C. Baldwin,	10 00	<b>WISCONSIN—</b>	
Morristown, Second Presb. Ch. Ladies, by Mrs. J. E. Woodruff,	11 00	Beaver Dam, Presb. Ch., by Rev. W. A. Niles,	33 06
Newark, Mrs. Anne E. Baldwin, L. M., by her husband,	30 00	Cottage Grove, Presb. Ch., by Rev. J. G. Kanouse,	3 77
Third Presb. Ch. Coll., by A. C. Johnson,	43 44	Emerald Grove, Cong. Ch., by Rev. O. F. Ourtia,	5 00
Orange, Legacy of Abraham Harrison, by Selma Harrison, Ex'r,	30 00	Fairplay, Presb. Ch., Mon. Con. Coll., by Rev. R. Hassell,	3 55
Plainfield, Second Presb. Ch., by A. Anderson,	23 81	Granville, Presb. Ch., by Rev. Ira Manley,	6 88
<b>PENNSYLVANIA—</b>		Princeton, Cong. Ch., by Rev. E. G. Bradford,	4 37
Philadelphia, J. S., by Rev. R. Adair,	30 00	Racine, First Cong. Ch., by S. B. Peck,	13 00
Rev. A. Barnes' Ch. Ladies, by G. F. Dale,	6 00	Salem and Willmot, Cong. Cha., by Rev. S. H. Thompson,	3 00
<b>DISTRICT OF COLUMBIA—</b>		Willow Springs, Cong. Ch., by Rev. S. A. McKwon,	2 45
Washington City, Rev. Photius Flak, U. S. M., L. M.,	30 00	Wyoming, Rev. A. D. Laughlin,	2 50
<b>OHIO—</b>		<b>IOWA—</b>	
Ashley, Presb. Ch., \$5; Rev. H. Rhedd, \$2, Cambria, Welsh Ch., by Rev. J. Davies,	7 00	Iowa City, First Presb. Ch., by Rev. J. D. Strong,	13 00
Franklin Furnace, by Rev. L. Kelsey,	30 00	Pedee, Rev. W. A. Keith, \$30; a Friend,	23 00
Greensville and Hills Grove, Presb. Cha., by Rev. F. Putnam,	24 00	Warren, Cong. Ch., by Rev. D. B. Nichols,	5 45
Geneva, by Rev. Warren Nichols,	13 53		\$15,556 41
Mansfield, Ger. Ch., by Rev. F. W. Welskotten,	4 15	<b>JASPER CORNING, Treasurer.</b>	
Perryburgh, Pr. Ch., by Rev. J. H. Newton,	3 00	<i>Donations of Clothing, &amp;c.</i>	
Piqua, Second Presb. Ch., by Rev. N. C. Coffin,	10 00	New London, Ct., First Cong. Ch. and Soc., Ladies, by Nancy Learned, a box,	165 00
Ridgeville, Rev. W. B. Stow,	10 00	New York, Fourteenth St. Ch., Ladies, a box; a Friend, a bundle of clothing,	
Warren, First Presb. Ch., to const. Walter King and John Lamb L. M., by E. Spear,	71 69	Philadelphia, Rev. A. Barnes' Ch., Ladies, four boxes,	
West Unity, Two Friends, by G. H. Nitchie,	5 00	Wallingford, Ct., Ladies' Benev. Soc., by Rev. E. B. Gilbert, a barrel,	84 57
<b>INDIANA—</b>		<i>The acknowledgment from Hampshire Co. H. M. S., in the April number, page 388, should be from the Hampden Co. H. M. S., of which \$30 is from the First Cong. Ch., Palmer, to const. Rev. Sylvester Hine a L. M.</i>	
Bristol, Presb. Ch., by Rev. R. Sanders,	12 25	<i>Receipts of the Western Reserve Agency, Hudson, O., from Jan. 1 to April 1, 1858. REV. MYRON TRACY, Secretary.</i>	
Clinton, Rev. John Gerritt,	7 25	Ashabula, Mrs. H. E. Parsons, \$10; C. R. and J. W., each, 50 cts.; Mon. Con. Coll., \$7,	18 00
Evansville, Old Presb. Ch., by C. Baker,	39 10	Atwater, in part of Legacy of Dea. J. Baldwin,	101 40
Laurel, Presb. Ch., by Rev. T. Spencer,	5 00	Berlin, Cong. Ch.,	7 00
New Corydon, by Rev. James Boggs,	2 00	Birmingham, J. Swift, jun., in part, to const. Mrs. Eliza Swift a L. M., \$10; Mrs. Tryphena Leonard, in part, to const. Mrs. Margetta Leonard a L. M., \$10; others, \$10,	30 00
Perryville, by Rev. W. L. Buffett,	7 75	Bloomfield, Cong. Ch.,	10 00
Terrington, Ger. Ch., by Rev. L. Austman,	5 00	Brighton,	10 00
Warsaw, Presb. Ch., by Rev. J. E. Conrad,	17 50	Brooklyn, by Rev. C. Durfee,	5 00
<b>ILLINOIS—</b>		Burton, D. W., 75 cts.; Coll., \$15 08,	15 53
Barry, Cong. Ch., by Rev. C. S. Cady,	21 00	Chagrin Falls, H. White and Family, \$14; Coll., in part, \$4 50,	18 50
Chandlerville, Cong. Ch., by Rev. T. Lipincott,	11 00	Cleveland, Second Pr. Ch., a Friend,	8 00
Farmington, Cong. Ch., by Josiah Dayo,	25 00	Farmington,	13 20
Indian Creek, Presb. Ch., by Rev. Ira Smith,	5 00	Geneva, Mrs. O. Knapp, \$5; Coll., \$9 42,	14 42
Joliet, Cong. Ch., by Rev. I. H. Luss,	13 50	Hinckley, Cong. Ch.,	8 11
Northampton, Cong. Ch., by Rev. S. Ordway,	21 00	Huntington, Spencer Clark,	10 00
Washington, Presb. Ch., by Rev. A. Johnston,	6 10	Hudson, W. R. College Ch. and Cong., avails of donations in property,	123 40
Wethersfield, Cong. Ch., by Rev. D. Gore,	7 00	Jefferson, Mrs. S. Parsons, \$10; Mrs. Wade, \$5; J. F. and H. P. Wade, each, 50 cts.,	16 00
<b>MICHIGAN—</b>		Kinsman,	61 76
Atlas, Presb. Ch., by Rev. G. Winter,	3 00	Mesopotamia, an Aged Widow, \$1 25; Cong. Ch., Coll., \$14 50,	15 75
Boston and Bowden, Cong. Cha., by Rev. S. Hemenway,	9 01	Middlefield,	8 00
Eagle Cong. Cha., and vicinity, by Rev. W. P. Eiler,	18 04		
Kewaugon, Presb. Ch., by Rev. S. Cary,	21 00		
Otheco and Greenville, Cong. Cha., by Rev. S. N. Manning,	7 50		
Smithfield, Cong. Ch., by Rev. N. Tucker, to const. Mrs. Marilla Tucker a L. M.,	20 00		
Stockbridge, by Rev. B. Marvin,	4 50		



Monroeville,	25 00
Nelson, D. Everest, in part of \$300, from avails of house in Garrettsville (\$98 90 previously received),	21 80
Newburg,	28 50
Newbury, Miss E. Punderson, 50 cts.; Coll., \$5,	5 50
Newton Falls,	10 95
Northampton,	2 10
Norwalk, First Freeb. Ch., of which \$60 is to const. Rev. Alfred Newton and Rev. Asa Kenmore L. M.,	87 70
Painesville, Hon. A. Hitchcock, to const. Mrs. Sarah M. Hitchcock a L. M., \$30; Coll., \$28 28,	63 28
Palmira, Welsh Cong. Ch.,	7 00
Rochester, First Cong. Ch.,	17 85
Unionville, Dea. P. Mixer, \$1; Dea. C. Cun- ningham, \$3,	3 00
Vermillion,	16 00
Wellington, Bal. of Coll.,	4 38
Windham, Ladies' Sew. Circle, \$11; Mrs. Humphrey, cash, \$8 80, and a string of gold beads; Miss B. Treat, \$1,	15 80
HOME MISSIONARY,	6 00
	<b>\$516 73</b>

Rev. CALVIN CLARK acknowledges the receipt  
of the following sums in Michigan:

Clinton, Cong. Ch., in full, to const. Mrs. Rev. G. L. Foster a L. M.,	10 00
Lansing, Freeb. Ch.,	2 00
Marshall, Freeb. Ch.,	5 50
Paw Paw, Freeb. Ch.,	13 05
Tecumseh, Freeb. Ch.,	2 85
	<b>\$33 40</b>

Receipts of the New Hampshire Missionary Soci-  
ety from November 25, 1852, to March 30, 1853.  
Rev. B. P. Brown, Secretary.

Andover West, Rev. N. Howard,	\$3 00
Akworth, Cong. Ch. and Soc., \$30; Mrs. H. Ware, \$5 55,	35 55
Auburn, Cong. Ch. and Soc.,	15 00
Roseawen West, Cong. Ch. and Soc.,	23 57
Bristol, Cong. Ch. and Soc.,	26 44
Brookline, Cong. Ch. and Soc.,	26 88
Campton, Cong. Ch. and Soc.,	10 88
Canterbury, Cong. Ch. and Soc.,	20 74
Concord, West Cong. Ch. and Soc., \$15 27; Mrs. S. Knowlton, \$3 50,	94 77
South, Cong. Ch. and Soc.,	46 00
Croyden, Cong. Ch. and Soc.,	19 86
Dublin, Legacy of Mrs. L. Richardson,	30 00
Dunbarton, Cong. Ch. and Soc.,	10 50
Francesstown, Mrs. Lucy Hopkins,	2 00
Franklin, Cong. Ch. and Soc.,	14 12
Gilman Iron Works, Cong. Ch. and Soc.,	10 15
Hanover, Dartmouth College, Cong. Ch. and Soc.,	27 58
Harrisville, Ladies' Benev. Circle,	10 00
Haverhill, Cong. Ch. and Soc.,	71 00
Hebron, a Friend,	2 00
Henniker, Cong. Ch. and Soc.,	21 50
Hill, Cong. Ch. and Soc., \$3 30; Mrs. Mary Shaw, \$15,	17 30
Hillsboro' Center, Cong. Ch. and Soc.,	1 04
Keene, Ladies' Heabon Soc., \$37; Wm. Torrence, \$10,	67 00
Meredithville, avails of Legacy of Sarah Jewell,	7 29
Meriden, Cong. Ch. and Soc.,	64 50
Merrimack, a Friend,	2 00
New Castle, Cong. Ch. and Soc.,	10 00
Pittsfield, Cong. Ch. and Soc., \$25 41; R. L. French, \$5,	40 41
Plymouth, Cong. Ch. and Soc.,	35 10
Rindge, Cong. Ch. and Soc., \$18 87; Mr. Elger, \$1,	19 87
Rye, a Friend,	5 00
Saltbury, Cong. Ch. and Soc.,	15 27
Sanborn Bridge, Cong. Ch. and Soc.,	19 00
Temple, Cong. Ch. and Soc.,	20 00
Troy, Cong. Ch. and Soc.,	24 00
Warner, Cong. Ch. and Soc.,	22 56

West Lebanon, Cong. Ch. and Soc.,	23 00
Westmoreland, Mrs. Lucinda Snow,	5 00
Wilmot, Cong. Ch. and Soc.,	9 00
Interest on Permanent Fund,	57 00

#### Female Cent Societies.

Akworth,	3 00
Canterbury,	7 74
Concord, South,	41 46
Gilman Iron Works,	18 77
Gileam,	4 76
Hopkinton,	12 08
New Market,	5 50
	<b>\$1,018 88</b>

The Massachusetts Home Missionary Society ac-  
knowledges the receipt of the following sums in  
the month of March, 1853. BENJAMIN PERKINS,  
Treasurer.

Amherst, West Parish,	\$187 54
Berkshire and Columbia Home Miss. Soc.,	
L. Church, Treasurer,	75 00
Billerica, Rev. Mr. Stearns' Soc., Mon. Con. Coll.	30 00
Boston, viz.:	
Central Ch., Miss Mullikin's Sab. Sch. Class,	3 00
Old South Ch. and Soc.,	529 55
Phillips' Ch. and Soc., to const. Rev. For- rest Jaffera, William Park, Jun., Fran- cis E. Park, Miss Lydia W. Thayer, Miss Ann E. Dearborn, and Miss Susan W. Smith Life Members,	800 73
Mount Vernon, Ch. and Soc.,	707 73
Brantree, Rev. Dr. Storrs' Soc., Quar. Coll.,	17 00
Brookfield Assoc., S. M. Lane, Treas.:	
Southbridge,	129 76
Ware, First Parish,	50 75
Dudley, Rev. Dr. Bates' Soc.,	63 75
East Bridgewater, bal. of Coll.,	7 75
East Hampton, Samuel Williston,	150 00
East Medway, bal. of Coll.,	3 00
Fair Haven, First Ch. and Soc.,	73 47
Franklin Co. H. M. S., S. S. Eastman, Treas.:	
Ashfield, Ladies' Association,	23 07
Barnardston, Orthodox Soc.,	24 53
Charlemont, First Cong. Soc.,	12 00
Montagu Gent. and Ladies' Assoc. to const. William Nims a L. M.,	55 51
Northfield, Trin. Soc.,	5 41
West Charlemont, First Cong. Soc., Ladies' Benev. Soc.,	8 40
West Hawley, N. Vincent,	1 00
	<b>129 23</b>
Deduct printing Report,	30 00
Hampden Co. H. M. S., H. Beebe, Jun., Treas. of which \$60 is from the Cong. Ch. and Soc. in Palmer, to const. Dea. Calvin Nat- ting and William Brainerd L. M.; and \$160 is from Charles Merriam, of Spring- field, for support of a Missionary at the West,	755 00
Kingston, Second Cong. Soc.,	10 00
Northfield, North, Cong. Soc.,	19 00
Natick, Benev. Soc., to const. Rev. Elias Nason a L. M.,	30 00
Orange, North, Cong. Soc. Mon. Con. Coll.,	24 00
Oxford, Rev. Mr. Bardwell's Soc.,	105 00
Faxton, Cong. Ch. and Soc.,	19 08
Phillipston, Rev. Mr. Perkins' Soc.,	13 00
Rochester, Rev. Isaac Briggs,	30 00
Roxbury, a Friend,	10 00
Sunderland, Young Men's Agricultural Benev. Soc., to const. Wallis E. Warner a L. M.,	30 00
Ware Village, Cong. Soc., Gent., \$361; Ladies, \$124 71, to const. Hon. Orris Sage a L. D.,	385 71
West Roxbury, Spring St. Ch. and Soc., to const. Henry P. Eveleth, Mrs. Rachel Richards, and Mrs. Esther Gould L. M.,	111 05
Worcester, Salem St. Ch. and Soc.,	61 00
Georgia, a Friend,	17 00
	<b>\$4,067 16</b>

# THE HOME MISSIONARY.

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Go, . . . . . PREACH the GOSPEL, . . . . . *Mark* xvi. 15.

How shall they preach except they be SENT? . . . *Rom.* x. 15.

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**VOL. XXVI.**

**JULY, 1853.**

**No. 3.**

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## The Home Missionary Argument.

THE great field which God has given this Society to cultivate, in common with other christian agencies, is one whose aspects present the strongest inducements to diligence. Every consideration which ever has existed, or which can be imagined, to stimulate our endeavors, now assumes greater force than ever before. Enlarging territory, augmenting numbers, foreign elements mingling in our political and religious affairs—all demand of us greater sacrifices for the promotion of gospel institutions throughout our expanding boundaries. At the same time, we have increasing encouragements also. Every sincere and well considered effort is attended with success. The favor of the Lord, in connection with christian endeavor, far outruns the measure of the endeavor itself; the blessing transcends the proportion of the means. Behold, how small the amount that has been even attempted yet for the salvation of this nation, and how great the result! What hath God wrought! In view, then, of our responsibilities and our encouragements, we are shut up, in the providence of God, to such holy and hearty exertions for Missions to the American people, as have never yet been put forth. Such was the feeling and such the aim of the following address to the Society, at its late anniversary; and which we publish for the benefit of those of its members who could not be present to be stirred, in person, by its appeals.

Address of Rev. E. L. Cleveland, D. D., of New Haven, Ct.

The argument for Home Missions has lost nothing by familiarity. Repetition has not worn it out; it has only worn it bright, the more effectually to flash conviction on the mind. It has been gathering, if not new elements, at least new volume and power. The subject expands under our gaze; it grows upon our thought; each succeeding year lifts it to a loftier position, and invests it with grandeur and more commanding claims. Like some vast mountain, rising from the bed of the sea, it is heaving itself up into the view of the nations—every day its horizon enlarges—

every hour it attracts a wider and deeper interest. We need not to be plied with a continual succession of novelties, to produce conviction and excite interest in reference to this great cause; the argument lies in facts already known. It is enough to stand on the margin of that vast territory we are to cultivate, and let the soul fill with the conception of its grandeur—its untraveled immensity—its interminable forests, whose sleeping echoes are yet to be awaked by the woodman's axe; its lakes, into which, I had almost said, Great Britain might be planted, and be an island still; its rivers, for which all Europe could not furnish an area without as many turns and doublings in their course, as the Israelites described in the wilderness; its population of more than eleven millions, destined at no very distant period to become more than two hundred millions; its destitutions and desolations; its thousands growing up without the means of common education; its tens of thousands who are forming characters without the influence of sanctuary, Sabbath, or Bible; and its hundreds of thousands whose minds superstition hath blinded, "lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." O, sir, if we have the spirit of Him, who, "when he saw the multitudes, was moved with compassion on them, because they fainted and were scattered abroad as sheep having no shepherd," we should need no other argument than to look at this vast field as it spreads out before us. Any multitude of immortal beings is an impressive spectacle; but a multitude wandering from the fold of God, seeking rest and finding none, yet straying still farther from the source of life, is a sight to touch the tenderest chords of christian commiseration.

But, Sir, these multitudes are our countrymen; and we are bound by the first principles of Christianity to provide for our own. They are one with us in government; most of them in language; all of them in interest. Their glory is our glory, their shame is our shame; and their fall will be our fall. Our destinies are inseparable. And if the world has any hopes built upon the continued existence and prosperity of this republic; if the course of civil and religious liberty is to advance over the earth with the success of our great experiment; if in its march to universal dominion, Christianity is to receive its mightiest impulse in this land of free institutions; if our triumph is to be a triumph for all nations and for all ages, then does it become us to look well into that field of Home Missions, which God has committed to our care. There the momentous question is to be decided. The elements are gathering, the forces are mustering along those water-courses and over those broad prairies, which are to determine the future legislation, the general course, and final destiny of the whole country. We all know this. We have long foreseen that the controlling influences which are to mold, not only American government, but American literature, manners, morals and religion, are in due time to be found west of the Alleghanies. But have we considered how rapidly we are approaching that important period? Do we realize how near we stand to that critical moment of our history? In population we are now but about three millions ahead of our young competitor. Between 1840 and 1850, the increase of the Atlantic States was in the ratio of nineteen per cent, while that of the Western States was in the ratio of fifty seven per cent. In Congress, the Eastern States have but thirty five more representatives than the Western. And if we reckon with the West, as we ought of right to do, those parts of Pennsylvania and Virginia, which pour their rivers into the Western Valley and are identified with its interests, then we have a majority of only nine representatives in Congress. And if we add the four delegates from the four territories, who, though without a vote, constitute a part of the Western representation, then the Eastern majority is reduced to five. Ah, how soon, how very soon, will this small majority disappear forever before the swelling tide of Western increase! We have long been talking of this event; we have fully expected it; yet who is not taken by surprise? While we have been looking at some distant point in the future, it is already upon us. The long predicted moment is come; the balance of power is beginning to poise on the mountains; millions of eyes are watching as it wavers and trembles towards the momentous decision, as if conscious that some great hour in the world's history is about to strike: a few more nights and mornings, a few more rains, a few more suns, nursing that gigantic growth, and the scale will turn and the scepter depart from our hands forever.

But, Mr. President, are we prepared for this great event? Is the West ready to take the helm and steer the ship of state safely on her course? I fear not. I fear her hand is too unsteady, her heart too little disciplined, and her eye too little practised in such navigation, to assume the responsibility. Much,

I know, has been done for the West, but much more remains to be done before we can surrender ourselves to this new influence without serious misgivings. In view of the precious fruits which have crowned our labors hitherto, we have reason to thank God and take courage for the more vigorous prosecution of our work. And yet it is not to be denied that some of the difficulties with which we have to contend, are assuming new and more formidable aspects. The principal sources of danger are skepticism and superstition; and both of these at the present moment are undergoing fearful augmentation. Infidelity is receiving powerful reinforcements from Germany. A class of men are now coming over from that land in great numbers, generally as intelligent as our own people; many of them accomplished scholars from the German universities; as a body, competent for agriculture or any handicraft; enterprising, industrious, and often wealthy; taking a deep interest and exerting a weighty influence in our popular elections; yet with religious and political principles of the most radical and desperate character. Infidelity has never had such auxiliaries in this country before; it never wielded so powerful an influence. It is an influence which arms itself with the forces of cultivated minds, with the powers of science, and the fascinations of literature and art. It is an influence we have to meet, and to counteract which we need the whole armor of God.

But while this new danger threatens us from one quarter, Popery, from another quarter, is moving against us with unwonted activity. At no time, within the memory of the present generation, has the church of Rome exhibited so much energy and boldness in behalf of her peculiar objects. She has re-asserted before the world the right to persecute unto the death for opinion's sake; and now she is exercising that pretended right, by stretching forth her hands to vex the Saints; her prisons are filling with victims, and her instruments of vengeance are doing their dreadful work. For the first time since the French revolution, the policy of the great Continental States of Europe has come into coincidence with the ambitious designs of Rome. Revolutionary France, in her relapse to absolutism, has made her peace with the despotic powers to which she has so long been a terror, and become once more, as of old, the right arm of the Papacy. And full proof is she making of her title to this distinction. She has strangled the infant Republic of Rome in its cradle, and by her bayonets are the spiritual usurpations of Popery enforced upon that unfortunate people. She has recently driven the Protestant Missionaries of England from the Society Islands, and seized with violent hand on the precious fruits of those long years of patient, prayerful, self-denying toil. And now, in less than a twelvemonth since that outrage was perpetrated, even while I speak, her ships of war are ploughing their way to the Sandwich Islands, bearing in their "thunder-freighted keels" the same dread argument, to enforce the same infamous demands which have humbled the Tahitian group. Yes, Sir, the Sandwich Islands, raised in less than thirty five years, by God's blessing on our own missions, from the lowest savagism to the dignity of a civilized, enlightened and christian nation; the most illustrious and triumphant example of successful missionary labor in modern times; for which so much treasure and toil have been expended, so many prayers have been offered, so many tears shed, and so many lives given; the Sandwich Islands, so dear to the heart of every American Christian, and of Christians the world over, are to be bullied, under the muzzles of French cannon, into suicidal concessions, and if no intervention, armed or unarmed, appears for their deliverance, are to be seized in the name of Napoleon the Third, and of Pius the Ninth! Oh, can this ever be? Will our government suffer it? Will the God of missions permit it? Who knows but our new President has "come to the kingdom for such a time as this?" May God strengthen his heart and nerve his arm to protect that feeble nation with the shield of this mighty Republic!

Compare, now, these movements of the Papal powers abroad, with the proceedings of Romanists in our own country, and we shall perceive a correspondence, clearly indicating an identity of origin and purpose. This concerted, simultaneous, and truly formidable effort to overthrow the existing system of common schools, and to erect themselves into a state establishment, supported by public taxes, ostensibly for secular, but really for religious education, is conceived in the same spirit and with the same design as the more high handed transactions of the old world. It is the first combined attack they have ventured to make on our republican institutions. And though they have been signally repulsed, yet who, that knows the tenacity, and patience, and self-denial with which they pursue any great object, believes the danger is over? They will watch their opportunity; they will bide their time; and when circumstances seem to favor, they will return to the

charge. They will avail themselves of our political divisions; and the party that would have their votes, may soon find that they can be had at no less a price than the surrender of our free schools. And who can say, looking at the past, who dare say, that no party in this country will consent to pay that price? Here is the source of their strength, and of our danger.

Mr. President, with these startling facts pressing upon our notice, it is evident that Rome is gathering up her mighty energies and preparing herself for some great move in that stupendous game she is playing for empire. What that move is to be, is among the things yet future. I do not say that the final struggle, the last decisive battle foretold in prophecy, is at hand. I will not call it "the time of the end;" and yet it may be the "beginning of the end." It is obvious that we are coming into closer quarters with the enemy; we are encountering a more incessant activity, a more effective discipline and concentration of forces; the contest thickens; and we are to expect harder work than we have had in time past.

If this be so, I submit whether we do not need a reinforcement of men, of means, and of the spirit of Christ; whether we ought not to throw into this cause a holier enthusiasm, and prosecute it with greater singleness of purpose. I have spoken of increasing difficulties and dangers, not to discourage, but to stimulate. There is nothing in all this to appall the heart that leans upon Omnipotence. Christian faith mans itself in view of difficulties; it gathers courage in the face of dangers. But the dangers must be *seen*, the difficulties must be *felt*, or nothing will be done to meet the emergency. To encourage men forward by the promise of a peaceful work, when they are certain to meet the iron hail of a deadly opposition, is to put the whole cause in jeopardy. Let us look calmly at the worst aspects of the case; and we shall learn, in the first place, our weakness—the indispensable step towards victory; and we shall learn, in the next place, where our strength lies. Caleb and Joshua saw the giants, as well as the ten spies who brought an evil report. But they also saw what the ten did not see, the God of the giants! And that is what made the difference between them and their brethren. That was why the one trembled and fled, while the other stood calm and firm; saying, "Fear them not, we be well able to go up against this people, for the Lord is with us." And, Sir, what is this uncircumcised Philistine that he should defy the armies of the living God? What is there in the terror of his voice, in the height of his stature, in the swell of his muscles, or in the force of his weapons, to intimidate men who are in league with Omnipotence? The word of faith, in the mouth of some youthful David, may easily bring his pride and power to the ground. Oh, Sir, we have no want of resources; they are ample, if we will only use them. And can we fail to draw upon those resources in such a day as this? With the dread note of war-like preparation from the hostile camp ringing in our ears; with the portents of some great decisive battle thickening upon our sky; with such a country to save; with the destinies of the world at issue; shall we not strengthen ourselves in God, and gird ourselves for a more earnest and vigorous prosecution of the war? Let the sacramental host move at once, and move together, and move in the name and strength of the Lord, and they will move to a certain and glorious victory.

Mr. President, we are urged to such efforts by most animating encouragements. We feel that we are working in coincidence with the divine plan, as indicated in many an illustrious chapter of our history. Why, Sir, did God preserve this whole country more than a century after its discovery, for the English race, turning the foot of the Spaniard to the sunny regions of the tropics? Why did he induce Columbus, just before making land, to veer a few points southward, so that, instead of striking the coast of Florida, as he would have done, had he adhered to his original purpose of sailing due West, he struck the West India Islands? Why did God keep this great country from the English, until they had renounced the supremacy of the Roman Pontiff? And why did he keep it from the Protestants until they had purified the reformed faith from its still remaining Romish tendencies? Why did he wait until he had sifted three Protestant kingdoms for the precious seed wherewith to plant this western world? Why did he hold in check for two centuries the emigration of Papists and Infidels to this country, until the goodly vine, transplanted, had taken root and grown strong, and filled the land with her boughs and her fruit? Why did he blast every attempt of the Spaniards to colonize the Valley of the Mississippi? Why, when La Salle, upwards of one hundred and seventy years ago, had taken possession of the whole country, from the mouth of the Illinois to the gulf of Mexico, politically in the name of Louis the Great, and spiritually in the name of the Church of Rome; and when, a few years after, the French

attempted to realize the design of La Salle, by erecting a chain of forts through Peoria and Vincennes, towards the Southwest, building chapels and celebrating mass in the same—why did God drive them from every one of those posts and defeat their well-laid scheme? Why did he compel Napoleon the First to relinquish his cherished design of founding a French empire west of the Mississippi, by so embarrassing his affairs at home, that he was obliged to sell the whole territory to us for purposes of revenue? In fine, why were the immense treasures of California hidden from all the world, even from the keen-scented Spaniard, until she was annexed to this Republic? And tell me, if any one can, why was it that the title deed of transference had no sooner passed into our hands, than she gave up her mighty secret, and unlocked her golden gates? Is it possible not to see the hand of God in all this? Who can believe that a country, over which divine Providence has thus kept watch and ward for three and a half centuries, is to be given up after all to the superstitions of Rome? No, Sir, from these remarkable interpositions we gather the joyful assurance that God has reserved this broad land as an appropriate theatre for such a development of Christianity as the world has never seen. We believe that he has given the whole of it to his Son, that here he may achieve the most signal triumphs of his Gospel; that he is to gather together, in one, all peoples and languages, fuse them into common brotherhood, raise them to a more exalted manhood, and stamp upon them his own divine image. Hence, this exodus of the nations. When was there ever a simultaneous movement from all parts of the earth, tending to, and terminating in, one and the same land, but God was about to make some new and magnificent display of his providence or his grace? So, we doubt not, it is to be in the present instance. We believe that this endless stream of immigration will not inure to the advantage of Satan, but to the unprecedented enlargement and glorification of the kingdom of Christ. But we also believe that this is to be accomplished through the instrumentality of his people. And the surest indication that the end is to fail, will be the failure of the appropriate means. Here, then, is the great work of Home Missions. We are to supply this whole territory with the preached Gospel; to meet these swelling millions, as they pour into that theatre of our country's future greatness, with the influences of a pure Christianity; upon that young and forming character, to stamp the image of Christ so that no after changes shall be able to efface it; to give a direction to those gathering and growing energies, so that no subsequent revolution shall ever entirely divert them from the support of good government and sound religion; to save the West for the sake of the nation; and the nation for the sake of the world; to win for our Lord a field on which he may reap his richest harvests; a field where his Spirit may breathe on three hundred millions of hearts, bound together by one government and one language; a field from whose countless churches shall ascend on each Sabbath morning, such an anthem of praise as never yet rose from earth to heaven; an anthem which, whether it mingles with the loud waves of the Atlantic, with the deafening roar of Niagara, with the thunder-voiced chorus of the great central valley, with the gentle breezes of the South, or is prolonged in majestic echoes on the Pacific, bears aloft the same familiar tongue, the same sweet refrain, the same precious theme, the same new song—THE SONG OF MOSES AND THE LAMB!

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### Missionary Intelligence.

#### OREGON.

*From Rev. H. Lyman, Portland.*

Portland is the only place where I have preached regularly, though I have preached at two other places occasionally. The number of our church is 20; nine of whom are females. The average at-

tendance on public worship is 70 or 80 the extremes, perhaps, 35 and 250.

Many among the impenitent have at times seemed seriously disposed, but I cannot with any positiveness report any conversions among us. Only one has been added to the church by profession; five have joined us by letter.

Our Sabbath school and Bible class have been quite variable in numbers.

The Bible class has ranged from four to twenty, and the Sabbath school from twenty to forty five.

#### Churches Organized.

Two churches have been organized in the Territory, and in connection with our Association, during the year; one at Salem, the capital, and, as I suppose, one at Kalapooia. I was not present to assist at either organization.

Our people have been called upon to do a great deal for the suffering emigrants during the winter, to keep them, some of them, from actually *starving*.

Our chief support from the people here has been in the shape of monthly collections, the amount of which has been \$325 10. To the Bible Society and Tract Society, \$70 has been contributed.

We fear the temperance cause has been rather retrograde during the year; we are just now making a new effort in its behalf. The cause of education is advancing, and the general moral and religious influence strengthening.

#### Fellow Laborers Welcomed.

On the 3d of March, we were permitted joyfully to welcome the dear brethren, with their wives, sent by you to be co-workers with us here. They arrived in good spirits and in health, after a short and very prosperous voyage. We welcomed them to our house and to their work with *joy*, and hope much from their assistance and counsel.

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## IOWA.

#### Spiritual Encouragement.

I am encouraged to hope that my labor has not been entirely in vain. One lady, the wife of one of our physicians, has recently indulged the hope that she is born again, and has united with our church. Some others are evidently inquiring the way of salvation. Some members of the church seem to be much revived, and are looking earnestly to God for help. We hope he will be gracious and show mercy. There are many around us whose salvation we long for. Our Sabbath congregations are generally full, and more than common interest has of late been manifested in the truth.

#### Danger of Relying on Excitement.

We are tried no little by the boisterous measures of some of our neighbors. Everything with them is done up on the whirlwind principle. They seem to take it for granted, that there is nothing doing unless there is a great noise.

We find it somewhat difficult to keep on the "even tenor of our way," in the midst of so much hurrah and excitement. The world, too, get the idea that there is nothing going on in Zion worth going to see, unless there is a "big meeting," or something else extra. But while we do not doubt the propriety of extra measures, when occasion calls for them, we are inclined to think that, unless they are used with great caution, they do great injury. Our churches, here, are under a strong temptation to underrate the ordinary means of grace, and fall in with the notions and practices of their neighbors. We are endeavoring, however, to increase their attachment to the ordinary means, and cultivate habits of stability, and to convince them that, when there is real progress in piety, in the heart and in the church, and the world, it is not so much because of outward excitement and noisy demonstration, but through the silent and irresistible influences of God's Spirit; and that they will be strong, harmonious, influential and permanent, in proportion as they value and sustain the regular Sabbath ordinances, and the weekly meetings for prayer. I am happy to say that a majority of this church cordially unite with me in this sentiment.

I think there is an increasing attachment to Sabbath privileges, and a growing reliance upon them as, under God, the grand means for promoting true religion.

Our Sabbath school has been kept up thus far with a good degree of interest. Temperance meetings were held once a month through the winter, and the majority of the community strongly sympathize with the design and spirit of the Maine law.

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#### Various Impediments.

There are a great many here for the purpose of acquiring property, and who seem to reverse the order as laid down by the Saviour of men, and seek first the world and wealth, as though the kingdom of heaven were of less importance. It is almost impossible to get the leading minds of the place out to hear a sermon. Very many seem firmly and

stubbornly set against the religion of Christ. Their way is as darkness; yet on they go, and will not come to the light.

Such preachers as we have! You have often had portraits of western preachers; so I will not enter this department largely, only by way of a few facts.

A clergyman of — denomination, a man who labors very hard, has but little education, using the king's English very hardly, called on me one day, desiring to borrow some of my manuscript sermons. It was an urgent case, he was about to make a tour out in the country to preach; had no sermons and no time to make any. Now, I had many a time loaned my horse and traveling equipage, and remembered, too, the scripture, "from him that would borrow of thee, turn thou not away." A hard case, thought I. But after a short conversation with him, and having him look at some of my books, he was pleased to take, in lieu of the manuscript, a volume of "The Scripture Manual." So, I was relieved, and perhaps he was benefited.

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From Rev. B. A. Spaulding, Ottumwa,  
Wapello Co.

#### Results of a Protracted Meeting.

The last quarter of my labors has been the most laborious, the most interesting, and the most successful quarter of labor which I have spent in Iowa. Rev. C. H. Gates, of Fairfield, spent a week with us, and Rev. J. V. A. Woods, of Oakaloosa, something more than a week, preaching from day to day. Meetings have been generally well attended, solemn, and interesting. A female prayer meeting has been sustained *daily*, for about five weeks. A prayer meeting of young ladies is appointed for to-day, to be sustained solely by those who have been hopefully converted since the commencement of our meeting. Yesterday, eight young persons were added to the Congregational church in this place, but one of whom had experienced a change of heart previous to the commencement of our meeting. Other cases of interest still remain. Many countenances were seen yesterday expressing the deepest earnestness and solemnity, as they saw their companions and friends pay their vows unto the Lord, in the presence of all his people, in the courts of the Lord's house. We hope that these are the beginning of better days; that this is not

an era to *pass away*; but only the dawning of a more glorious period in the history of Christ's kingdom in this region of country.

Since the fall and early part of the winter, the church has felt more deeply the necessity of prayer for the outpouring of God's Spirit, and the revival of his work among us. Several meetings for prayer and conference were held in special reference to this end. Our faith, our courage and our diligence, surely ought to be much increased; for we have already received more than double for all that we have done or believed. We can say, "Surely the Lord was in this place and we knew it not."

Meanwhile the hand of chastisement has not been withheld. About four weeks since, death entered our dwelling for the third time, and bereaved us of our only remaining child. A single day passed, and we were called again to follow to the grave a niece, a sweet little girl, who had said to her father while in health, "Pa, why don't you kneel down and pray, as Mamma does?" Sickness, suffering and disappointment have visited other members of the church, and deserve no mention as being *peculiar* to God's people, but only as in *their case* having *peculiar alleviations* and *even blessings* connected with them.

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#### MISSOURI.

From Rev. G. W. Harlan, Carrollton,  
Carroll Co.

#### Temperance.

My appointments for preaching are now permanent; the third Sabbath in the month I preach in Carrollton, and the others at school houses in the country. The houses in which our meetings are held are so unfinished and open, that they cannot be made comfortable during the cold weather of winter, consequently the meetings are not so fully attended at that season of the year as they are in the summer.

The prayer meeting is sustained with interest, and, I trust, great spiritual blessings will yet descend upon us through this means of grace.

The people of Carrollton and vicinity received a fresh impulse on the subject of temperance from a few lectures that were delivered in our town, by a popular temperance lecturer in this region.



Several additions were made to the Order of the Temple of Honor. The Sons of Temperance, after a dissolution of two years, were re-organized, and now number eighteen, two of whom were habitual drinkers. The ladies of the town held a meeting and declared their determination not to patronize those merchants in the place who deal in liquor; and this is true of four out of the seven merchants in town. The friends of temperance are greatly encouraged; the orders are receiving new members nearly every week. The ladies are firm and declare that they will stand by their resolutions.

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**From whence shall Assistance come.**

My congregation here have to do without preaching six weeks, that I may assist two brothers with sacramental meetings. In another place where I preach one Sabbath in each month, they have to wait two months. At another place, where I preach monthly, they are waiting two months, and then they must wait two months again, that I may preach to others. At other places where I cannot have monthly appointments, they must wait much longer from the time they hear a Presbyterian minister until they hear him again.

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**WISCONSIN.**

**Temptations and Trials of Pioneers.**

The difficulties of planting a church in an entirely new region can hardly be appreciated by the dwellers in an old community. It is only by slow degrees, and after a long course of years, that the physical obstacles are overcome; and during this time the moral difficulties are constantly operating against the Gospel and its friends.

Meetings have generally been attended pretty well, although a less number attended in the winter than in warm weather, owing to various causes, such as distance from the place of meeting, when they have no means of conveyance except ox-teams, and at other times, the cold and uncomfortable place, where the meeting is held. Strong demands are

made upon the faith and patience whilst endeavoring to build up Christ's cause amongst a population situated, as this is, upon the Indian lands. It is composed of a mixture from almost all parts of the country, with foreigners also, multitudes of whom have come here to mend bad fortunes, and a great majority very poor. They had been flattered with the hope of having the land given them; or, if not, that they would have some three years in which to pay for it. With these hopes and prospects all were quietly reposing when the land-sale was proclaimed by the President.

It took the settlers by surprise, as not one in ten was prepared for it; but they made the best shift they could. Some have lost their claims by this means, and others have had to "enter on time," which I fear will be a ruinous business in the end. The proclamation, so sudden and unexpected, created a good deal of excitement, and for a while was all the talk. Then, close upon the heels of the sale, was the settling of conflicting lines and claims, which will prove the most serious difficulty. The settlers had made surveys themselves, when they made their claims, but when the government survey came to be made, it differed materially from that of the settlers. This betters some claims whilst it materially injures others, and the time has now come for settling these conflicting lines. But the native selfishness of the heart, and the little love for the neighbor which dwells there, make it an exciting and difficult business. Many will suffer pecuniarily; but that will be the smallest part of the evil. Prejudices and bitterness will be engendered which years will not efface. Connecting these things with the shipwreck of faith and of a good conscience, which a great many have made, and it is easy to see that the tone of moral and religious feeling must be very low. Such is the fact. Were it not for the assurance the cause is the Lord's, I should despair at once of ever seeing a change wrought.

**The Sabbath on the Frontier.**

Another great and painful hindrance is the worldly-mindedness, in respect to the Sabbath, of most, of whom better things is charitably hoped for. I refer not to lapsed or apostate professors, who, as a general thing, pay little regard to the Sabbath, but to such as maintain a regular standing in their different churches. Here, I am sorry to say, Presbyterians are not excepted. Now and then honor-

able exceptions are found, which are indeed like "oases in the desert." But I have been pained, upon passing the Sabbath in professedly orthodox families, to see the head of it take up political newspapers and peruse them on the Sabbath. Or they think to edify the minister by giving him a long history of the manner in which a claim has been jumped; or of the attempts to defraud another of his rights. Whilst, with the noisy children, it is little less than a holiday. With such examples, how painful to look forward, either as it respects the cause of piety or the religious prospects of those who are thus trained! No wonder that the children of other parents are seen skating, hunting, fishing, and swimming on this holy day. And this is the case. Often do I inquire what chord can be touched in order to produce a proper vibration? What can be done in order to save such children and youth from eternal ruin, and make them good citizens whilst they remain here? Now and then it is exceedingly grateful to find a family with whom place and circumstances make no difference; whilst multitudes make the excuse for not training their children properly, "that they have no regular meetings or Sabbath schools."

#### A Scotch Family.

Some time since I met with a family living some seven or eight miles from any regular meeting, but this they do not plead as an excuse for either neglect of the Sabbath or of instructing their children on that day. As you approach, you perceive two log cabins within ten feet of each other, each containing but a single room. As you enter you perceive that they are from Scotland. The son, with a family of five or six children, occupies one, and the aged parents, now dependent upon the son, the other. Although small, yet the rooms present an appearance of neatness and good order. The children appear very respectful, and each one returns the compliment, as spoken to by the stranger. They appear intelligent and well trained, as though the fear and love of God dwelt there. The family library is small, but there is a good supply of Bibles and Testaments and the Catechism. In reply to the inquiry, "How do you spend your Sabbaths so far away from regular means of grace?" they say, "Oh! we have a Sabbath school in our own family every Sabbath, and after we get through, the old people (now some four score years old) come in, and

we have a prayer meeting." Worthy example! would that we had scores of such families at the West. What a redeeming influence they would exert!

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*From Rev. D. Lamb, Springvale, Winnebago Co.*

#### Concert of Evening Prayer Meetings.

At the meeting of the Winnebago Convention, at Green Bay, last January, it was recommended that a series of evening prayer meetings should be held in all our churches, as far as practicable, beginning with the first Monday evening in February, and continuing at least ten days. Agreeably to that recommendation, we commenced at Rosendale under unfavorable circumstances, in consequence of a musical convention at Oshkosh at the same time, that took away the most hopeful class of our young people for a part of that week. This, together with the extreme cold weather, made our meetings thin, till Friday evening, when our log school house was pretty well filled, and from that time, for five weeks, every night our house was filled to its utmost capacity. Two nights, while a singing school was held in the school house, we were kindly permitted to meet in a large dining room in one of the public houses in the place, from which house the bar, with all its contents, had a few days before been cast out. So you see how much we need a meeting house.

I spent the days in visiting from house to house, and at evening opened the exercises with a short lecture, and threw the meeting open for prayer and conference, in which we endeavored to call forth all the members of the church and professors of all denominations, in the active duties of religion. There was a beautifully harmonious coöperation of all denominations, that disarmed infidelity and all opposition, and greatly promoted the work. The perfect stillness that pervaded the congregations at all times indicated the presence of God's Spirit, subduing rebel hearts and falling on the people like rain on the mown grass. The church members were greatly refreshed, many backsliders were reclaimed, and a number were hopefully converted. It has every characteristic of God's work. At our last communion, the first Sabbath in April, thirteen were added to our little church in Rosendale, ten by profession and three by letter. Two of these were

an aged man and wife, who had been brought up in old Berkshire Co., Massachusetts, strictly orthodox and exemplary in all their conduct. It was an interesting spectacle to see them come forward to the ordinances of Christ's house, baptism and the Lord's supper, and the sight produced a deep impression on the audience. God has owned the Abrahamic covenant in this work of grace. But three of the thirteen received baptism at the time of admission. The baptized and religiously educated children of the church have been hopefully converted during this revival. I ought to say that there had been an increasing seriousness and favorable indications before our meetings commenced.

#### **Professors, carry your Letters.**

My heart has been pained to find so many backsliding professors of religion, who had laid down all form of religion; and I would here recommend to all coming West, to take letters and bring them along with them, and present them at the first opportunity. But, even if they do not thus present them, they may serve as faithful monitors, as was true in one case among us. In a meeting, one night, of deep solemnity, a man arose and said, "It is a wonder to me that I am out of hell;" and then went on to relate, that nine years before he had taken a letter from a church East, and brought it into this country, and instead of presenting it to the church, he laid it away in the bottom of his chest. He said that every time he had seen it there it had troubled him, so much that once he had resolved to burn it; but its silent reproofs prevented his committing that outrage upon his faithful monitor. He then confessed his sins humbly before the people, and knelt down in the midst of the congregation, and in a humble prayer of penitence confessed his sins before God, and asked his forgiveness. I thought, O, that our pastors and churches at the East would see to it, that all their members that go out from them take letters along with them. This man's wife is among the converts, and joined the church with him, and presented their only child to God in baptism, and so they have vowed to train it for God.

Let every pastor who reads this, ask himself, whether any of his own people have emigrated to the new states, and are living without church connections there; and whether he has not a duty to discharge in the premises?

#### **External Agency necessary for the Evangelization of the West.**

A residence in Wisconsin has given me new and enlarged views of the inestimable importance of such an agency as the American Home Missionary Society. When at the East, I had frequently heard and read in reference to this hackneyed theme; but one needs to make a personal survey of this vast and needy field, in order to understand the subject. In a large majority of cases, our churches here have not the *ability*, at present, to sustain the means of grace; yet what instrumentality, other than "the glorious Gospel of the blessed God," can preserve us from the evils of Romanism, Infidelity, "Spirit-Rappings," and other forms of error and iniquity, now pouring in upon us? The ordinances of God's house, administered in their purity; the Gospel of Jesus Christ preached with affection and fidelity, will alone meet the wants of our heterogeneous and rapidly increasing population. "But how shall they hear without a preacher? And how shall they preach, except they be sent?" And how shall an evangelical ministry be sustained in this extended field, where there is so much of worldliness and error, of concealed hatred and open opposition to be encountered, unless it be through the instrumentality of such an agency as the American Home Missionary Society?

Heaven forbid that unhallowed sectarian zeal shall be allowed to derange the workings, or impair the influence of a Society which has already done so much, and is so happily adapted to accomplish very much more for the honor of God and the welfare of our race.

#### **More Caution needed in admitting Church Members.**

I am deeply apprehensive that many professors of religion in our day are self-deceived. If not, how can we account for the humiliating fact, that such multitudes who have sustained a reputable christian character at the East, or have even been noted for their piety, here refuse to identify themselves with the Church of Christ, and, in many instances, become the avowed enemies of the cause which they have once professed to love?

And is it not incumbent upon ministers and churches, to be far more particular than they usually are, in admitting members to their communion?

*From Rev. N. C. Chapin, Watertown.*

**Seed Buried, but not Lost.**

It has given me much satisfaction to discover, of late, results of christian and ministerial labor in months past, which were long hidden out of sight, and of which we had no suspicion at the time of their production. "So is the kingdom of God, as if a man should cast seed into the ground, and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how." It strengthens our faith, and encourages to new and earnest effort, to know, that christian prayer and labor, which seemed to be lost, are really productive. There have been sermons preached here, which seemed to the preacher to be very imperfect and powerless—unlikely to reach men's hearts and affect them—which, as he at the time supposed, were without good results, but which, as he afterwards learned, were employed by the Divine Spirit to startle the careless, ungodly soul, to induce a serious concern for the immortal spirit's welfare, to bring to repentance and to Christ. My want of faith in God, and the power of his truth has been sharply rebuked by disclosures such as these.

Speaking of a united effort made by this congregation in connection with the Methodist and Baptist churches, the writer adds:—

There has been a good and really great, though not very extensive, work of grace among us. The members of our church have been quickened in their spiritual life—have made, I believe, a real and permanent gain in strength of piety, and in zeal for the cause of Christ. In all, there has been a large number of hopeful conversions in the community—how many, I cannot accurately state. Of these, the larger proportion is composed of ladies. Many, who had once been professors of religion, but never known here as Christians, have been reclaimed, and have resumed their connection with the church. To our own church, there were added, on the first Sabbath in March, seven persons, and the same number were received at our communion on the first of May. Several of these had been church members before. All of them were females save one.

With thankfulness and joy we consider what God hath wrought—but our desires are urgent still, that a much larger blessing may be given.

My congregation has been larger for three or four months, than ever before. Several seats have been taken in our house of worship recently, by families which have not before belonged to us.

By the efforts of the ladies in our society, our church has been nearly fitted up, and made more comfortable and pleasant for the worshippers. We are hoping to make such arrangements, as will deliver the society soon from its present small indebtedness.

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*From Rev. H. H. Benson, Geneva.*

**Presence of the Holy Spirit.**

My field of labor, during this quarter, has presented a more cheering aspect than for some time previous. On returning from the meeting of our district convention, in February, I determined, if possible, to do more to advance the cause of Christ among us. An additional meeting for prayer was appointed; making three during the week.

Soon after, I preached at one of the school houses, about three miles from the village, on Sabbath evening. The congregation was so large and solemn, that I appointed another meeting, and soon began to preach there on week day evenings, the congregation increasing in size and interest, till the house was crowded to overflowing, leaving hardly room for me to stand, and there were several anxious for salvation. I continued preaching thus about four weeks; preaching three times on the Sabbath, and sometimes two or three times in the week, besides. Christians have been much revived, some more so than I have ever seen them before; and there have been a few hopeful conversions. Besides, others have been deeply impressed, as to their duty and the claims of God upon them. It was a solemn time, and good to be there. Almost the last evening that I preached there—the house being crowded full, so as but just to give me room to stand—after sermon, I gave opportunity for any that desired, to express their feelings, when a young man, a perfect stranger to me, and who was then present at the meeting for the first time, arose and said, with deep emotion, "I feel that I am a great sinner, and ask

the prayers of Christians," and immediately sat down, as if unable to say more. A deeply solemnity pervaded the congregation, and Christians offered fervent prayers. On conversing with him after meeting, he appeared in earnest, said he meant to give up his sins, pray and seek his soul's salvation. We can only follow him with our prayers, hoping the seed sown may bring forth fruit unto eternal life.

In the village, our congregations are frequently larger than our house will comfortably accommodate on the Sabbath, and we much feel the need of our new one, which we hope will be finished in about a month.

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*From a Missionary Report.*

**A Living and Dying Saint.**

Soon after my last communication, which recorded the death of two aged church members, my own family was visited, and the beloved mother of my wife was suddenly called to her heavenly home. The day previous to her death, she was as well as usual, excepting an ordinary cold; and she took her meals with the family. On the morning of her decease, she was attacked with what was probably congestion of the lungs; and instantly she could neither see nor speak, though she gave signs of intelligence, but continued to breathe with more and more difficulty, till at half past eight in the morning she expired.

Glad as we should have been to hear her feelings in the hour of departure and to receive her dying messages, we needed no stronger assurance, than her life had given us, of her preparation for heaven.

When a child of eight years, she trusted that she gave her heart to God, and she exhibited such evidence of conversion, that she was admitted to the church in her ninth year. Over sixty years was she a member of Christ's Church on earth. Few have adorned their profession by a holier life. She was born in Litchfield, Ct., but removed to Middletown, and afterwards to Hartford, where she resided till her marriage, and then removed to Springfield, Mass. She passed through a long and severe discipline of affliction, in the death of several of her children, the painful and protracted sickness of others, the sudden decease of a kind husband, when she

most needed his assistance, and the consequent, peculiar trials of the widow. During the two years and a half she has passed at the West, she has seemed like "gold seven times purified." Her uniform patience and sweetness of spirit, her deep humility and self-distrust, her fervent love of Christ, his cause and his children, her quiet, timely, affectionate efforts for the salvation of souls, her lively sympathy with me, in all my labors, trials and joys, were wonderful in a feeble woman of seventy years, and well worthy of one who had been over sixty years in the school and the service of Christ.

Blessings followed her death upon our house. Two young ladies, one an assistant, and the other a boarder, in the family, who had both been much beloved by her, and "longed for in the Lord," for whose conversion she had prayed, and in her unobtrusive, affectionate way, had labored, were both "rejoicing in hope" before the close of the month.

At length, I am happy to state, that our long talked of, long wished for meeting house is under the hands of the builders, who are to have it completed by the 1st of October. Apparently, the Great Builder smiles upon us.

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**ILLINOIS.**

*From Rev. Geo. J. Barrett, Warsaw.*

I stated that I was just commencing a protracted meeting. The meeting was continued three weeks; two weeks of the time I preached alone, day and night, going two miles to the church or school house; the last week I was assisted by a Baptist brother part of the time. As the result, some twenty or more, we hope, were converted to God, and fifteen have united with the church, and continue to give good evidence of a change of heart.

The past winter has been unusually severe, so much so that owing to the badness of the roads I have not been able to make appointments further from this place, as I had intended, but I design doing so this summer. There are many destitute places in this county where I have been urged to preach.

There have been revivals of religion at both of my other appointments during the winter, at which numbers professed conversion; how many I am unable to say with precision.

*From Rev. C. L. Bartlett, Barber's Corners, Will Co.*

**Church finished and dedicated.**

Since the last report, the church in this place have completed their house of worship (except the outside painting), and it was dedicated to the worship of Almighty God on the 24th of February, at which time I was installed pastor of this church by the Chicago Presbytery. The house was filled to overflowing, the exercises were solemn and interesting, and we trust some good impressions were made upon the congregation. Our house is small, but probably large enough for the society for some years to come; it is very neatly and pleasantly finished and furnished inside. The ladies furnished the house with a settee, chairs, table, and lamps, and carpeted and trimmed the pulpit. After painting the house outside and fencing it, the church will be in debt from \$100 to \$150. Since we have occupied our new house, the congregation has considerably increased. Many who now attend meeting have not heretofore met with us, nor anywhere else statedly.

We have also maintained a weekly prayer meeting in it, on Thursday afternoon, and some considerable interest seems to be taken in it by the church. There is a very serious and careful attention to the preached word, and some of the church appear to have much more of a spirit of prayer than formerly. We are about establishing a Sabbath school and Bible class, and we trust that we shall be able to have those which are efficient and interesting.

*From Rev. T. N. Hasselquist, Swedish Missionary at Galesburg, &c.*

I praise my Father in heaven, who has not only carried me, my wife, and fellow-emigrants so quickly and happily over the ocean, but also has given me, instead of what I have left in my own dear home and country, so many christian friends, and especially has put me in connection with your (in the highest sense) benevolent Society, without which it would have been impossible for me to do for my scattered countrymen what I have done.

To the three churches in Galesburg, Knoxville, and Henderson, another is now added—a little one—in Monroe, eight or ten miles from here. At present, this

consists only of eleven communicants. In Galesburg and Knoxville I preach regularly every Sunday, and in one of the other two places I have alternately one meeting every week. Besides, in Galesburg I hold one, and sometimes two meetings in the evening during the week. I have seen no general work of the Lord unto salvation, among my hearers; but they are diligent and willing hearers, and so I have confidence that the seed sown will render this heart or that as good soil.

One great hindrance to the success of the word is, the circumstance that the poor people are obliged sometimes to scatter themselves abroad in several places, to get work on the railroads, plankroads, &c. During their absence, it is impossible for them regularly to attend their churches; they often meet with company, which may be compared with the birds in Luke viii. 5.

I give humble thanks to the Home Missionary Society, which, out of christian benevolence, helps to build up the kingdom of Christ among the scattered Swedes, who are almost all very poor, but who still love the word of God.

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**INDIANA.**

*From Rev. W. H. Rogers, Noblesville, Hamilton Co.*

**Protracted Meeting.**

A protracted meeting was held during the month of December last. An interest with a few Christians already existed; and two or three conversions had taken place. Thus we had the presence of the Holy Spirit, preparing our hearts for the work, before we began. Brother S., a fellow-laborer in an adjoining county, preached during most of our meeting. The meetings, though not large, were marked by solemnity, attention and *feeling*. The number of inquirers varied from fifteen to twenty; conversions, probably ten or twelve. The meetings were a great blessing to the church. The members were much revived, and, I hope, made advancement in holiness.

One remark I will add, respecting our protracted meeting. Nearly every case of awakening and conversion, had been a subject of private and personal labor, before the individual made any public manifestation of concern for their own salvation. This was also the fact in a protracted meeting before reported, held in our church last May.

*From a Missionary Report.***Pastoral Encouragements.**

At N. I have a fine little white church, surmounted by an excellent bell; and beside it, in a snug cottage, lives the sexton and his wife—both members of my church. Every Sabbath, the tones of that bell are heard far abroad, gathering devout worshippers or collecting children to the Sabbath school. In our Sabbath school we have from fifty to seventy five as interesting children as you will find in the city of New York. Along the rear of the church is a long seat filled with young ladies, to whom Mrs. — has been a faithful and devoted teacher. On their right, is a class of young men, and though they are not so regular as might be desired, yet no Sabbath passes without seeing more or less of them present. In fact, the young people all belong to our school, either as teachers or pupils; and one young man, formerly an infidel, is now a constant teacher. He told me recently, that he thought he had found peace in believing.

**Better Still.**

At my preaching service, I have good audiences and almost universally they are all attentive listeners, and seem indeed hungry for the bread of life. Every sentiment uttered finds a responsive heart; and often I see the moistened eye. All this may not be much in your estimation, but in a country like this, where religion is rare, symptoms like these are choice gems.

We have a very interesting prayer meeting at M. also, which we all feel is very profitable to us. There are some cases of seriousness among the young people.

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*From Rev. John M. Bishop, Bedford, Lawrence Co.*

Mr. B. is commissioned for a district embracing several points of destitution and interest, to which his labors are distributed in succession, and are attended with highly encouraging results.

The work in Bloomington has advanced gloriously during the quarter. We have there an excellent foundation for a church. Less than a year since we organized there with eleven members; we now number thirty five. A large majority of the additions were by examination. God worked wonderfully

for us from the 4th to the 20th of February. As the result of a meeting, which I conducted without ministerial aid, during these days, sixteen were added to us on examination, twelve males and four females, all of them adults. Baptism was administered to one half of these. Since then, the church has been in a delightful state.

In other parts of the field there have been no revivals; though everything looks encouraging.

God has done a great work in our State this past winter. And to him be the glory.

This place (Bedford) is improving as a business point very rapidly. The railroad from New Albany was completed to this point last week.

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*From Rev. George D. Miller, Monticello, White Co.*

**Prayer Answered in a Revival.**

Three quarters of the year have seemed almost fruitless of good, so far as my labors were concerned; but the events of the past two months, show that my labor has not been in vain in the Lord. The church has passed through a season of greater interest than it has witnessed since its organization, eleven years ago. To me and to the church, all seems new. Difficulties have been settled, and alienations among brethren have been healed; backsliders have been reclaimed; family altars that had for months, and some for years, been prostrated, have been erected, and newly consecrated. The church is united, and have advanced very greatly in a spirit of benevolence. The prayer meeting is a place of universal interest; a large proportion of the members within reach of the church are constant in attendance. The first interest that was manifest was in but two or three minds, about the first of the year. A day of fasting was appointed, and was observed by about one half of the members of the church. The day was unfavorable in many respects, but will long be remembered by many of the brethren and sisters who observed it. With most, if not all, who attended, it was truly a day of fasting and humiliation. We met almost every day for more than four weeks, for prayer and conference. We had preaching every evening, except a few when I was called away from home. I had no assistance in preaching except once by a Methodist brother.

The result of the blessing, so far as we have seen, has been to revive not only individual Christians, but also to reanimate, and increase a hundred fold, the moral power of the church. Twenty or more have been hopefully converted, and a large number have been and still are deeply interested. Most of the converts are the youth of our school and congregation. One of our Sunday school teachers has seen his former class all converted, and a new class, most of whom were connected with his class for the first, but a short time before our meeting, are all but one hopefully converted, and that one is manifestly deeply impressed.

### OHIO.

#### Clouds Dispensing.

During the quarter just closed, there has been *much* of interest in this field. Dark clouds have been withdrawn, and formidable opposition has given way. At one place where I preach occasionally, there has been a great improvement. Formerly, there was not one family favorably disposed to Presbyterian or Congregational interests; but now they feel that it is impossible to have a respectable town without a church. During the current year, I trust a church will be gathered with ten or twelve members, and a house will be built.

There are two other places where I preach on alternate Sabbaths. The morals of the people are improving, and a few conversions have occurred, without any general sensation in the masses. It requires constant, prayerful, and patient toil to prepare the way of the Lord.

#### Surrounded with Difficulties.

In nothing else do I more sensibly feel the force of our Saviour's words, "Without me ye can do nothing," than in preaching the Gospel. Especially is it so in this part of the West. Many have come into this region to get rid of gospel influence. Such take special pains to fortify their children against religious truth. Drinking whiskey, profanity and Sabbath breaking are among the most common acts. A man who owns a good farm within half mile of my house, a few weeks ago told a gentleman who wished to buy a farm, that he "would take several hundred dollars

less for his farm than it was worth, that he might get away from so much religious influence." This man's father was a member of a Presbyterian church; and he himself had once professed religion. This is a specimen of many that might be mentioned. I sometimes think there is no other field more difficult to cultivate than this. In the latter part of February we had some very refreshing influences of the Spirit. Our people were pretty generally aroused to a sense of their deficiencies. Those who had grown cold and backslidden in heart, humbled themselves, confessed their sins and returned to duty.

Our people were much benefited; our prayer meetings are better attended and more spirited.

*From Rev. H. C. McBride, Jacksonstown, Licking Co.*

#### Gathered Fruit.

The past quarter has been one of extra effort, and of rich blessings. I have preached seventy six sermons during this period, besides visiting all the families in the church, and attending to those other duties connected with the ministerial office.

We held a series of meetings in our congregation, during the quarter, which covered, at two intervals, about forty days. The Lord was with us in those meetings, and led many, through his Spirit accompanying the word, to come inquiring the way to Zion—more than thirty in all—with their faces thitherward, weeping as they came. Twenty of these indulge a hope that they are born of God, and ten of them have already cast in their lot with us, and rejoice in hope of the glory of God. One of this number has fallen asleep in Jesus. He was an old man, his christian course was short, but marked with unusual tokens of the divine presence. A few moments before he died, with uplifted eyes and hands, he said, "Tell the people of the world, tell weak believers, tell all the world, that there is a divine reality in the religion of Christ. I have felt it for months past, and I now feel it while crossing the river of Death. All is well! all is well!" Thus he lived, and thus he died.

Several others, chiefly children of the church, are deeply concerned about their souls, and appear to be not far from the kingdom of God. The attendance on



public worship has been large and regular during the winter. Our house, thirty five by forty, was generally filled on Sabbath. The cause of Temperance is slowly but steadily increasing; all our members are temperance subscribers; would that it was so in all our churches.

### MICHIGAN.

*From Rev. J. Morton, Hudson, Lawrence Co.*

#### Afflictions Sanctified.

My commission came to hand on the 16th inst. The long delay has made it doubly welcome. We feel very grateful to God and your Society for it.

God, in his all-wise providence, has called me to pass through scenes of deep afflictions since I entered into engagements with this people. On our way to this place, we were called to part, by death, with our youngest daughter. She died at Somerset. That Saviour to whom she had consecrated herself some two years before, was with her in the trying hour.

On the 17th of March, my dear wife, after a sickness of some five months, breathed her last. She died, as she had lived, a Christian. I feel that I have abundant reason to bless God for the sweet consolation afforded in the evidence of the preparation of these members of my family for death, and for the supporting grace that he has conferred upon us that still remain. My prayer is, that I may be more entirely devoted to him.

*From Rev. A. Govan, Fentonville, Genesee Co.*

#### The Work of the Lord Revived.

We have great reason to bless God, for the goodness which he has conferred upon this church and people, by the special outpouring of the Holy Spirit upon us, and the revival of the work of grace, by the conversion of a number of persons to himself, chiefly among the younger part of our Society. The progress of the work during the quarter still continues, and the number of hopeful conversions now amount to about sixteen individuals, six of whom, as the first fruits of the revival, made a profession of religion and were admitted to the church, at our communion, on the

2d Sab. of April. The intensity of grateful feeling manifested on that occasion, can scarcely be described. Parents who had long prayed for the conversion of their children, now saw those children given to them, by their taking the bonds of the Covenant on themselves, personally. Indeed, the whole church, which were of late travelling in sorrow, here beheld the answer to their prayers, and appeared drowned in tears of gratitude and thanksgiving before the throne of God.

The temporal affairs of the Presbyterian Society here are gradually improving, and the debt, which amounted a year ago to \$650, is at present reduced to \$350;—while the sum of \$175 has been paid during the past year for repairs of the church, and the church property is now placed in a neat and secure position, which, it is hoped, will last for a length of time.

The calls for my labors in preaching, at various points in the neighboring towns, within a circle of five miles from this village, during the ensuing season, will make it necessary for me to travel more, in order to sustain the cause, and extend the interests of this church to a greater distance from our centre. There is a prospect of an increasing population, by means of a new railroad directly through this village. This will probably result in the enlargement of the number of church-going families in this place. Sabbath school and Bible classes have been sustained during the winter, and temperance lectures and prayer meetings are maintained weekly.

*From Rev. H. Hyde, White Lake.*

#### A Gentle Refreshing.

When I last wrote, the Spirit of God seemed to be at work in one neighborhood of my congregation, five miles distant from us, where I preach Sabbath afternoon or evening, at a third service. As the result of that work five joined our church on profession, at our communion in April, and ten or twelve have joined a Methodist class in that neighborhood. One other joined us on profession at the same time, making six. The interest was not as general as we hoped it might be, though for what he has done, we thank God and take courage. Otherwise we are harmonious, and I believe united. Our congregation is good and attentive. Health has been

granted to me and mine, though death has been around and taken the aged and the young. Our Sabbath school, which has been suspended during the winter, is about to be resumed next Sabbath, with a better library than we have had for years, and we hope a new and deeper interest will be given to it.

I read with deep interest your article in the Home Missionary for May, on the subject of ministerial support, which is now exciting so general attention. There is many a "shady" as well as "sunny side" in the experience of both Western and Eastern ministers; and were it not for the timely aid of your society, the shades would often deepen to utter night. Blessed be God for what he has enabled it to do, and may he increase it a hundred fold.

*From Rev. D. M. Cooper, from Saginaw City.*

#### Encouraging Particulars.

The erection of our beautiful house of worship has given a new aspect to religious affairs. Heretofore, the want of a suitable place for meeting has detracted from the interest felt in worship, and consequently less attention was paid to securing the steady, continued services of a minister of Jesus Christ. Now, all feel that to leave an edifice, erected at so much expense and self denial, unoccupied, would be shameful and wrong. Already sacred associations begin to cluster around our "blossom of the wilderness."

Stronger and more sacred will they become, now that your Missionary is empowered to administer the holy sacraments. Since my last report, I have been ordained and installed pastor.

The interest of the occasion was much enhanced from the fact, that the brother who gave the charge to the pastor baptized your Missionary many years since, when pastor of the First Presbyterian Church in Detroit.

When that solemn rite was being performed, the mother of the candidate breathed an earnest prayer that the infant she held in her arms might one day become an ambassador for Christ. Behold the prayer of faith answered!

The brother who presided at this ordination, had known the candidate ever since his spiritual birth.

Nine years ago, when settled as pastor in a beautiful village in the interior of the State, he was sent for to converse with an anxious youth seeking for salvation. He pointed out the way of life. A few weeks subsequently, a new-born soul was welcomed into that pastor's fold.

At the services above referred to, Rev. R. R. Kellogg, of Detroit, presided and asked the constitutional questions. Rev. H. H. Northrup preached the sermon from Mat. xiii. 52. Ordaining prayer by Rev. C. Osborn. Rev. N. M. Wells delivered the charge to the Pastor; and Rev. M. Barrett, the charge to the people.

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## PENNSYLVANIA.

### Visit to a Church in the Wilderness.

The small church was more than sixty miles away, and it required two busy days to reach it by such roads as we have. I found Col. W., a prominent member, on the afternoon of the second day, sixteen miles this side of his home. It was two o'clock, and we could not reach his house before six. He immediately resolved on a meeting that evening at the school-house near his residence, and managed so to extend the notice that a good congregation convened. The little flock are scattered over an area fourteen miles in length; but they were very glad to get together for divine worship: for which purpose all the horses and oxen in the vicinity were in requisition; and one of the brethren came seven miles on foot, and returned, both on Saturday and Sunday. It was a beautiful sight to behold eight or ten yoke of oxen before the door with their vehicles loaded with people. I visited as many as possible; held meetings in the various neighborhoods; distributed what tracts I had; received one into communion with the church on professing faith, whom the Lord had awakened on a former visit, and one by letter. So, after breaking bread to them, I left the small band of believers, and a number of anxiously inquiring sinners in sadness, until your Society shall commission and send a servant of the Lord to look after them.

In the week allotted to this visitation, I traveled 180 miles on horseback, on foot, and by sled, and preached eleven times.

## Miscellaneous.

**Religious Joy, a Means of Evangelization.**

Assuredly we want nothing to replenish the treasury of the Lord and supply all requisite resources, but that the hearts of Christians should cease to be so void of that sensible enjoyment of God, with which they should be always full. Had the church but that fountain within herself to draw from, rivers of treasure, if needed, would be at her command; and she could supply at once, the very ends of the earth, with the means of salvation. She would have a missionary spirit in each of her sons and daughters. It is this blessedness, which looses the tongues of Christians, and makes them eloquent in teaching every man his neighbor, and every man his brother, that knowledge of God and Christ which is unto life eternal. Restore to me the joy of thy salvation, said the mourning Psalmist, then will I teach transgressors thy ways. It would wing their feet for swift journeys through the length and breadth of the earth, and the glad tidings of saving love would spread from land to land, and be heard in every island, every hamlet, every dwelling on the globe, before the present generation has passed away.

We are not sure, that if the joy of the Lord pervaded the Christian Church, to the degree to which it might, and by all means should extend, the work of saving the world *would not go on of itself*, almost without labor. Certain it is, that in that condition of things, labor would itself be joy; but may we not believe (now that Christianity is no stranger in the earth, but has for eighteen hundred years been giving infallible proof of her celestial descent, and her continued connection with the place of her origin) that the necessity for patient and agonizing effort, if the church were in the state supposed, would be superseded?

Heaven then would in a sense come down to earth; the tabernacle of God would be with men; and mankind would know and see the place of happiness; and would they not also by the

grace of God, through the operation of that new spectacle, be drawn thitherwards as of themselves? The nature of man still inclines him after happiness. The disappointment of six thousand years has not abated the strength of this indestructible propensity. Who can tell but that such a sight as the general church of Christ, filled with the joy of the Lord, would, under the Divine blessing, determine that propensity to its proper end? That it is of all things the best adapted to have this effect, is certainly a good reason for supposing that the Spirit of grace, who is also the Spirit of fitness and order, would prefer it before any other instrumentality. For our own part, we cannot but think it would do more in a few years, independently of labor, than the labor of many ages without it. It would make the church a wonder in the earth. The mountain of the Lord's house would stand upon the top of the mountains; it would be illuminated with Divine glory; its luster would outshine that of the sun; it would enlighten the world; the remotest nations would see it, and would not all nations flow unto it?

The world hitherto has not regarded the Church as the seat of blessedness. It has had too little reason thus to regard it. Religion, by old report, is happiness; but it is religion as contained in books, not as dwelling in the hearts, or as shining out in the examples, of its professors. With comparatively few exceptions, since the primitive times, the lives of Christians have misrepresented the spirit of their religion. The world have judged it a sour, unhappy, gloomy spirit; and they have not wanted occasion to do so. They who have called themselves Christians have seemed little happier than others. The great majority of them have practically declared their religion a gloomy thing, by going to the world itself for pleasure. Of the rest, the generality seem to pass through life, either with just enough of interest in religion to keep their membership in the Church; or in a cold perfunctory preciseness; or in austerities which

make religion identical with penance; or in a forced driving zeal, which bespeaks more of fierceness than calm heavenly peace and joy. A few noble exceptions indeed there have been, but to the world's eye these exceptive cases have commonly been lost, in the multitude of their gloomy or earthly-minded brethren.

Has not the Church been the dwelling-place rather of doubt and fear, than of sensible delight in God? Is it not the way of even the best of her members to be habitually questioning in themselves whether they be not reprobates, instead of exulting in the full assurance of hope? Besides, has not the Church been almost continually a scene of contention, and bitter wrath, a dread and terror, rather than a charm to the world? Oh, let it not be said that the experiment of what may be done to save the world, by the influence of a general example of spiritual peace and joy, has yet been tried. Enough has been ascertained to encourage the highest expectation; the successes of the first Christians, the fruits of the individual examples of such blessed men as Baxter, Flavel, and Edwards, beget the greatest confidence as to what would be the result of experiment; but the experiment remains to be made. Come the day when it shall be in full operation! Hope is fixed on the appearance of that period, and that it will appear, can there be a doubt? Have not the prophets declared it? The Lord in his compassion cut short its delay; make Jerusalem a rejoicing, and so a praise in the earth; give to all Christians, in answer to the prayer of Christ, that unity of soul, in which the Father and the Son are united to each other, the unity of Divine love and joy. Then shall our unhappy world learn the error of its way, forsake the broken cisterns of sin, and come to the Fountain of living waters.—*Dr. Skinner.*

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**Does the Romish Church discourage the reading of the Bible?**

In 1553, a number of bishops convened at Bologna to give advice to Julius III. as to the best means of sustaining the Ro-

mish Church against the Reformers. The following is their counsel touching the Scriptures:—

“Finally, it is necessary that you carefully watch and labor by all the means in your power that as small a portion as possible of the Gospel, (above all in the vulgar tongue,) be read in the countries subject to your rule and which recognize your power. Let the little that is read in the Church suffice, and let no one be permitted to read more. So long, indeed, as men were content with that slender portion of Scripture, your affairs prospered and your maxims prevailed; but from the moment people usurped the right of reading more, your authority, temporal and spiritual, has been declining. It is this book, after all, that more than any other has raised against us these troubles and these tempests which have brought us to the brink of ruin. And truly it must be acknowledged that if any one examine it with attention and then compare in detail what it contains with what is practised in our churches, he will find very great differences, and will perceive, not only that our doctrine is altogether different from what the Scripture teaches, but more than this, that it is often entirely opposite. Now from the moment the people, excited by some one of our learned adversaries, shall have come to the knowledge of this, the clamors against us will not cease till all is divulged in public, and we are rendered objects of universal hatred. These writings therefore must be withdrawn from the eyes of the people, but with prudence and circumspection, lest the measure excite against us risings and storms still more dangerous than the former.”

This prudent counsel is dated at Bologna, October 20, 1553, and is signed by several bishops. I take it from a French tract, which says it is found in a collection belonging to the King's Library, at Paris, in folio B, No. 1088. There is no reason to question its genuineness; for what inducement can there be to forge such a document when it does but accord with the constant practice and confession of Papists?

The Council of Trent, two years after this, established a number of rules respect-

ing prohibited books, among which is the following: "Whereas experience has demonstrated that if it be permitted, everywhere and without distinction, to read the Holy Bible in the vulgar tongue, there results more evil than good, by reason of the temerity of men, it shall be left to the judgment of the bishop, or the inquisitor to grant, with the advice of the ecclesiastics of the parish, or with that of the confessor, permission to read Bibles, translated into vulgar tongues by Catholic authors, to such as they shall deem capable of reading them without receiving any bad impression from such reading, but, on the contrary, increase of faith and piety; which permission they shall give in writing. But whosoever shall dare to have or to read those Bibles without such permission, shall be debarred absolution of his sins till he shall have given up the said Bibles to the ordinary." Then follows a prohibition of their sale by booksellers to persons not furnished with the aforesaid permit, with the penalties incurred by them. The article closes with a distinct prohibition to the inmates of convents. This rule, with other abominations of the Council of Trent, is still practically and rigidly in force.—*Rev. J. Mitchell.*

#### "A Thank Offering."

In the Home Missionary for February, it was stated that in obedience to the urgent call of Providence, the Executive Committee had undertaken to extend the Society's operations, especially on the Pacific Coast; and its patrons were invited to endorse their "plans," by furnishing the "means" of the proposed "enlargement." Among the responses to this appeal, is the following anonymous communication to the Treasurer of the Society, accompanied by a check for \$1,000.

"A thank offering to the Lord, to assist in carrying out the plans of enlargement of the Home Missionary work, as stated in your publication for February."

It is truly grateful to recognize, in the generous offering of this unknown friend, an appreciation, not only of the increased

responsibilities of this Institution, but of the consequent obligations of those on whose support it must depend for means to gather the widening and whitening harvest. May this example of timely liberality provoke many.

#### American Home Missionary Hymn,

Sung at the Anniversary of the Massachusetts Home Missionary Society, May, 1858.

Written by Rev. NEEHEMIAH ADAMS, D. D.

TUNE—*America.*

Land! great, and rich, and free!  
Now and forever be  
Immanuel's land.  
Tribes of the earth, oppressed,  
Come and with us be blessed;  
Our fathers here found rest—  
The Pilgrim band.

Lo! thronging o'er the main  
Pilgrims approach again,—  
May-flowers,—a fleet!  
Haste! all our gates unlock;  
Exiles, where'er you flock,  
Our shore—one Plymouth Rock—  
Welcomes your feet.

Here you shall never feel  
Oppression's iron heel,  
Nor tyrants' frown;  
The nation bows the knee  
To him who made us free,  
Light, love, and liberty,  
Our triple crown.

O'er wondrous vales and streams  
Our soaring eagle screams,  
Each day, new joy;  
He leaves the Atlantic East,  
Gains the Pacific West,  
Yet, still at home finds rest  
Under our ark.

Rise! follow in his flight!  
Pour forth the Gospel's light  
On every soul.  
Great family of States!  
Nations are at thy gates;  
Reign, Lord of Potentates,  
Over the whole.

*Appointments by the Executive Committee of the American Home Missionary Society, in the month of May, 1853.*

*Not in Commission last year.*

Rev. J. C. Cooper, Hillsboro', Salem and vic., Iowa.  
 Rev. Abner Barlow, Stoughton, Dunkirk and vic., Wis.  
 Rev. — Wilcox, Lyander and vicinity, Ill.  
 Rev. Ang. Cose, Brighton, O.  
 Rev. H. G. Miles, Canal Dover, O.  
 Rev. Geo. Magee, Chesterfield and Ray, Mich.  
 Rev. C. H. Force, Unadilla, N. Y.  
 Rev. M. L. Merrill, Remsen, N. Y.  
 Rev. Diedrick Willers, D. D., Germans, Waterloo, N. Y.  
 Rev. A. H. Lilly, Centerville, N. Y.

*Re-appointed.*

Rev. T. Lyman, Lansing, Iowa.  
 Rev. J. V. A. Woods, Oakalosa and Indianola, Iowa.  
 Rev. E. D. Holt, Montrose, Iowa.  
 Rev. W. H. Smith, Salem Ch. and Georgetown, Mo.  
 Rev. Timothy Morgan, Mt Zion Ch., Mo.  
 Rev. W. J. Smith, Richland and Richmond City, Wis.  
 Rev. H. H. Dixon, Johnstown, Wis.  
 Rev. F. Lawson, Evansville and Cooksville, Wis.  
 Rev. E. G. Bradford, Princeton, Wis.  
 Rev. Ira Smith, Indian Creek, Dayton and Serena, Ill.  
 Rev. J. M. Grout, W. Ch. of Shelby Co. and Mechanicsburg, Ill.  
 Rev. Josiah Porter, Spring Creek, Ill.  
 Rev. Samuel Ordway, Lawn Ridge, Ill.  
 Rev. Wells Andrews, Tremont, Ill.  
 Rev. C. B. Cady, Rockport and Atlas, Ill.  
 Rev. O. W. Cooley, Granville, Ill.

Rev. J. A. Tiffany, Livonia and Lawrenceport, Ind.  
 Rev. R. Hawley, Bowling Green and Christie's Prairie, Ind.  
 Rev. B. F. Stewart, Bethel, Galena and Mt. Zion, Ind.  
 Rev. Hiram Wason, Vevay and vic., Ind.  
 Rev. Andrew Loose, Pleasant Ridge and Winchester, Ind.  
 Rev. Charles Hutchinson, Edinburgh and vic., Ind.  
 Rev. John Hawka, Newport and Montezuma, Ind.  
 Rev. W. A. Taylor, Mount Carmel Ch. and vic., Va., and Ten.  
 Rev. W. F. Millikan, Ruggles, O.  
 Rev. Lewis Godden, Orwell, O.  
 Rev. Mead Holmes, Bainbridge, O.  
 Rev. Xenophon Betta, Johnston, O.  
 Rev. Wm. H. Bay, Graham's Station, O.  
 Rev. John N. Whipple, Chester and vic., O.  
 Rev. F. W. Welskotten, Germans, Mansfield, O.  
 Rev. E. E. Johnson, Destinations in Clark Co., &c., O.  
 Rev. N. O. Coffin, Piqua, O.  
 Rev. J. A. Yeale, Darttown, O.  
 Rev. F. Putnam, 2d Ch., Greenville, O.  
 Rev. A. Huntington, Gallipolis, O.  
 Rev. James Harrison, Hartford, O.  
 Rev. J. Patch, Orland, Ind., and Gilead, Mich.  
 Rev. Seth Smalley, Concord, Mich.  
 Rev. A. W. Bushnell, Newton and Fredonia, Mich.  
 Rev. Thos. Jones, Galesburg, Mich.  
 Rev. Saml. Hemenway, Border Ch., and Boston, Mich.  
 Rev. Axel Downs, Mount Hope, N. Y.  
 Rev. C. A. Keefer, Ellington, N. Y.  
 Rev. J. Lane, Evans, N. Y.  
 Rev. Nathaniel Hammond, Wellsville and Scio, N. Y.

*The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, as received into the Treasury during the month of May, or reported by Auxiliaries as expended on their fields, during the last missionary year.*

**MAINE—**

Maine Missionary Society, \$11,517 96  
 South Paris, Beth Maine, 15 00

**NEW HAMPSHIRE—**

New Hampshire Missionary Society, \$4,385 18  
 Received by Rev. B. P. Stone:  
 Derry, First Ch., 100 00  
 Hollis, Cong. Ch. and Soc., 40 00  
 Lyme, Rev. E. Tenney, 10 00  
 Mount Vernon, Mrs. A. E. Star-net, 10 00  
 Rindge, legacy of Miss Hannah Adams, 249 02 409 02  
 Exeter, Second Cong. Ch. and Soc., by F. Grant, 74 61  
 Hanover, Ladies, by Mrs. Blaisdell, 5 00  
 Jaffrey, First Cong. Ch., by Rev. L. Tenney, 5 00  
 Litchfield, in part of legacy of Mary O. Miltimore, by E. P. Parker, Exr., 1,500 00  
 Winchester, Ladies' H. M. S., by Almira Kingman to const. Mrs. Tertius A. Lyman a L. M., and in part to const. Mrs. Eliza Smith a L. M., 56 84

\* The sums marked thus (\*) have been expended by the respective Auxiliaries and Agencies within their limits during the year ending, March 1st.

**VERMONT—**

Vermont Domestic Missionary Society, \$5,762 76  
 Springfield, Ladies' Benev. Sew. Soc., in full to const. Mrs. Eliza Arms a L. M., by Emily W. Cloason, 10 00  
 Springfield, Caleb Hall, \$3; others \$7, by Rev. S. E. Arms, 10 00  
 Westminister, from the estate of Michael Gileon, by Rev. J. W. Pierce, 2 00

**MASSACHUSETTS—**

Massachusetts Home Missionary Society, \$5,876 09  
 Do., by Benjamin Perkins, Treasurer, 6,000 00  
 Cummington, East Village, Mrs. Anna D. Loud, 5 00  
 East Hampton, a few friends, by J. D. Lyman, 5 00  
 Hadley, First Parish, Lad. Sew. Circle, to const. Mrs. Daniel Stockwell and Mrs. Jonathan Marsh L. M., by Mrs. Edwin Smith, 60 00  
 Lenox, by Eldad Post, \$17 50; Ladies' Sew. Soc., by Fanny Hotchkiss, \$3, 20 50  
 Orange, Central Cong. Ch., by Daniel Peck, 18 00  
 Sherburn, Juv. Soc., by Rev. Alfred Hawes, 10 00  
 Shrewsbury, Cong. Ch. and Soc., to const. Mrs. Marian P. Colton a L. M., by Rev. N. W. Williams, 26 12  
 Springfield, Mrs. Susan Pyncheon, 50 00  
 Weston, Mrs. Mary A. H. Bigelow, to const. Mrs. Mary L. Ward, of Wayland, a L. M., 30 00

Worcester, on account of legacy of Miss Sarah Waldo,	687 88	First Presb. Ch., Coll., \$181; Mon. Con. Coll., \$37 12; by E. J. Thorne, David Leavitt, \$50,	218 12
<b>RHODE ISLAND—</b>		Second Presb. Ch., by B. W. Delamater, of which \$100 is from H. K. Corning, to const. Ephraim L. Corning a L. D.,	302 55
Rhode Island Home Missionary Society, *1,020 75		South Presb. Ch., Mon. Con. Coll., by J. Milton Smith,	85 50
<b>CONNECTICUT—</b>		Plymouth Cong. Ch., by Joseph Child, Cairo, Presb. Ch., \$15; Miss E. Proul, \$5, by Rev. S. W. Roe,	748 70
Connecticut Missionary Society, *3,401 04		Cambria, Cong. Ch., Dea. Josiah Scoville, L. M., by Rev. E. Parmelee,	30 00
Black Rock, Cong. Ch. and Soc., in full to const. Dea. Morris Gould and Joseph Bartram L. M., by Rev. W. J. Jennings,	55 66	Camden, Un. Cong. Ch., by T. Stone, Oatakill, Ladies' H. M. S., by Jane G. Sayre,	30 00
Bartram L. M., by Rev. W. J. Jennings,	55 66	Central Agency,	3 00
Brantford, Cong. Ch. and Soc., by Dea. Harvey Page,	85 50	Chamont, Sally McPherson,	*3,186 68
Brookfield, Cong. Ch.,	15 38	Durham, Presb. Ch., by Z. Whittlesey,	1 00
Brooklyn, Cong. Ch., by E. Newbury,	77 00	Franklin, First Cong. Ch., by Rev. J. F. Ingerson,	7 00
Clinton, Married Ladies' Benev. Soc.,	17 27	Franklinville, George W. Hallock,	36 00
Danbury, First Cong. Ch., a friend, by Rev. S. G. Coe,	123 00	Harlem, N. Y., Presb. Ch., Mon. Con. Coll., by E. Ketchum,	25 00
Deep River, legacy of Mrs. Ursula R. Spencer, by George Spencer,	200 00	Haverstraw, First Presb. Ch., by Rev. J. H. Trowbridge,	24 08
East Haddam, Cong. Ch., by Rev. Isaac Parsons,	50 00	Martinsburgh, Extra Botsford,	16 75
Ellsworth, Cong. Ch., by Dea. Dunbar,	13 23	New York City,	2 00
Franklin, Cong. Ch. Benev. Soc., by Dr. Woodward,	80 45	William Waterman, L. M., \$30; I. C. Whitmore, \$25; O. S. W., \$10; a female friend, \$5; Anonymous, \$5; a friend, \$1,	76 00
Gaylord's Bridge, Mrs. Charles Gaylord, Goshen, Cong. Soc., by Rev. L. Perrin,	1 00	Carmine St. Ch., Sab. Sch. H. M. Assoc., by A. Boynton, \$215 99; P. Millsparagh, \$10,	325 20
Gulford, Third Cong. Ch., by L. Griswold,	115 00	Church of the Puritans,	1 00
Middlebury, Anonymous,	63 50	Eastern Cong. Ch., by L. Chichester,	1 50
Middletown, Fem. H. M. S., to const. Mrs. Elias Lewis a L. M., \$80; for freight of box, \$8; by Miss J. A. Russell,	88 00	Madison Square Presb. Ch., George Carpenter, \$50; Rev. William Belden, Jun. to const. William H. Belden, a L. M., \$30,	80 00
New Fairfield, Cong. Ch.,	30 00	Mercer St. Ch., W. G. Rule,	5 00
New Haven, legacy of William E. Hayes, by T. A. Trowbridge, Exr. to const. Mrs. Harriet Emily Hayes and Miss Anne C. Hayes L. D.,	1,000 00	Tabernacle, H. M. Assoc., by T. E. Smith,	106 00
New London, Mrs. Julia A. Marvin, Second Cong. Ch., Dorcas Soc., by Miss F. M. Caulkins,	1,000 00	Pottersville, a Friend,	6 00
<b>Norwich:</b>		Poughkeepsie, Mrs. Dr. May,	10 00
First Cong. Ch. and Soc., by Rev. H. Parsons, Ladies, \$79 04; Gent., \$53; a friend, \$5,	187 04	Rochester Presbytery,	*641 15
Second Cong. Ch. and Soc., by Gen. William Williams,	209 50	Saratoga Springs, Miss L. M. Aikin,	10 00
Maine St. Ch. and Soc., \$100 from Caleb B. Rogers, to const. J. W. O. Leveridge a L. D., and \$100 from William A. Buckingham, to const. Misses Eunice Starr, Loretta Hebard, and Louisa Carter L. M.,	812 00	Smithville, Lovina Hall,	1 50
Redding, Rev. J. Bartlett,	8 00	Somers, Pres. Ch., Mon. Con. Coll., by Rev. D. D. T. McLaughlin,	3 40
Ridgefield, Cong. Ch. and Soc., by Rev. C. Clark, \$70 89; Rufus Keeler, in part to const. Mary E. Wallis a L. M., \$10,	80 89	Southold, a bequest of Mrs. Julia Huntington, a silver cup; Miss Polly Walls,	1 00
Roxbury, Lyceum No. 7, by L. E. Judd,	5 00	Spencertown, Isaac Dean,	7 00
Southbury, Cong. Ch., by Rev. G. P. Prudden,	50 27	Udca, legacy of Mrs. Rachael Tracy, by C. Tracy, Exr.,	50 00
Stamford, First Cong. Ch., by Dea. T. Davenport,	158 00	Wading River, Cong. Ch., by Rev. E. Hale,	25 00
Stonington, First Cong. Ch. and Soc., to const. Mrs. Benjamin F. Collins, of Mystic a L. M., by Rev. N. B. Cook,	32 18	Western Agency,	*6,092 17
Stratford, Cong. Ch., by D. P. Judson, to const. Miss Mary Burton, Miss Caroline Pendleton, Miss Alida B. Booth, Mrs. Jabez Curtis and Mrs. Lewis Wells L. M.,	165 00	Westtown, Presb. Ch., by W. H. Hart,	13 00
Thompson, legacy of Miss Elizabeth S. Fisher, by J. B. Gay,	10 00	Williamsburgh, avails of Miss A. V. Metcalf's Missionary box,	4 00
Waterbury, First Cong. Ch. and Soc., by P. W. Carter,	32 00	Willsboro, Ladies' Miss. Soc., \$30 to const. Mrs. Harvey H. Hinckley a L. M., by Miss A. Higbie, Treas.,	47 00
Watertown, First Cong., by A. W. Hungerford, of which \$80 is from Mrs. Lucy De Forest, to const. Mrs. William Lyman, of Goshen, a L. M.; and \$80 from John De Forest, to const. Dr. Henry D. Laughlin, of Ogdensburgh, N. Y., a L. M.,	116 00	Windham Center, Consider Camp, \$10; Miss Mary Camp, \$5, in part to const. Guy Camp a L. M.,	15 00
<b>NEW YORK—</b>		<b>NEW JERSEY—</b>	
Albany, First Cong. Ch., per H. M. Paine, Amber, G. H. Stewart, \$4 50; S. G. Hotchkiss, \$1,	100 00	Mendham, Presb. Ch., Stephen Thompson, by Rev. T. S. Hastings,	10 00
Amsterdam, Mrs. A. L. Chapin, for the West,	5 50	<b>PENNSYLVANIA—</b>	
Babylon, Presb. Ch., by Rev. G. L. Moore,	10 00	Cherry Ridge, M. Darling,	2 00
Bellport, Cong. Ch., by O. N. Homan,	18 43	New Milford, H. A. Sumners,	5 00
Brooklyn,	7 00	Philadelphia, First Independent Ch., by R. E. Walton,	25 00
Curtis Noble, to const. Miss Clara Noble a L. M., \$80; a Lady, \$8,	88 00	Philadelphia Home Missionary Soc.,	*3,339 98
		<b>DISTRICT OF COLUMBIA—</b>	
		Washington City, Col. R. F. Larned,	50 00
		<b>NORTH CAROLINA—</b>	
		Haywood Co., by Rev. Jacob Hood,	4 50
		<b>KENTUCKY—</b>	
		Mount Pleasant, Presb. Ch., by Rev. G. W. Nicolls,	35 00

## OHIO—

Addison, Nashville, and Tippecanoe Pres. Chs., by Rev. S. D. Smith,	18 40
Akron, Cong. Ch., by G. N. Abbey,	15 25
Cincinnati Agency,	*2,211 59
Coshocton, Second Presb. Ch., by Rev. H. Calhoun,	15 00
Farmer, Presb. Ch., by Rev. A. T. Wood,	1 00
Harmer, Douglass Putnam,	1,000 00
Marietta Agency,	*447 22
Pomeroy, Presb. Ch., by Rev. R. Wilkinson,	87 50
Radnor, Welsh Cong. Ch., by Rev. E. Evans,	10 79
Ridgeville, Presb. Ch., by Rev. W. B. Stowe,	5 00
Sylvania and Whiteford, Cong. Chs., by Rev. L. P. Matthews,	10 00
Watertown and Barlow, Presb. Chs., by Rev. J. S. Walton,	28 40
Western Reserve Agency,	*8,209 25

## INDIANA—

Blackford, by Rev. P. Anderson,	2 15
Marion, Presb. Ch., by Rev. A. Hawes, Coll. \$17 28; Sab. Sch., \$1 27, in full to const. Miss Julia Cleveland Hawes a L. M.,	18 50
Pleasant Ridge, John Jenkins,	1 00

## ILLINOIS—

Du Page, First Presb. Ch., by Rev. C. L. Bartlett,	9 87
Granville, Presb. Ch., by Rev. O. W. Cooley,	8 50
La Fayette, bal. of coll., by Rev. S. G. Wright,	1 25
La Salle, Ill., First Cong. Ch., by Rev. W. H. Collins,	11 00
Presbytery of Alton,	*784 60
Presbytery of Illinois,	*875 60
String Prairie and Spring Cove, Presb. Chs., by Rev. W. T. Bartle,	10 00

## MICHIGAN—

Fentonville, First Presb. Ch., by Rev. A. Govan,	10 00
Grandville, Cong. Ch., by Rev. I. C. Crane,	4 50

## MISSOURI—

Missouri Home Missionary Society,	*1,209 58
Little Osage, Col. George Douglass,	5 00

## WISCONSIN—

Appleton, Cong. Ch., by Rev. C. W. Munroe,	2 98
Center and Magnolia, Cong. Ch., by Rev. J. Jameson,	5 25
Cresco, Cong. Ch., by Rev. F. G. Sherrill,	5 25
Delafield, Welsh Ch., by Rev. Richard Morris,	7 00
Geneseo, Mr. Kendrick,	2 50
Ixonia, Welsh Ch., by Rev. G. Samuel,	5 00
Milwaukee, Mrs. Mary C. Milla,	2 00
Racine, Presb. Ch., \$80 of which is from a female friend to const. Stephen Martindale a L. M., by Rev. D. Clary,	100 00
Rosendale, Cong. Ch., by Rev. Dana Lamb,	8 00
Spring Prairie, Cong. Ch., and Burlington, Presb. Ch., by Rev. C. O. Cadwell,	13 50
Wauwatosa, Cong. Ch., by Rev. L. Clapp,	15 00
Wyocena, Presb. Ch., by Rev. S. E. Miner,	8 75

## IOWA—

Danville, Cong. Ch., by Rev. H. Gaylord,	17 00
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## CALIFORNIA—

Nevada, Cong. Ch., Mon. Con. Coll., by Rev. J. G. Hale,	50 00
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\*75,578 48

JASPER CORNING, Treasurer.

## Donations of Clothing, &amp;c.

Catakill, N. Y., Ladies' H. M. Assoc., by Jane G. Sayra, a box,	70 00
Conway, —, Young Ladies' Benev. Soc., by Sarah A. Bartlett, a box,	
East Hampton, Mass., a cask,	
Hanover, N. H., Ladies, by Mrs. Blaisdell, a box,	
Middletown, Ct., Ladies' H. M. S., by Miss Julia A. Russell, a box,	189 17
Lenox, Mass., Ladies' Sew. Soc., by Fanny Hotchkiss, a box,	75 73
Milwaukie, Wis., a Lady, a set of Dwight's Theology,	
Morristown, N. J., Second Presb. Ch., Ladies, by Mrs. Woodruff, a box,	89 83
New London, Ct., second Cong. Ch., Dorcas Soc., by Miss F. M. Caulkins, a box,	150 00
Five boxes of books.	

## Receipts of the Western Agency at Geneva, N. Y., from March 2, to May 18, 1853. Rev. J. A. MURRAY, Secretary.

Albion, Ladies' Soc., in full to const. Mrs. Eliza Brown and Mrs. Mary Doty L. M., by Mrs. C. H. Hart,	10 00
Alexander,	1 50
Andover, by Rev. Charles Kenmore,	15 50
Arkport, by Rev. Benjamin Wells,	5 03
Batavia, Ladies' Soc., by Mrs. T. Sullings,	10 00
Bellona, by Rev. Mr. Goldsmith,	6 00
Branchport, by Rev. Richard Woodruff,	31 00
Brockport, Benedict family, in part to const. Mrs. Jerusha Ingalls a L. M., \$16; H. Lathrop, L. M., \$80; Mrs. Charlotte Partridge, L. M., in part, \$13 50; E. Bushnell, L. M., in part, \$10; others, \$39 50,	98 00
Buffalo,	
First Ch., Ladies' Soc., bal., by Mrs. M. M. Hawley,	34 62
La Fayette st. Ch.,	25 00
North Ch., by Mrs. G. L. Hubbard,	6 00
Canandaigua, Ladies' Miss. Soc., Miss Betsey Chapin, \$80; Mrs. Granger, \$10; Miss E. Gorham, \$5; Miss Sophia Shepherd, \$5; others, \$64, by Mrs. A. M. Willson; coll. \$68 50,	177 55
Candor, Young People's Miss. Soc., \$6; coll. \$22 50, by Rev. M. C. Gaylord,	28 50
Cayuga, Mrs. P. Willard, \$10; A. A. Statta, \$10; others, \$18, by H. Willard,	38 00
Clarkson, in full to const. Luther H. Johnson a L. M.,	12 00
Clyde, by Rev. John Ward,	40 24
East Bloomfield, Legacy of Timothy Ruel,	50 00
East Otto, Cong. Ch., by Arnold Bentley,	15 00
Elmira, S. Benjamin, \$50; others, \$14 10, by S. L. Gillett,	64 10
Evans, Cong. Ch., by Ira Joy,	5 00
Gainesville, by Rev. Mr. Ballou,	10 00
Geneseo, to const. Oliver Skinner a L. M., by E. Cone,	36 00
Geneva, G. P. Mowry, \$20; George Merrill, \$10; others, \$25 77,	55 77
Glenwood, by Rev. Charles Crocker,	25 00
Greenwood, Dea. Manning, by Rev. C. Kenmore,	2 00
Groton, by S. Delano,	8 00
Hector, Ladies' Miss. Soc., by Rev. E. Mann,	10 00
Humphrey Hollow, by Rev. N. T. Yeomana,	8 77
Huron, dying bequest of Mrs. H. Sheldon, by Rev. E. Dunning,	5 00
Ithaca, Mon. Con. Coll., by W. T. Hopkins,	84 23
Jasper, Mrs. C. Lampeon,	1 00
Lima, Miss Abby Bernard, L. M., in full, \$10; others, \$50, by Rev. J. Bernard, Jun.,	60 60
Monterey, John Bell, \$5; Coll. \$10, by Rev. W. E. Downa,	15 00
Newark Valley, in full to const. David Moore a L. M., \$26 78; Ladies' Home Miss. Soc., \$17; Rev. Mr. Ford, \$10; bal. \$7,	60 78
New Hudson Center, Cong. Ch.,	6 27
New Hudson Corners,	4 29
North Bergen, by David Fancher,	11 00
North Java, by Rev. N. T. Yeomana,	5 00
Olean, by Rev. S. Cowles,	30 00
Orangeville, by Rev. Warren Day,	5 00



Pittsford, Stephen Luak, \$10; Coll. \$50, by  
Wm. Alling, 60 00  
Red Creek, by Rev. Hoses Kittredge, 25 00  
Riga, by Alfred Fitch, 18 00  
Rochester.

First Presb. Ch., by W. Alling, 79 55  
Third Presb. Ch., Mrs. Ray, 10 00  
Bristol Ch., H. G. Fenn, \$50; Thomas

Frothingham, L. M. in full, \$10; J. W.  
Hatch, in full to const. Charles B.  
Hatch a L. M., \$15; Edward Lyon, to  
const. Mrs. Mary Jane Avery a L. M.,

\$30; others, \$30, 125 00  
South Wales, by Rev. N. C. Robinson, 6 50  
Varna, by Rev. I. Campbell, 11 00

Versailles, by Dea. James E. Sheldon, 5 00  
Vienna, 38 12  
Wilson, John Onderdonk, L. M., \$30; Coll.

\$37, by Rev. G. E. Delevan, 67 00  
Wolcott, by Rev. Mr. Hogarth, 6 00  
Woodhull, Mrs. Pomeroy, by Rev. G. T.

Everest, 2 00  
C. T. C., by Wm. Alling, 2 00

\$1,506 51

Rev. HENRY LITTLE acknowledges the receipt of  
the following sums in

Amity, Ind., 9 50  
Aurora, Ind., 30 25  
Berlin and Liberty, 35 00

Bethlehem, Ind., 8 75  
Bloomington, Ind., 9 00  
Chillicothe, O., 33 62

College Hill, 29 91  
Columbia, O., 2 00  
Columbus, O., 220 00

Columbus, Ind., 8 50  
Crawfordsville, Ind., 68 50  
Franklin, Ind., 30 00

Fulton, O., 15 00  
Granville, O., 153 00  
Green Castle, 20 75

Jersey, O., 23 81  
Keokuk, O., 6 75  
La Fayette, Ind., 66 12

Madison, Ind., 166 88  
Mishawaka, Ind., 30 00  
Mispah, Ind., 11 00

Munroe, Ind., 18 61  
New Albany, Ind., 153 00  
Newark, O., Mon. Con. Coll., \$8 69; Ladies'

Misc. Soc., \$107, 115 89  
New Providence, Ind., 8 00  
North Fork, O., 8 25

Oxford, O., 44  
Parkville, Ind., 47 05  
Pittsburgh, Ind., 15 00

Portsmouth, O., 98 00  
Putnam, O., 122 48  
Sand Creek, 20 50

Terre Haut, Ind., 17 00  
T. Milligan, 10 00  
A. L. T., 1 00

\$1,582 16

Rev. CALVIN CLARK reports the following collec-  
tions in Michigan, in the month of April:

Augusta, Cong. Ch., 10 38  
Battle Creek, Cong. Ch., 50  
Galesburgh, Cong. Ch., 11 32

Gilead, Cong. Ch., 55  
Homer, Presb. Ch., 3 65  
Lima, Ind. Presb. Ch., 17 35

Ontario, Ind., Cong. Church, \$6 75; Mrs.  
Mary Upson, dec., \$2, 9 75

Salina, Presb. Ch., 7 00  
Weatherfield, Ill., A. Markum, for H. M., 1 00  
White Pigeon, \$17 58; Adolphus Chapin,  
\$10, 27 58

\$388 88

The Massachusetts Home Missionary Society ac-  
knowledges the receipt of the following sums in  
the month of April, 1853. BENJAMIN PERKINS,  
Treasurer.

Boston,  
Shawmut Ch. and Soc., 154 45  
Winter St. Ch. and Soc., 683 65

Braintree, a friend, 104 00  
Brimfield, Cong. Ch. and Soc., 71 00  
Brookfield, Evan. Cong. Soc., 28 00

Brookfield Association, S. M. Lane, Treas.  
Dana, 5 00  
Holland, Ladies' Cent Soc., 17 00

North Brookfield Cong. Soc., 80 102 00  
Canton, Cong. Ch. and Soc., 8 00  
Chelsea North, Mon. Con. Coll., 4 00

Chickopee, Loman A. Moody, L. M., 30 00  
Dorchester, Village Ch., to const. Mrs. Daniel  
T. Noyes a L. M., 46 41

Enfield Benev. Soc., to const. Horatio  
Brown and Austin Crosby L. M., 550 00  
Falmouth, Waquoit Parish, 8 00

Franklin, Rev. Mr. Hewitt's Soc., 75 00  
Granby, Cong. Ch. and Soc., \$158; Legacy  
of Amos Ferry, \$10, 163 00

Harwich, Mrs. Mercy Rogers, 2 00  
Haverhill, Rev. Mr. Lewis' Soc., 31 00  
Hopkinton, legacy of the late Samuel God-

dard, in part, 161 75  
Ipswich, Linebrook Parish, Ladies, \$8 25;  
Gent., \$4 50, 14 75

Leominster, a friend, 3 00  
Lincoln, Ladies' Miss. Circle, 20 00  
Medford, Second Cong. Soc., 12 50

Middleboro, T. Eddy, Esq., L. M., 30 00  
Middlefield, Cong. Ch., Individuals, 8 50  
Milford, legacy of the late Rev. David Long, 351 18

Millbury, First Ch. and Cong., 88 51  
Missouri, a friend, 5 00  
Newbury, first parish, a friend, 2 00

Newburyport, a friend, 10 00  
Northbridge, Cong. Ch. and Soc., 15 00  
North Bridgewater, First Cong. Ch., and

Soc., 22 00  
North Wrentham, Union Ch., and Soc., 40 00  
Plymouth, Third Ch., Gent., \$35; Ladies,  
\$40, 75 00

Princeton, Cong. Ch. and Soc., 20 00  
Provincetown, Cong. Ch. and Soc., 18 81  
Sturbridge, Cong. Soc., to const. Dea. Mel-

vin Snell, Cyrus Fay, Charles G. Allen,  
and Edmund Nickels, L. M., 190 00

Taunton, Tri-Unitarian Ch. and Soc., to const.  
Miss Sarah Seabury, Mrs. P. F. Sproat,  
W. R. Davenport, and E. W. Porter,

L. M., 140 00  
Winchlow Ch. and Soc., 18 00  
Waltham, Cong. Ch. and Soc., to const. Mrs.

Eliphalet Pearson, Mrs. Anne Deholl,  
Henry A. Potter, and Alvanus Smith,  
L. M., 125 18

Warren, Cong. Ch. and Soc., 138 73  
Westboro, Evan. Ch., Mon. Con. Coll., 29 51  
West Cambridge, Orthodox Cong. Ch. and

Soc., 241 00  
West Springfield, a Lady, 50  
Worcester, Union Ch. and Soc., 113 00

Yarmouth, First Cong. Soc., to const. Dea.  
Samuel Thacher, Mrs. Clarissa C. Gor-  
ham, and O. M. Taylor, L. M., 83 00

\$3,919 72

CORRECTION.—In the Home Missionary for June, p. 84, an error occurs in the statement respecting the Connecticut Missionary Society. That Auxiliary is there represented as having expended within the State, during the year, the sum of \$5,151 04. It should be \$3,401 04.

# THE HOME MISSIONARY.

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Go, . . . . . PREACH the GOSPEL, . . . . . *Mark xvi. 15.*

How shall they preach except they be SENT? . . . *Rom. x. 15.*

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**Vol. XXVI.**

**AUGUST, 1853.**

**No. 4.**

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## Missionary Progress, Gradual and Silent.

[THE missionary who is laboring alone, and in a position where he seldom enjoys the privilege of comparing notes with other brethren and being refreshed by their counsel, is often tempted to despond, as he thinks of the slow progress of the work under his ministry. Although conscious of diligence in his labors, and of a general sincerity and singleness of aim to promote the glory of God and the salvation of sinners, he sees so much imperfection in all he does, that he is led to ascribe the delay of success wholly to his own unfitness, and to fear that the day of prosperity will never arrive under his ministrations. Such may lawfully derive comfort and encouragement from the fact, that in every age of the church, and in by far the greater number of instances, the advancement of true religion—as a living and efficient principle—has been silent and gradual; and that, consequently, the want of immediate and conspicuous success is not to be regarded as evidence either that good is not done, or that the laborer is unqualified. The experience of this Society for the quarter of a century furnishes many illustrations, showing that patient continuance in well doing is among the best of talents, and often accomplishes more for the permanent prosperity of Zion, than the most popular gifts.]

The recent annual report of the Massachusetts Home Missionary Society closes with some interesting remarks, tending to teach those who labor and look for the triumphs of the Gospel, to hope and labor on, even though, for a season, the expected conquest be deferred. The ordinary method of God's procedure, must be a good method—the best method for us. Let us not, therefore, faint or be weary, if, in that part of the great organization where he has placed us, the wheels and levers of his providence seem to move slowly. In proportion to the slowness may be the power; and the less visible the connection which we perceive between our own agency and the desired result, the more may the universe be led, at last, to ascribe the glory to God and not to man].

Every year brings new evidence that the grand results of Home Missions are to be reached, not so much by a sudden and startling movement among the masses, as by a silent and gradual change. The recovery of "old wastes," and the culture of

new fields in Massachusetts—embracing the ground occupied by nearly two fifths of all the churches belonging to our denomination in the State—has been accomplished in this way. The same is true on the field at large. In almost every case, the movement originated with a few individuals, and has been brought to a successful issue through a process so gradual and quiet as scarcely to attract notice from without;—"like leaven which a woman took and hid in three measures of meal, till the whole was leavened"—"like a grain of mustard seed" growing at length to a tree—like corn springing up, "first the blade, then the ear, then the full corn in the ear." Indeed, this appears to be the established law of development in the gospel kingdom, whether we look for it in the teachings of Christ, or the history of the Church. "The voice of one crying," not in the thronged streets of the world's metropolis, but "in the wilderness" of Judea, heralded the coming of that kingdom. And when it was actually set up in the world, it was the noiseless operation of what seemed only a carpenter's son, attended by a few common fishermen. In the same manner it was communicated from heart to heart, from individual to individual. John points out to Andrew "the Lamb of God which taketh away the sins of the world." The next day Andrew introduces his own brother, Simon Peter. Jesus calls Philip to follow him; and "Philip findeth Nathanael," his townsman and friend. A woman of Samaria, in a brief conversation with Christ, whom she meets at the well, becomes a believer. Immediately she propagates the faith among her neighbors, and "many more" believe. And even that great Pentecostal movement, where three thousand were converted in one day and in one place, if we consider its relations to the world, will appear to be only the preparation of so many individuals, to act the part of Andrew and Philip, and the Samaritan woman, each in his own separate sphere, among the widely dispersed families and neighborhoods and nations from which they severally came, and to which they returned. It was the deposit of so many particles of leaven in different portions of the great mass, each diffusing its own nature to other adjacent particles, and through these to others still. If we follow these converts to their respective homes, with the lamp of ecclesiastical history in our hands, we shall find a christian church springing up, and a christian influence starting forth in nearly every community over the wide world that was represented at Jerusalem on that memorable day. Take a single case—those "strangers of Rome," for example. They disappear from our view when the scenes of that day are over. And shall we ever hear from them again? Yes: after the lapse of more than twenty years we find an Apostle writing "to all that be in Rome, beloved of God, called to be saints,"—apparently a large and flourishing church,—and thanking his God that their "faith is spoken of throughout the world." Who planted that church!—for neither Paul nor Peter, nor any other Apostle had then seen Rome. Who were the honored instruments in the production of this great result? Put this question to the earliest christian fathers; consult all authentic sources of information; send conjecture forth; and still the most probable conclusion to which we arrive in the absence of all positive information is, that the prime movers in this enterprise were those "strangers of Rome," whom we saw at Jerusalem on the day of Pentecost—gone home now, and gone to work—the hidden leaven showing itself only in its effects. The operation was so gradual and silent, that even the names of its actors cannot now be ascertained; and yet so powerful that in twenty years it had made itself felt throughout the Roman empire.

By a similar process the Gospel has triumphed in every other place where its triumph has yet been achieved. It was six hundred years—these small circles of christian influence all the while enlarging, this leaven of the new religion contin-

ually extending—it was six hundred years before the island of our pagan ancestors was reached. A feeble band of missionaries at length make a beginning, and are baffled. The fear of what may befall them on their arrival among the barbarians overcomes their resolution to proceed; and so the first mission falls through. The attempt is renewed soon after. By little and little, after one reinforcement and another, the truth penetrates the mass of barbarism, and Christianity sits enthroned as the national religion on the island of Great Britain. A thousand years later it is brought from that land to this, and the process of leavening a new continent is now going on here. A handful of Puritans, too few to be missed from their native land, commence an operation on these shores, too small to attract any notice abroad. Had they all perished on their way, as half of them did during the first six months after their arrival, it would hardly have stirred a ripple on the current of human affairs; it would hardly have found a record on the pages of earth's history. And yet from this hidden beginning there have come forth results already so immense, that were they *now* to be blotted out, the world would seem undone.

Thus are we taught to look at the final triumph of this enterprise as an event to be brought about by a silent and progressive influence, operating through one individual and community on another, rather than by a sudden and revolutionary movement. If this be indeed God's method, let us graduate our expectations and shape our endeavors accordingly. He who can hear the Lord's voice only when he speaks in the earthquake, will seldom hear it; for earthquakes are not common. He who can see no progress towards the conversion of the world only when we are borne along on the wings of a tornado, must expect, and *ought* to expect, to "die without the sight;" for this is not God's ordinary method. And even when on rare occasions this seems to be the method adopted, we shall find by a closer inspection, that it is only a consummation reached through a series of subordinate events, each proceeding from some smaller one going before it—the last and the largest proceeding from and depending on the first and the least. So that when a nation shall be born in a day (as we are confidently expecting), it will be but the final issue to which innumerable unobserved movements are now all the while silently tending:—just as the battle of Waterloo, which lasted but seven hours, and changed the destiny of Europe and the world, was not the work of that one day, but of all the days which were spent in planning the campaign, of all the months which it took to assemble the allied powers, and of all the years which those veteran forces passed in camp and field during previous wars, acquiring the bravery and the skill requisite for that one achievement, and to do the work of those seven short hours. He, therefore, who can do nothing in furtherance of Christ's kingdom till some great result is in immediate prospect, is of but little use in the service of that kingdom; for when the result has been brought so near, it will doubtless find an issue without his aid. Those who can be moved by no divine tokens till they see the "New Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband;" or can hear no celestial voice addressed to them till they hear that "great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God," will not be permitted, for they will not be prepared to join in the chorus, which, "as the voice of many waters, and as the voice of mighty thunders," will be heard, saying, "ALLELUIA! FOR THE LORD GOD OMNIPOTENT REIGNETH."

## The Missionaries and their Labors.

### IOWA.

*From a German Missionary.*

We have had lately a little interest among our congregations. A woman, who attends our meetings, seems to have found the Saviour. When I was visiting that family, where she is the mother, I found her very anxious, on account of her sins. She asked me to pray with her. During our prayers the Lord answered us, and gave her peace in her heart. When her burden was gone, she thanked God, saying: "I thank thee, O God, that thou hast opened my eyes, that I can see and feel what the dear Saviour has done for me. And now, O Lord, make me holy, to do thy will. I was before very impatient in the days of trouble, but now, O Lord, if it is good for me to have more tribulation in this world, let me have more, that I may be prepared for heaven! And, O Lord, give also light in every human heart which is yet in darkness."

Since this time, the woman seems to walk in the fear of the Lord, and so I trust that her heart is changed by the Holy Spirit. Probably she will join our church when we have our next sacrament.

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*From Rev. J. C. Cooper, Hillsboro', Henry Co.*

Since our revival, the rum grocery in this village, which has been a prolific source of mischief, after a few convulsive gasps, has finally given up the ghost, and is now dead. It is more than suspected, however, that one of the store keepers in town has become "a medium," and is in the habit of calling up the departed spirit of the grocery for the benefit of its friends, and that *spiritual* communications are very common in the back part of the building.

We are now making an effort to build a meeting house, and subscription papers have been circulated, and the amount of five hundred and sixty dollars pledged for this object. A contract has been entered into with a responsible man, who has agreed to erect a building 40 feet long by 30 feet in width, and have it completed so as to be occupied by the middle of October next.

### The way the Work Spreads.

Since the date of my last communication, my attention has been directed more particularly to the town of Salem and its vicinity. I have had a regular appointment in the village, once in two weeks, for a period of about five months. When I first commenced preaching there I had about twenty five hearers; after a few Sabbaths the congregation numbered about sixty persons. For something like two months the average attendance was only about twenty five again. At that time I procured assistance, and commenced a series of meetings. We met with some interruptions; but, still, much good was accomplished by these efforts. The people became more acquainted with our principles, and some prejudice was removed.

Although the results were not all that could be desired, yet a tide of influence seems to have passed over the community favorable to our cause. Our congregations since have ranged from 60 to 100; a society has been formed, and measures taken to secure the erection of a suitable house of worship. A subscription paper has been circulated here, and \$600 pledged for the purpose, and we contemplate going forward immediately with the work.

### Church planted.

Last Sabbath I organized the Salem church, consisting of seven members, and administered the sacrament of the Lord's Supper. The occasion was one of much interest, and although the weather was unfavorable the house was filled. To many the scene was entirely new, and I trust that the influence of that solemn transaction, witnessed for the first time, when this little band of disciples, in the presence of angels and of men, entered into a covenant with God and with each other, was not lost upon the spectators.

### Calls upon Calls.

Such clustering neighborhoods demanding gospel labor, are enough to make a minister wish he could be multiplied into a dozen men. Whence, Oh whence, are to come the laborers to reap the whitening harvest!

I have at the present time six different

congregations to supply. I preach to three of them on the same Sabbath, that are about five miles apart from each other. The next Sabbath my first service is in H.; the second at a point two and a half miles distant; the third at a place four miles distant from the second. As I have no horse, I am dependent, in a great measure, upon the locomotive powers which nature has supplied me with; but, although I have an opportunity to ride frequently to some of these places, I begin to find myself inadequate to the task of preaching three times a day to congregations so remote from each other.

Glasgow, Salem, and Pilot Grove would furnish an abundant field for missionary operations. Salem, in particular, needs more labor than I can possibly bestow. The Universalists are now making active efforts to secure stated preaching; they have employed a man who preached there upon the same day that I did the last time. If this field could be occupied by another missionary, I should still have four congregations to supply in the vicinity of H.

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*From Rev. C. Burnham, Knoxville and Marysville, Marion Co.*

#### Efforts to help Themselves.

It is a pleasure to help those who try to help themselves. Such give the best of encouragement that what they receive is not bestowed in vain. The ready gifts of these little churches seem to possess the character of the widow's two mites. Though small, they bear testimony that the givers have "done what they could."

The prospects here are encouraging on the whole; the cause of temperance is still on the advance, and we have a large and flourishing Sabbath school. There is much to encourage us, in the fact that we may reasonably hope, in a few months, to have a house of worship that we can call our own. I presented the cause of Home Missions last Sabbath, and took up a collection. We have also raised \$20.50 for the \$50,000 Fund, and we have been doing our utmost towards a meeting house.

At Marysville, the church holds on its way. Within the year past, they have had a very unusual amount of sickness, but this has led them to feel the more sensibly that what they have to do must be done quickly. They subscribed to

the \$50,000 Fund \$14.25, and when I presented the subject of Home Missions to them, they pledged \$20.00. For our meeting house in Knoxville they subscribed \$17.50, and for another meeting house nearer to them they subscribed \$35.00. Such are the benefactors of a little church of eleven members, and less than two years old; if you can find another such, or one that exceeds it in their benefactions, considering their circumstances, either on the list of your Society, or elsewhere, it should be held up as the "banner" church of the country, to stimulate others to love and good works.

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#### WISCONSIN.

*From Rev. H. Marsh, Waupaca Co.*

#### Pioneering.

In reviewing the past, whilst little compared with what I could desire has been accomplished, yet it does appear to me that some progress has been made. Amid all of the discouragements and adverse things to be encountered, there is a growing interest felt to hear the Gospel; and I am persuaded that it is exerting its legitimate effects upon the hearts of many. As the people become better acquainted with each other, and society becomes more settled, I expect that this will be more and more apparent. The population in this section of country is gradually increasing, and the accessions which we have hereafter, probably will not be of that floating character which characterizes the first settlement.

#### A New Church.

During the last month, I organized a Presbyterian church on Pine River, consisting of eight members, three males and five females. Last Sabbath the sacrament of the Lord's supper was administered to it for the first time, and three more were added, viz.: two males and one female, making in all, eleven members. I feel deeply interested in this little branch of Christ's church, as it is planted in a region where there are a good many people; many substantial farmers are opening fine farms, the soil is productive, and capable of sustaining a dense population. There is now room there for a devoted laborer to spend his time and strength to good advantage,

and I hope soon to secure such a man for them. I expect to preach one fourth part of the time at the two places on this river, until it is occupied by some one who can devote all of his time to that people. May the Great Head of the Church soon send such a man.

#### Other Openings.

At the Winnecanna settlement, a Sabbath school and Bible class were recently organized with quite flattering prospects of doing good. At Pleasant Valley, five and a half miles distant, they have kept up their Sabbath school all winter, and connected a prayer meeting with it, and the salutary effect is very manifest upon that community, in the order it promotes, and the sanctification of the Sabbath which it secures; and the audience is one of the most solemn and devout to which I have the pleasure of preaching. The county seat has been recently located at this place, and if it remains here, as it possibly may, this place will be one of considerable importance. Besides this, it has a good country around, is gradually settling, and there is an excellent water power at the Falls.

Thus, every quarter of the land adds its note of appeal to swell the great cry that goes up to Heaven for laborers to reap and gather in the great harvest. What is to be done? How shall the number of ministers be increased? And—a question of still greater importance—How shall an earnest spirit of aggressive labor be infused into the many who are already in the sacred office, but who are making almost no proof of their ministry, and are the means of winning no souls to the Saviour?

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#### From a Report.

##### Labor amid Weakness and Embarrassments.

God has graciously carried me through the second year of my missionary labors, and I have abundant reason to bless his name for his goodness to me, and to this people. Though possessing a feeble constitution, which has seemed an almost insuperable barrier in the way of that work to which I had been called by my brethren, and, as I believe, called of God, I have lost but two or three Sabbaths

from that cause during the period in which I have labored as your missionary. Yet I have often exceeded my strength, that I might not disappoint my congregation. But God has, thus far, mercifully sustained me. And though our family have cheerfully denied themselves many of the comforts of life, yet our necessities have been generally met, without involving ourselves in debt,—an evil we have studiously avoided. I have also been enabled to purchase a few books: yet I still feel the want of a good library.

Though, as a people, we have not enjoyed any general revival, yet we have not been left without a few mercy drops, and some seasons of refreshing from the Spirit's presence, in which the church has, in a measure, been quickened, and more than usual seriousness has pervaded the minds of the people. Still it has not resulted in such an ingathering of souls to Christ as we have earnestly desired.

#### Evils Abated.

At the time we commenced our labors here, there was a serious division in the church; but, with the blessing of the Great Head of the Church, a good degree of harmony has prevailed during the period under review. Difficulties, which sundered the relation of their former minister with this church and people, have sometimes showed themselves, and, in a few instances, very seriously. Yet a merciful Providence has, thus far, carried us safely through them, and they are apparently dying away. This church has increased in numbers more than fifty per cent. during these two years; our congregation has been steadily increasing, and the borders of our field enlarging.

#### Advances.

During the last quarter we have received to our church an addition of eight members: and there are several others whom we expect will unite with us soon. Our Sabbath school and Bible classes have been newly organized, with numbers unusually large and promising. They already number about eighty, and are still increasing. We have raised several dollars for a new library. The monthly concert is still observed, and its collections devoted to Foreign Missions. Our Town Bible Society is a well-sustained and efficient enterprise. This church contributed ten dollars to the Church Building Fund.

*From the Northern Frontier.**Papal Opposition.*

A large portion of the inhabitants of this town are ignorant Catholics. At our town election, they were not satisfied with the nomination of Americans; they were then requested to nominate one of their own number for town superintendent, and, after repeated efforts, there was not one of them found qualified to fill the office. After all, they had to choose an American, which was rather humiliating.

Our common school system, in this state, works admirably; and the priests are beginning to get alarmed, for their craft is in danger. We shall no doubt have a dreadful struggle here with the power of the Beast, as well as in other portions of the Union.

*From a Report.**Secular Cares devolved on the Ministry.*

The following is an illustration of what too frequently happens to the ministry in new settlements; nor do we see any way, in most cases, to prevent it. Unless the preacher himself assumed the labor and direction, houses of worship would fail to be erected; or fatal mistakes would be made as to plan, size and style of building. But alas, what loss results, in respect to the spiritual edifice, from the secular burdens thus devolved upon the hands which should be free and unembarrassed to labor only for souls!

The work on our house of worship has been continued. The building has been raised, and we hope will soon be covered. The work thus far has been well done, and the frame is of a very good and substantial character, and the house when completed, it is thought, will be creditable to the place and the society who build it.

Realizing something of the importance and feeling the necessity of a house of worship, in a village of some hundreds of inhabitants, I have expended much thought, time and labor upon this building. This has seemed to be absolutely necessary that the work might progress. Days and weeks of time and toil have I spent in stirring up the people to the work; and in preparing and gathering

together the materials. Without this effort, I fear the work would scarcely have been commenced; in other words, that the enterprise would have proved a total failure. But we have yet a great work before the house is completed; enough to stagger some of the more prominent members of our society. We hope, however, that the work will not cease.

*Inadequacy of Income.*

Let our patrons read the evidences of usefulness on the one hand, and of privation on the other, and say if the Society ought not to be put at once in a condition to raise the compensation of its missionaries!

My income is inadequate, and I am greatly depressed in spirit. Rent is high; clothing of all kinds is dear. Could you know all the embarrassments, you would not be surprised that I ask for my remittances as early as practicable.

My labors have been without interruption since my last report. I have some new proofs of the blessing of God upon the faithful presentation of divine truth. At our last communion season, two weeks ago, seven adults united with our church, and five children received the ordinance of baptism. No communion season has gone by without some new members entering into solemn covenant with our church. Our society seems to increase, and a constantly growing interest is secured towards our Sabbath school.

*A Colony of the Sons of New England.*

Some son of New England, whose heart is in the work, and whom the Lord has called to do it, is wanted for the position described below.

An adjoining town has this spring received an immigration of a few religious families. These, with the other professors there, are very anxious to secure the services of a minister, and have applied to me to make inquiries. I think there is a fine field for cultivation—I shall give them a portion of my services. If there be any missionary offering his services, he can find a field ready for the harvest here. There are a few right hearted men. They propose to give to the man who comes 40 acres of good land, and rear a house thereon as a settlement, according to the good old custom of their fathers in New England.



## ILLINOIS.

## Decease of Mrs. Ballard.

Our missionary at Perry, Pike County, Illinois, has been suddenly called to drink of that cup which, during the years of his pastoral service, he has so often seen presented to the lips of others, and whose bitterness it has been his duty to assuage by the consolations of the Gospel.

Mrs. B. was the daughter of Mr. B. Simmons, of Dorchester, Mass., and died May 15th, in the thirty eighth year of her age.

A change has taken place in my family, which has pierced all our hearts with anguish. My dear companion is no more, or rather I should say she has been removed from us to serve God in his upper sanctuary. On Sabbath afternoon, the fifteenth of May, she left us, to join the society of the blessed dead who die in the Lord.

The death of Mrs. Ballard was sudden and unexpected to herself, and all her friends. She was sick but a few days, and no alarming symptoms were discovered till the day before she died. It was not more than an hour before her departure that she was fully aware that her end was near. She was informed by the physician that she was dying. After a pause of a few moments, she replied with perfect calmness, "Who thought of such a termination as this!" And then immediately added, "I have long trusted in my Redeemer. I know that I am a sinner, but *ix* is my hope, my sure support." She then prayed audibly a few moments for the church, that it might be spiritual and holy, honor Christ, and be faithful in his cause. She poured out her heart in all its warmth of christian love for the prosperity of Zion, and the salvation of sinners.

After repeating a part of the "Dying Christian," closing with these words, "Oh! the pain, the bliss of dying," she called the family to her bedside to receive her last instructions and blessing. The three eldest children were professors of religion. Upon them she urged with great feeling their obligation to Christ, the great danger they were in of being tempted to forsake him, and dwelt with great emphasis upon their obligation *to do good* in the world, as the one—the only thing—for which life was desirable. To her eldest son she said, "I have consecrated you to God for the work of the ministry, and my dying prayer is that you

may be a faithful and successful minister of Jesus Christ." Her parting with the three youngest children was truly affecting. "F., my poor lame boy, my heavenly Father will provide for you; look to him daily and prepare to meet your mother in heaven." To another son, she said, "I now give you up, and remember that your mother's dying prayer is that all her boys may be good ministers of Jesus Christ—be useful in the world." "My darling," she said to the youngest, "it is hard parting, but God and kind friends will take care of you." She kissed them all, and then added, "My dear children I hope to meet you all in heaven. Then taking her partner by the hand, she said, "My dear husband, we must now part for a short time, but I hope that soon we shall be united in the services of the heavenly world. Till then be faithful to Christ and to the souls of men. Labor for the welfare of the church; elevate the standard of holiness. Our christian friends are very kind to you; strive to promote their spiritual welfare."

The dying struggle prevented her saying more, except to make a request "that she might not be buried until there were evident marks of decay." After a short but severe struggle, her spirit left the body and her sufferings closed for ever.

Her prominent traits of character were *sincerity* and *fidelity*. She had a keen sense of propriety in every situation and relation of life, and a fixed purpose never to deviate from what were her convictions of right. She abhorred *deception* from the lowest depths of her soul, and never included in her circle of intimate friends any one she did not *know*. Her almost instinctive sense of propriety, made her a wise counselor and safe guide. Her unwavering purpose to do right made her prompt in the discharge of every duty and secured the confidence of all who knew her.

As a Christian, she was conscientious and faithful. In her private devotions she was constant. No pressure of business, no visits of friends, ever kept her from her chamber, where she spent *every morning*, one hour in private devotion. And not a day passed for years when anything led her to intrude upon the time set apart for this sacred duty. She was rapidly advancing in a knowledge of divine things, and fast ripening for heaven. But little did her friends think that she was preparing for so speedy a departure. They saw with pleasure her advance, and looked forward to years of increasing usefulness for her to fill up here on earth.

The church feel that their loss is irreparable. Her successful efforts to make the praises of God in his sanctuary interesting and devotional; her persevering labors in the Sabbath school; her constancy and efficiency in laboring to advance the cause of Christ in every benevolent association; her love for the Church of God, and her devotion to its interests, made many feel that her example and labors were almost essential to its prosperity.

In writing to her bereaved husband, one of the most prominent and spiritual members of the Church says, "Our staff, on which we leaned too much, our sure reliance, our glory, has been taken from us. May her example be emulated and her memory be held in remembrance." "Her place can never be filled in all the spheres in which she acted."

Her death was occasioned by exposure and excessive labor in doing good. She visited a dying member of the church three miles from home, on the last Sabbath before the one on which she died. Her last work on earth was that of comforting a dying sister in Christ, and sympathizing with and assisting a bereaved and deeply afflicted family. She labored beyond her strength, and took cold, which occasioned a slight attack of the chills which terminated in inflammation.

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#### Oppression of Ministers.

A missionary thus expresses the results of his observations, with which many of his brethren are but too well qualified, by experience, to concur.

I cannot forbear giving utterance to a little of the pent-up feelings that have struggled in my breast, when from time to time I have been called, and seen others called, to the charge of churches. The invariable question is—not what will make you and family comfortable; how much you will need to free you from care, and enable you to give your whole time to us?—but what can you live upon? or what is the least you can afford to preach to us for?

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#### From a Missionary.

##### A Procession.

At M. we have a subscription of \$400 or \$500 for a church, a part in material, a part in work, and the rest in cash; I

have to act as building committee, director, collector, and everything else that claims time and thought, connected with the enterprise. I succeeded, a few weeks ago, in making a "gathering" to get the timber hauled. We had eight teams; we had them all loaded, and went into town in succession; and a long row they made of it. There was present the real spirit of "church extension." Truly, the scene was heart-cheering; but this church-erection spirit needs my presence and guidance, and I should be there to-day.

#### An Emergency.

At C. we have a subscription for a church, worth between \$300 and \$400. This place is a new one, just striking for the rivalry in rail road towns. It needs my labors at once.

The field, in the southern portion of our great State, is certainly widening, and, I trust, brightening. We need men to enter it at once. Interests of great moment are at stake. They will soon be won or lost to evangelical religion. The adversary is by no means idle. But his devices are so stereotyped in every section of our land and the world, that they need no rehearsal. I know of no new forms of vice and iniquity, but renewed activity in those which already exist.

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#### First Effects of the New Rail Roads.

Last Sabbath, (what is very common here,) a report of firearms was heard near an establishment occupied by great rail road contractors from the East. People who have come from a good moral atmosphere, surpass in wickedness and immorality even the half civilized natives of the soil.

The two rail roads mentioned in a former report, will, as it is expected, be finished at no distant day. One of them is, to a considerable extent, already graded. In anticipation of these improvements, towns are about springing up and the population of the country is rapidly increasing. Some are expected here, who, we have reason to hope, will strengthen our hands and encourage our hearts in our efforts to do good. But we may be disappointed. Our brightest prospects have frequently and suddenly been blasted. The rail road and speculation excitement is a source of great discouragement. It is felt and manifested by all classes. Even our little indigent church is to some extent affected with this moral miasma.

I trust we are doing no small amount of good in our Sabbath school operations. Every Sabbath school in the county, I believe, owes its existence, directly or indirectly, to our influence. Thus, a few rays of light gleam amid the surrounding darkness.

#### Experience in Respect to Written Sermons.

My labors, during the quarter, have been regularly continued in the field assigned me, and, as I think, with increased prospects of usefulness. I have taken particular care to write out in full, one new sermon weekly; and have the satisfaction to believe, that the effort has been more useful, and much better received, than would have been a mere extempore talk; although, at *evening meetings*, I am confident unwritten sermons are generally preferable to written ones.

My congregations, particularly of late, have been much increased, from the attendance of individuals and families, who, for years, have not been in the habit of attending religious meetings of any kind. That there has been a decidedly favorable moral influence exerted in this community, through those means which you have here employed, by one who has been a happy recipient of your favor, is acknowledged even by those who profess no love for those means.

#### The lapse of Twenty Years.

The following interesting reminiscences are furnished by a Missionary, who was himself one of the fruits of missionary effort in the region where he now labors to bring others to the Saviour.

It was my privilege to attend the meeting of the Congregational General Association at Quincy. It was a precious privilege for me to attend that meeting, at *that place*, for it afforded an excellent opportunity to review the past, and see what the Lord had done for us in this part of the West. It was in that part of the county where twenty years ago the first Congregational Church was formed in this State, of which I was one of the original members. There was then no Congregational, and few, if any, Presbyterian churches north of these in the State. Iowa and Wisconsin were unknown, except as the abode of the Indian and the Indian trader. And as we met there a little band of disciples,

numbering, I believe, sixteen, in a log cabin, and with the assistance of one of your missionaries, we were permitted to enter into covenant with God, and one another, to labor for him, how little we realized what years would bring to pass—what progress, what changes! These you are as familiar with as I am almost, for the great moral changes that have been produced, your Society has had an important hand in bringing about. I think I could truly thank the Lord, and take courage; and so can your Society. It was also near Quincy where I tried to settle the question nineteen years ago, whether I would give up the employment (to me a favorite one,) of tilling the ground, and commence a preparation for the more arduous and self-denying work of preaching the Gospel. The struggles of mind that I then had between inclination and duty; the decision I then came to; the corn-field where that decision was made, all came before my mind with the freshness of recent events, and I trust not without profit to me. If I had been such a minister as I then *hoped* I might be, how much more good I should have done.

As I thus looked over the past, how could I avoid thinking of the agency of your Society, and the good work you are doing in the West.

It was one of your missionaries that turned my attention to the question of preparing to preach the Gospel. It was at a college, founded in a good degree by your missionaries, that I received my college education, and while pursuing my theological education away from the West, the work of Home Missions was dear to my heart, and I looked forward with interest to the time when I might go forth and preach the Gospel in this new field as a missionary of your Society. As such I came again to the West, as such I have labored for almost ten years, and the assistance, the sympathy I have received from you, dear brethren, has sustained me in many a trying hour, and has encouraged me to go on in the good work in which we are engaged. How can I help loving the Home Missionary Society?

*From Rev. D. Gore, Wethersfield, Henry Co.*

#### An increasing and prosperous Congregation.

Through the good providence of God, I have been able to meet all my appointments, preaching twice, and sometimes

three times, each Sabbath. We also sustain two prayer meetings each week; that on Sabbath evening is attended usually by many of the young people, and often numbers at this season from thirty to fifty persons; that on Thursday afternoon is attended more by members of the church, and it has on an average fifteen or twenty in attendance. We also observe the monthly concert.

During the past quarter we have received an addition of eleven persons to this church—seven on profession of faith, and four by letters from other churches. This addition makes our whole number 107. A few more will soon join us by letter, and one stands propounded to unite on profession; while several are indulging a hope that they have passed from death unto life, and who may wish to unite with us in the course of the summer.

#### Wider Accommodations required.

Our congregation is clearly increasing from year to year, and one of our great wants at the present time is, that of a larger house in which to meet. Our meeting house was built three or four years ago, and was at that time as large as was needed, and just as large as the people could possibly put up. It was built by a united and a great effort on the part of those who were then here. But since that time the inhabitants have actually doubled in this vicinity, and all feel the need of a larger house at this time. One of the things to which this society and church must give attention is the enlarging our present house of worship, or else the erecting of a new one.

The internal or spiritual state of Zion among us is better than it was a year ago. I think I can see a marked improvement in religion within this time. The Gospel is not without its effect upon the hearts and life of this population. Many are coming among us, some good Christians among the number. The railroad, which is now in process of construction, is destined to alter society here very much.

About two weeks ago I visited three destitute neighborhoods. From eleven to fourteen persons are found who are desirous of entering into a church organization. They are from ten to fourteen miles from any other church in connection with our Society. The whole region is fast filling up, and constant additions may be confidently expected to the church as soon as organized and supplied with the word of life. It will probably be organized this month. Arrangements

are made to send a minister to reside and labor with them. It will be for a while dependent upon your Society to take the place of some of the older churches which are about stepping off from the stage of dependence.

## OHIO.

### *From a Light-bearer in a Dark Region.*

#### Persecutions.

The past quarter has been one of more than usual trial and conflict. In early spring I commenced a series of lectures on the Evidences of Christianity, accompanied by evening prayer meetings. By these unusual efforts for the promotion of spirituality among Christians, there was awakened a bitter hatred to the Gospel. A Campbellite bishop, who had been very punctual at meetings for some time past, was invited to pray. He appeared very much gratified to have such an invitation, as it afforded him an opportunity of exhibiting his own peculiar views. He arose and said he would define his position, which, all summed up, amounted simply to this: He could not unite in prayer, since prayers were usually unmeaning and worthless, being petitions for what we already possess. Having thus defined his position, he refused to pray, and has ever since that time used all his influence against experimental religion. There has been a class of abandoned individuals in this vicinity. They frequented grog-shops, and were basely licentious. Some of the young and thoughtless, who were growing up without parental guidance, were becoming dissolute and corrupt. I took occasion in one of my public services to rebuke this spirit of lawlessness, and made some direct assaults upon the brutalizing and prevailing sin of licentiousness. The aforesaid Campbellite bishop took this occasion to excite prejudice, to pervert the minds of the people, and raise a storm of persecution against me. After running to and fro from one house and grog-shop to another for a week or two, he succeeded in getting up quite a little breeze. One evening as I was returning from the prayer meeting, within a piece of woods between my house and the village, I was greeted with a volley of eggs, from a band of about a dozen rowdies concealed behind a large log. I turned about and walked towards them to see what persons were inclined to do me such great honor; but they took to

their heels, running off into the woods like wild beasts. I took this opportunity to expose to the people the ruinous tendency of sin, how it leads from one step of violence to another until its poor victim is doomed to the penitentiary, to the halter, and the prison house of eternal despair.

But the service of the aforesaid Campbellite bishop did not end here. He forthwith sent for a preacher of the "right sort," as he termed him, who held forth to the astonishing gratification of a certain sort. He told them God did not want any crying; that, as for himself, he was ready at any hour, even between twelve and one o'clock at night, to baptize them for the remission of sins; that Jesus Christ was illegitimate; that missionaries were troublesome, and preached error; there is no Divine Providence, &c., &c. What will be the final result of all this remains to be seen. Yet I shall be much disappointed if a Divine Providence, ever watchful, ever merciful, does not bring good out of this foul plot of iniquity. So far as this trying scene has had any influence upon my own mind, I trust it has been good. While I have been led to mourn over my own corrupt heart-sins, which render me vile in the sight of Heaven, I have had a larger experience of the joys of salvation, a deeper and a more heart-felt sympathy with the sufferings of our blessed Lord, a more tender regard for him who suffered not only persecution but death also for me. O! those were bitter pangs which he endured to rescue sinners, to work out a ransom, to purchase a pardon for us. I trust I shall yet be fitted to point many a burdened sinner to him, and be permitted to rejoice with many, sitting at his feet, clothed and in their right minds.

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*From Rev. James H. Spelman, Hope, Franklin Co.*

#### **Review of the Blessings of the past Year.**

During the past year we have had trials to pass through, and we have received many blessings. Our church is small, but there is marked evidence of its growth from month to month. A growing interest and an increasing seriousness has marked the whole course of the past year. During the forepart of the winter a seriousness prevailed, and seemed to increase from week to week until about the first of February,

when we determined to hold a series of meetings. We resolved as a church to retire daily by ourselves, one and all of us, at one o'clock, and to pray that God would revive and strengthen us, and convince and convert sinners by his Holy Spirit. We did so, and we trust it was not in vain. Our meetings commenced on the ninth of February. My own health at the time was very poor, so much so that I was unable to preach; and failing in receiving assistance, we were obliged to hold a prayer meeting from day to day, instead of listening to the preaching of the Gospel. We continued our prayer meetings for a little more than one month, and the Lord was with us. The community was moved and souls were converted. Those who were once in sin are now rejoicing in hope. Our communion season occurs on next Sabbath (the first Sabbath in June), and then our church receives an addition of about one-third. We can say, surely the Lord has been with us. "His arm is not shortened, neither is his ear heavy." Duty and the cause of Christ urge us forward. Our Sabbath school is flourishing, and I also have an interesting Bible class.

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#### **MICHIGAN.**

*From Rev. E. Andrus, Keelersville, Van Buren Co.*

I am still able to say, with, I trust, a thankful heart, that the blessing of the Great Head of the Church has rested upon us since my last Report. It has been a time of constant labor with me, feeling it my duty to do all I could to secure a majority vote in favor of the Temperance Law.

#### **Explorations.**

I have just returned from a tour of about forty miles, to explore a destitute and new field. The brethren and people where I have been feel their great necessity, and I trust their cry to God, and their fellow Christians' will not be in vain, as arrangements have already been partially made for their supply, and I expect a few days more will find a herald of the Cross among them dispensing the word of life. I have been strongly urged to visit another important point, which ought to be occupied, about twenty-five miles from here, but where a man can be found to supply them I do not know. Several places within the circle of my knowledge are destitute, and I feel like

praying for more laborers in the great moral harvest of the West.

As I have in other reports stated, so it still continues to be true, that the churches under my care seem to enjoy the blessing of God in a steady and permanent growth, and I think all are encouraged to hope and labor on. All our meetings are well sustained, and the attendance is rather increasing on the Sabbath.

Six were baptized last Sabbath to become members of the First Union church of Keeler by profession of faith. This is a part of the fruit of a little refreshing enjoyed last winter. A number more will probably unite during the next quarter. Thus does the Lord encourage our hearts and strengthen our hands.

I have succeeded in establishing three Sabbath schools that promise much good to the rising generation, and I cannot but hope will exert quite an influence upon adults.

The A. H. M. S. is remembered in our prayers, and enshrined in our hearts as a great instrumentality under God, without which multitudes must live and die without the preached Gospel in this new land. Eternity alone will display the

great work done by this Society in saving the West to Christ.

The West is really a field of labor and toil for those who are willing to work; and none but these who are thus circumstanced can know or realize the encouragement it affords us to know that our eastern brethren not only send their money, but their prayers ascend to their God and ours, for his blessing upon us, without which all our efforts would be fruitless. We feel that we are one family, toiling for the same end, and heirs to the same inheritance through Christ.

#### Correct Views Increasing.

I cannot omit mentioning one characteristic of the people here. They dislike changing ministers, feeling that it is for both parties very unwise. I think there is a decided change taking place at the West, or at least in this State, upon this important point, the result of which will be more glory to God, success to truth, and salvation to souls. So may it be, until permanence shall be a prominent feature at the West, as it is at the East.

### Miscellaneous.

#### Slavery in Home Missionary Churches.

In the Home Missionary for March last, it was stated, that while the missionaries of this Society are expected to "use their own judgment, formed on the ground, as to the time and manner of approaching the subject of slavery," it is also expected of them, that they "make their ministry effective in enlightening the moral sense in regard to this and the attendant evils." It is also stated that "advances, grateful to every christian heart, have been made on this subject by individual minds, by churches and by communities;" and that "many of the churches" to which the missionaries preach, in slave states, "are known to contain no slaveholders." Such extracts as the following confirm these statements.

#### *From a Missionary at the South.*

As regards myself, I never have been connected with slavery, and I presume I

never shall be, further than, in the providence of God, living among slaveholders. I believe slavery to be an evil—a great evil; and I would adopt, in respect to it, the language of the Saviour when speaking of the rich man—How hardly shall they that have slaves enter into the kingdom of heaven! We all admit that there are rich men who are Christians; and so I must think with regard to slaveholders. The mere fact of such ownership will not, I think, debar a man from the kingdom of heaven; but it is *so hard* for a man to treat his slaves as a Christian should treat them!

*No member of my church is a slaveholder.* I have frequently talked with the members on the subject, and they all express decided opposition to the institution of slavery, and say that they would not on any account own slaves; and I can safely speak from the pulpit of the evils of slavery, so far as the members of my church and this community are concerned. I have never had any cases of church discipline growing out of connection with slavery; but had I slaveholding members, I certainly would subject them to discipline in all cases of maltreatment

of their slaves, and buying slaves to carry them off to sell again.

I do think that the people among whom I labor, in respect to a genuine christian anti-slavery spirit, are greatly in advance of the community around them; and it shall be my aim to promote that spirit.

#### *From another Missionary in a Slave State.*

There are no holders of slaves in our church. So far as relates to the church members, I can freely and fully speak my views of the divine teaching on this subject, though one or two regard slavery as some sort of an *evil* rather than as a *sin*. But I do not feel the same freedom in expressing my sentiments on this subject to everybody in the community. I cannot say that the subject is *frequently* brought to view in my public labors; but, whenever it comes appropriately in the way, I do not shun to speak of it.

I am satisfied that our church is decidedly anti-slavery in its influence. Our eldership is strongly opposed to slavery, and I believe no slaveholder would be received into our church, without giving the most unequivocal signs of possessing a christian spirit; and one of those signs would be the avowal of a determination at least to do all in his power for the spiritual welfare of his slaves, and to abstain from *all traffic* in slaves, in every way.

### MASSACHUSETTS HOME MISSIONARY SOCIETY.

#### *Fifty fourth Anniversary.*

This meeting was held in the Music Hall, Boston, on May 28th, the venerable President, Rev. LEONARD WOODS, D.D., in the Chair.

The exercises were opened with prayer, by Rev. Dr. STORRS, of Braintree. After an abstract of the Annual Report, by Rev. JOSEPH S. CLARK, D.D., earnest and eloquent addresses were delivered by Rev. SAMUEL WOLOOTE, of Providence, R. I., and Rev. ANDREW L. STONE, of Boston.

The interest of the meeting was heightened by the singing of the "American Home Missionary Hymn," written by Rev. NHEMIAH ADAMS, D.D., which was published in the last number of this periodical, page 80.

#### *Extracts from the Report.*

##### *The Treasury.*

The entire receipts from Massachusetts for the year ending May 5, 1853, amount to \$47,711 79; of which \$31,866 51 were paid into this Treasury, and \$15,345 28 into the Treasury at New York, according to the convenience of the donors; but all designed to accomplish the self-same purpose, through one and the same operation. Increase of receipts over those of the previous year, \$11,481 72.

The disbursements during the same period, for missionary service performed in this State, have been \$5,372 50; in defraying the proportion of incidental expenses pertaining to this Auxiliary, \$1,050 31; for missionary labors in other parts of the land, \$40,345 28; and there is now a balance in the Treasury, of \$1,097 77, wherewith to commence the work of another year.

##### *How these Funds are Raised.*

From the following extracts from the Report, it will be seen that the chief reliance for funds is upon the regular provision made for *stated contributions*, and not upon the appeals of agents. These, though indispensable for the general conduct of the cause, cannot be expected to visit every parish at the right time, and make personal application to all who should give, nor even, in the course of a single year, to preach upon it in all the congregations in which contributions ought to be taken up. The regular provisions referred to, are the efforts of Auxiliaries, and under them the Congregational collections and the local associations of ladies or others.

*Auxiliaries.*—Within the bounds of the State, there are seventeen Societies, auxiliary to this, each embracing one or more ministerial associations. These have hitherto stood in various relations to the parent institution;—some acting only as coadjutors in collecting funds; others extending their supervision to the business of finding out and recommending such feeble churches among themselves as were deemed worthy of patronage; while others still have retained the right to determine the sums to be appropriated within their bounds, subject to the approval and acceptance of the Parent Society. But after full trial, all these auxiliaries have, of their own accord, passed over to this Board the responsibility of

deciding in every case, what sum, if any, shall be appropriated; and are now confining their efforts chiefly to the collection of funds. The help thus afforded in replenishing the Treasury furnishes the true answer to the question, often asked, "*How does the Massachusetts Home Missionary Society collect so large an amount of funds with so little agency?*" The plans for systematic contribution which some of the Auxiliaries have devised, if adopted by all, would secure an annual collection from every congregation in the State, and probably double the Society's receipts, without adding a dollar to its expenses.

**Ladies' Associations.**—It will be seen that the donations from females have increased—making, with their part of the legacies, about *one third* of our entire receipts. From long observation, the Executive Committee have come to regard their co-operation in the work of Home Missions as the most constant and reliable within their reach; and were all the Ladies' Associations as successful as some of them are, in turning the avails of their benevolent industry into money, it would also be the most productive of any.

**Congregational Collections.**—The number of congregations in which collections have been taken up, either in the sanctuary on the Sabbath, or by individual solicitation from house to house, have not increased, as was confidently hoped from the action of the last General Association on this subject. In an able document, published in their minutes, that body earnestly requested each District Association or Auxiliary Society to adopt some system of benevolent collection within their respective bounds; and every Pastor to obtain by vote (if expedient) the sanction of his church; and every Secretary and Agent to aid, by every means in his power, the perfecting of some such arrangement, and to make an annual return to the Association of all the churches which have contributed to the object of which they have special charge, together with the sums given by each church, and whether given with or without the presence of an Agent. The grounds on which they rest this recommendation are the following.

"1. Every church has a share in the gifts, commands and promises of the Gospel.

"2. Bringing these subjects before the people for contribution increases their

knowledge of the religious state of the world, and deepens their interest in its conversion.

"3. It strengthens their faith and gives fervor to their prayers.

"4. It cultivates the spirit of benevolence, which is the spirit of Christ.

"5. It increases self-respect, making the Christian conscious that he shares with his brethren in the work of the Lord, and thus elevates the feeble churches.

"6. It makes it easier to support the Gospel at home. If a pastor wishes to starve himself out, let him allow no contributions to be taken among his people for general objects. Aside from the good accomplished abroad, we cannot afford to dispense with our Foreign Missions, Home Missions, Bible distributions, etc., *as a means of grace at home*. They confer an incalculable benefit upon our churches, and no church at this day can prosper without them."

#### Summary of Results.

The number of Missionary fields under the care of this Society the past year, in Massachusetts, is 45—a smaller number than has been reported for the last 24 years, and affording renewed assurance that every reclaimable waste in the State shall yet be reclaimed.

At 26 of these stations, pastors are sustained; the remaining 19 are statelily supplied. Five pastors have been dismissed, and five have been settled during the year. In other words, *one-fifth* of the pastors have exchanged places. Including the stated supplies, seventeen missionaries, or nearly *one-third* of the entire list, are new names. From this it appears that ministers in the pastoral office, changeable as they are, are much more permanent than those who are merely hired from year to year.

The average number of families under the spiritual watch of a missionary is 27, who furnish an average Sabbath congregation of 104—making, in the aggregate, 1,240 families, and 5,920 regular attendants on public worship. About half of those who visit the sanctuary, viz., 2,876, are connected with the Sabbath schools.

The churches number 1,890 members. The additions the past year were 67 by profession, and 69 by letter; total additions 136; and there have been reported 41 hopeful conversions.

To various objects of christian benevolence these feeble courches and congre-



gations have contributed about \$2,000—which is a return into the treasury of the Lord of 40 per cent. on all that they have received from this Society during the same time. Every missionary is particularly instructed to inculcate this spirit of liberality, and by “every means in his power to promote the great enterprises of christian benevolence” among the people of his charge. Nor can the Committee doubt, after years of attentive observation, that the poor, no less than the rich, find it “more blessed to give than to receive;” that the reflex influence of a generous donation for a worthy object of charity, does more to strengthen a feeble church; than an equal amount of aid received.

#### *Ministerial Support.*

The average salary received by the missionaries in Massachusetts, the past year, was \$437. This is not larger than it was ten years ago, when the staple articles of family expense were twelve or fifteen per cent. *less* than they are now. Of course \$437 was more than enough to sustain a minister's family at that time, or considerably less than enough at present, and nobody, after a moment's reflection can doubt which. The fact has become painfully evident, that at a time of great general prosperity, and in a land of abounding wealth, ministerial support is suffering an unusual depression; and unless it be adjusted to the increased expense of living, as almost every other department of labor has been, there will be an alarming increase of vacant churches; or, what perhaps would be still worse, a blending of some secular calling with the sacred office, as a means of subsistence while preaching the Word. This latter alternative would be going back to a state of things that produced a large proportion of the “old wastes” which this Society is now laboring to reclaim; and while for their encouragement, God in his good providence “speaks peace unto his people and to his saints,” he also adds, “*but let them not again turn to folly.*”

#### AMERICA PERSONIFIED.

##### *Address of Rev. Asariah Eldridge,*

Of New Bedford, Mass., at the late Anniversary of the American Home Missionary Society.

The resolution advocated by Mr. Eldridge and which is expanded in the address which

follows, rests the importance of the speedy evangelization of America on these three characteristics;—her promising *age*, her successful *fortunes*, and her commanding *position*. After an appropriate introduction, the speaker continued—

#### *America is Young and Vigorous.*

Look upon America and consider, in the first place, her *promising age*. Why is it that wise and experienced friends of Christ's cause rejoice to behold the conversion of a man in his youth? For the very reason that he is young; that he is fresh, tender, and bright. The palsied hand, the hesitating tread, the unimpressible heart, the stereotype habits and character of age are not come upon him. He is beaming with hope and full of unfolding faculties. The future is all before him, his opportunities are to occur, his greatest strength yet to be attained, and his highest efforts to be put forth. The work of grace upon him is more thorough and effectual now than it could be at any future time. It is deeper down at the foundations of his character; it is farther back among the sources of his destiny. Converted thus early, all that he will become, with all that he can perform, is added at once to the side of the Lord.

Now, the dew of youth is still upon this nation. She is not one of those who have grown old in ungodliness. She has not reached, nor is she approaching, her maturity. Though not a people whose God is the Lord, she is still young, very young, she has just begun to be among the powers of the earth; her career is yet to be run, she has not entered upon any particular course. This is, therefore, the time to turn the nation towards the Lord. A work may now be wrought of supreme importance in the issue; principles may be impressed, and a general character imparted to grow up with the people and abide with them forever. It can be done more effectually during these early stages of development than at any subsequent period. They present a precious opportunity which is passing away, never to return, as we progress in years and increase in stature. The friends of righteousness are bound to improve the opportunity and not leave this nation to grow up a sinner. There is great occasion for them to labor with her faithfully. She is not what she should be, in many respects. The elements which mingle to compose our national being are such that we may well be apprehensive with regard to the future. Wise men across the water,

friends of liberty and religion, look towards us with an interest not unmixed with anxiety. They watch our young demonstrations, half sportive and half fierce, now magnanimous and then grasping, in some things conscientious, in others cruel and unjust, as those of a promising but untamed creature. Oh, that this nation may be converted in the morning of its days, that it be brought early to the right side of the great controversy, that it take a stand soon with the children of light and be learning to act at home and abroad according to the principles of inspired truth. I therefore find the first argument for its thorough and speedy evangelization in the susceptible age of America.

Look upon her, and observe the *robust condition of her health*. Though youthful in the extreme, she is not at the present time a puny and squeamish exquisite. This is sometimes found to be the case. An unhappy climate or some other evil, physical, political or religious, will have produced the result. But never was a people in better condition and keeping. Established in a temperate zone, we grow like a plant by the river side. We have—let me say—an enormous appetite, with digestive forces to correspond. Besides internal sources of enlargement and strength, floods of immigration flow in from without and are well disposed of among us. The country never appears to be overloaded by them. As a thrifty boy can dispose of more food than a full grown man, and is often less delicate about it, so it is with us as a people in regard to this foreign material. Young and hearty, we do not undertake to exclude them, but suffer them to come, a promiscuous compound of races, languages, affinities, and habits. We do not deem it worth while to raise about them, when already here, many native American scruples. The better way were—the wholesome way is—to digest them, and that we proceed to do. They are taken in, being strangers all, and gradually Americanized. It is a difficult operation, or might be for most other nations. Few of them could accomplish it; they have not the internal vitality, the constitutional vigor. But there is enough in our national system, our body-politic, to do the thing handsomely. The American principle soon pervades and overmasters them. These July orations and the like, with our other rank sorts of self-glorification, hasten the process. They invigorate the gastric force and help on the work of

assimilation. It is accomplished upon most in a space of time wonderfully brief. Before the first generation passes or the brogue is quite gone, their caps are thrown up for our *coun-thry*.

But so vast a transforming agency should be employed for Christ. It must be made ready and applied to the work of regenerating men. A country like this, so thronged from all quarters of the earth, and ruled by a people so controlling in their influence over it, ought to be evangelized without delay. A nation like this—whose organic law is so strong, whose principles of unity and growth—the vital force that makes millions of beings one, takes up every foreign admixture and draws from it the essence of national strength—is so vigorous and healthful; a nation which is not at all distressed at her time of life by such immense and incessant masses of raw material from abroad, which ventures to receive them and is able to transform them, through assimilation, into bone and muscle, sinew and nerve for her own purposes—such a nation is worth evangelizing speedily. It is a matter of plain christian policy to do it at once. She is in a situation to benefit those millions who are thronging hither as doves to their windows. She is calculated to be a stronghold for God's people in the future. If thoroughly evangelized, she will stand firm amid surrounding darkness and hold forth the light of truth. The opening gates of hell, the rushing waves of worldliness and sin will not prevail against her. I find, therefore, in her robust and vigorous health, another reason for a thorough and speedy evangelization of America.

#### America belongs to a Prosperous Race.

Look upon her and remember, in the third place, the *prosperous fortunes* of the race which she represents. It is obvious, on the face of history, that there have been from the first chosen agencies and occasionally a favorite people under the direction of Providence. God endows them with certain traits, continues them in being and employs them according to his good pleasure. There may be no moral merit in such a distinction. They are often the unconscious and at times the unwilling servitors of his will. Yet he goes before them and is their reward. They are preserved and prospered from age to age, on account of their availableness. Now the single soul of a South Sea Indian or that of an Ethiopian may be worth as much as the soul of an

Anglo-Saxon. And, in respect to the value of their own souls, the conversion of the Sandwich Islanders is an event of infinite importance. But the bearing of such tribes of men, when thoroughly evangelized, upon the ultimate conversion of the world, is not so important as that of some others. It is not likely that much public service will be devolved upon them in the future. There is reason to believe that they will soon be suffered to pass away. But there is a race whose whole career has been remarkable. Since its first appearance in history, human affairs have been affected by it and the greatest results have come to pass through its agency. It was called forth ages ago from the depths of a forest in Germany. Ancient Rome was then to be overthrown, and that was the first work which these, our ancestors, achieved for mankind. By the direction of Providence, they poured down from their home in the North, with broad breasts bare, white limbs agile and forceful, yellow locks streaming to the wind, and the Mistress of the World was swept from her bad eminence before them. Then Britain had to be peopled by those who would make something of her. She was at the time a small island in the Northwest, overrun by half-naked savages, the Ultima Thule of the known world. But men of of this race were directed to pass over. The hand of the Lord was in it. Seven years from the hour their keels grated upon the shore, Hengist, their leader, sat upon the throne, and England began to rear herself among the nations. At length the time came for these western wilds to be occupied, and men of the same race were conducted over the ocean. They landed, they have taken possession, and America is rising up before the world. The race is a prosperous one. It is in the ascendant among mankind. The Lord chooses to preserve it and cause it to flourish. It is suffered to gain strength and spread itself. Black men bow down, red men fade away before it.

And now, should it not be filled with the spirit and reduced to the service of Christ? Shall we overlook, in our plans to evangelize the world, any important branch of a race with such forceful blood in its veins, such divine recognitions of trustworthiness in its history, such a prospect of great achievements and of controlling influence in its destiny? Shall not Saxon America, whose enterprising citizens are abroad over land and sea, hunting the monsters of the deep, gathering the products of

every clime, mingling with all nations of the earth, filling the whole world already with her influence, shall she not be evangelized? In the native character and prosperous fortunes of the race that holds possession of this land, I find a strong argument for its thorough and speedy evangelization.

#### America's Position.

Look again and observe the *commanding position* which she occupies upon the globe. When an important battle is pending, the arrangements of a great chieftain are made with forethought and consideration. His positions are taken according to the nature of the field and the disposition made of the enemy's strength. His forces are planted with a view to the service they will be required to render. Each division of his army may thus foresee what is expected of them, whether much or little, in the conflict to come. If, being strong men, whom he has tried before, they find themselves covered in a central position, where they may turn either way and pour down with advantage on the foe, it is enough of intimation for them. They look to their arms. They make ready for faithful and effective service.

Let us, in like manner, furnish ourselves as a people for the battle of the great day. I repeat it, Sir, *we must fight*. The great Captain of our salvation is waging war upon the powers of darkness, and the field is the world. His divine eye is over it all. His forces are marshalled with infinite wisdom. He has planted us at a post of great responsibility. Mark the central stand which we hold amid the unenlightened portions of mankind. Suppose them divided upon a broad scale into Indians, Africans and Asiatics. What peculiar facilities and obligations are increasing upon us, with regard to each one of these general divisions of the heathen world. We stretch across the middle of the Western Hemisphere, with multitudes of Indians at the North, and multitudes of Indians at the South. Around them, and through them, our citizens are called to pass and repass in every conceivable direction. Is any other nation so responsible as we, with respect to their spiritual interests? any other nation so set apart to it, and bound to be in readiness to meet this responsibility? Here we are, I may say, almost alone, with an immense population of Pagans and false religionists extending towards either pole, above us and below us, to the ends of our own continent, all

of them to be evangelized by us, and we we not yet thoroughly evangelized ourselves!

But these are not all, or even the principal part. Look to the right hand and to the left of our position. Here is Africa just over on the one side, and Asia just over on the other. Across the Atlantic are benighted millions, respecting whose welfare we are also under special obligations. On what other nation rests so much responsibility in respect to them as upon us? Have we not wronged them most grievously, and is it not in our power to make them due reparation. Others have wronged them, but we possess the means of giving them the blessings of Christianity. Their climate is deadly to white missionaries, but there are men among us who should be made ready to go in vast colonies and evangelize their fatherland. But across the Pacific, over against our Western frontier, are also the millions of Asia. There, China has been forced open for the truth, and Japan may soon throw her doors wide, while, from shore to shore of the peaceful ocean, the facilities of communication are constantly increasing. The Chinese are coming to our side and returning again by thousands. We shall be able to pour whole volleys of salvation, from our Golden Gate across the waters, directly into all those Asiatic regions of darkness and death. Yes, in every direction there are teeming millions of benighted souls which could better be evangelized by us than by any other people. At the North, the South, the East and the West, they are waiting about us, and we are not fully prepared for the work. Here we are in the midst of them. It is a post of immense responsibility for a professedly christian people. If thoroughly evangelized, we might, standing here, do nothing but shine, like a city set on a hill, and the world would slowly become full of light. Standing here, we might, with zealous exertion and a right use of the means accumulating in our hands, send forth, over all the habitations of cruelty, floods of the grace that bringeth salvation. I therefore find, in the central and commanding position which she occupies, the fourth and last argument for the speedy evangelization of America.

Let the work of Home Missions go on. Push it forward with earnest endeavor. Qualify the people of this land, in sacred haste, with the grace of God diffused through every part, to be fulfilling their destiny. You are converting a nation in the bloom of youth. You are converting

a nation of vigorous health. You are converting a nation with superior blood in her veins and heart. You are converting a nation on high vantage-ground, at the head of all promising agencies for the conversion of the world.

#### Portland in Oregon.

Glancing back but two short years, and we find that not a house had been erected on the spot where Portland now stands. Presently, a location was made, a few houses erected, and even then, in order to bring the place into notoriety, it was necessary to notify the public that it was situated "twelve miles below Oregon City." But at length the local advantages became apparent—saw and flouring mills were erected—stores were built—improvements were contemplated and carried out energetically—and at length the citizens at "the point twelve miles below the city," began to look around them, and felt the necessity of embodying their mutual interest in one laudable effort; and thus the present city emerged from obscurity, until she now stands forth the acknowledged emporium of Oregon.

Portland is situated on the right bank of the Willamette River, about thirteen miles from its junction with the Columbia, and about one hundred and ten miles from the Pacific Ocean. The Willamette River flows nearly due north, is navigable to the distance of twenty-six miles for large vessels, and is studded with several islands, all of which are thickly settled. Oak, pine, cedar, and various other kinds of timber grow in great abundance along its banks; and so fertile is the soil, and so desirable the locations, that scarcely an acre of ground is unoccupied on either bank. Speaking of the Willamette Valley, Lieut. WILKES, who conducted the Exploring Expedition, says:

"To conclude, few portions of the globe, in my opinion, are so rich in soil, so diversified in surface, or so capable of being rendered the happy home of an industrious and civilized community. For beauty of scenery and salubrity of climate, it cannot be surpassed. It is peculiarly adapted for an agricultural and pastoral people, and no portion of the world, beyond the tropics, can be found that will yield so readily, with moderate labor, to the wants of man."

Located in this fertile region, possessing all the advantages necessary to form an agricultural as well as a manufacturing country, Portland could not well otherwise fail than to progress. Portland pos-

sesses all the requisites for shipping, having sufficient depth of water for trading vessels of almost any size to anchor opposite the city. Three wharves have been erected, all of which are continually in requisition, having vessels either unloading merchandize for our traders, or taking in cargoes of lumber, hogs, chickens and agricultural produce for San Francisco, or some foreign market.

Four saw-mills, employing on an average thirty hands to each, are in perpetual motion, preparing lumber, spiles, spars, and shingles for export; and so great is the demand for these articles, that ships are often detained in the river for several days before they can procure cargoes.

Five river steamers, beside the Pacific Mail Company's steamers from San Francisco, now ply between Portland and various other points on the Columbia and Willamette rivers—these steamers procuring full freights upon departing from our wharves, and returning laden with produce destined for shipment or home consumption.—*Portland Commercial.*

#### Hints to Preachers.

Many a minister has remarked the different effect of his preaching in the large church, from that produced in the school house or the lecture room. In looking back upon the labors of past years, the scenes which recur to the memory with associations most precious, are generally those where, in some humble apartment of moderate dimensions, the speaker had his audience so close to him, that he could look each one in the eye, and almost lay his hand upon every head in the assembly. These were the occasions when a perfect sympathy was established between the people and the preacher; both became conscious of unwonted influences, the latter enjoying more freedom of utterance, and the former paying closer attention and carrying away a deeper conviction of their own personal interest in divine things. The venerated Nettleton, so distinguished in the Eastern States for his wisdom and success in winning souls, is remembered by many as having made great account of packing his audiences in small rooms, where, standing in the midst of them, he could speak to the whole assembly with such freedom and individuality as made each one regard himself as the special object of address.

Different persons have different ways of accounting for the fact here referred

to; but few persons of experience and observation can fail to admit the fact itself. For our own part, we have no doubt that the superior effectiveness of preaching in a small room is owing almost wholly to the better manner of the preacher in those circumstances. In a small room, the nearness of the audience and the narrowness of the space require no vocal effort; the speaker may literally converse with his hearers; and hence, without being conscious of it, he uses his conversational tones, such as he employs in the intercourse of every day life. In other words, he is natural. On the other hand, in a church or other large apartment, the people are placed at a considerable distance from the minister, and more or less effort is needful to send the voice to them all. Of course the speaker is likely to depart from his ordinary style of address; he uses an artificial emphasis, and in the endeavor to be heard, he loses those delicate undertones and inflections that belong to the unaccented and less emphatic parts, and which nature teaches, and art so rarely succeeds in imitating. But these very inflections are the most potent in expressing emotion. Without them, the understanding may be addressed, but the heart will remain unaffected. Any one who will take the trouble to note the manner of ministers in these different circumstances, will observe that the same preacher addressing his people in a church sixty feet square, employs a style of enunciation entirely unlike that which he uses in his conference room. In the one, his sentences are oratorical and measured, falling at regular intervals into the same recurring tones; in the other, he can speak with perfect ease without falling into these faults; his sentences are of various lengths; his tones rise and fall as the emotion changes; and he runs through all the intervals of voice natural to him, according as sense or feeling require. In the former case, the speaker plays the orator; in the latter, he is himself.

If these remarks are correct, we can understand how it comes to pass that ministers attribute so much of their own success, under God, to the exercises of the conference room and the neighborhood school house; how it is that their own, and the people's enjoyment of the latter services is superior. If they could acquire as easy and natural a style of address in the great congregation, as in the little gathering at a lecture, the pleasure and profit of hearing them would be equally great in both cases.

**Home Missionary Hymn.**

Written for the Anniversary of the American Home  
Missionary Society.

—  
BY A LADY.  
—

Go where the hunter rovetth,  
Beneath the northern pines—  
Go where the summer loveth  
To dwell mid southern vines—  
Far o'er the western prairie,  
To hill, and vale, and plain,  
The glorious Gospel carry;  
Redeeming love proclaim.

Go o'er the Rocky Mountains,  
Where parting daylight shines,  
Where California's fountains  
Sparkle o'er golden mines;

Or seek the lowly dwelling,  
In forests dark and lone,  
Redemption's story telling,  
In wilds of Oregon.

From ocean unto ocean,  
The Saviour's cross display;  
And bow with new devotion  
Before his throne to pray.  
Upon his holy altar  
Thine earth-born hopes lay down;  
With feet that never falter  
Press onward to thy crown.

Till Jesus' conquering banner  
Shall wave o'er sea and shore,  
And earth, with glad hosanna,  
Shall praise him evermore;—  
Till every tribe and nation  
Before his feet shall fall,  
In joyful adoration,  
To crown him LORD OF ALL.

*Appointments by the Executive Committee of the American Home Missionary Society, in the month of June, 1853.*

*Not in Commission last year.*

Rev. M. M. Porter, Le Roy, Mich.  
Rev. Thomas Pugh, Ironton, O.  
Rev. Giles M. Smith, Freetown, N. Y.

*Re-appointed.*

Rev. A. Van Vliet, Dubuque, Iowa.  
Rev. John W. Windsor, Maquoketa, Iowa.  
Rev. Reuben Gaylord, Danville, Iowa.  
Rev. Ozro French, Bentonsport and vic., Iowa.  
Rev. Ole Andrewsen, Norway and vic., Wis.  
Rev. Sylvester Cochran, Nankin, Livonia and Canton, Mich.  
Rev. Danforth L. Eaton, Campbell's Corners and New Canandaigua, Mich.  
Rev. J. W. Baynes, Hudson, Mich.  
Rev. John Monteith, Blissfield and vic., Mich.  
Rev. George Barnum, Medina and vic., Mich.  
Rev. Roswell Parker, Adams and vic., Mich.  
Rev. Isaac C. Crane, Grandville and vic., Mich.  
Rev. J. H. Hard, Cannon and Plainfield, Mich.  
Rev. Andrew Govan, Fentonville and vic., Mich.  
Rev. George M. Boardman, Byron, Shiawassee town, and vic., Mich.

Rev. Samuel Seestons, Tekonsha, Mich.  
Rev. H. C. W. Schureman, Manchester Roads, Mo.  
Rev. George B. Woodward, Parkville, Mo.  
Rev. B. B. Drake, Maine, Monroe and vic., Ill.  
Rev. Joseph Gordon, Vandalia and other destinations in Fayette Co., Ill.  
Rev. Alvan M. Dixon, Chatham, Ill.  
Rev. James E. Dunn, Chesterfield, Ill.  
Rev. William H. Collins, La Salle, Ill.  
Rev. Thomas H. Johnson, La Harpe and vic., Ill.  
Rev. Philander Anderson, Blackford and Montpelier, Ind.  
Rev. James Gordon, Piquah Presb. Ch., Ind.  
Rev. Samuel Smith, Addison, O.  
Rev. Thomas Griffith, Ridge and Newton, O.  
Rev. B. O. Springer, New Madison, O.  
Rev. Xenophon Betts, Vienna and vic., O.  
Rev. Stillman Tucker, Ashley, O.  
Rev. Francis Muxxy, Milton and vic., O.  
Rev. G. W. Nicolls, Mercer and vic., Ky.  
Rev. Charles O. Reynolds, Flushing, N. Y.  
Rev. Christopher Youngs, Baiting Hollow, N. Y.  
Rev. Sanford W. Roe, Cairo, N. Y.  
Rev. A. D. French, Lisle, N. Y.  
Rev. James I. Ostrom, New Windsor, N. Y.  
Rev. A. D. Brinckerhoff, Chazy, N. Y.

*The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, during the month of June, 1853.*

**MAINE—**

Belfast, North Ch., Mon. Con. Coll., by H. Davidson,  
Succ. a friend,

5 00  
2 00

Lyndeborough, Legacy of Mrs.

Pamela Cressy, 87 00 92 00  
Hillsboro' Center, Rev. S. H. Partridge, 50  
Swansey, Rev. E. Rockwood, in full to const. Mrs. H. A. Brigham, of San Francisco, Cal., a L. M., 10 00

**NEW HAMPSHIRE—**

Received by Rev. B. P. Stone:  
Harrisville, Lovell Harris,

5 00

**MASSACHUSETTS—**

Home Missionary Society, by Benjamin Perkins, Treasurer, 1,000 00

Attleboro', Ladies' Miss. Sew. Circle, by Mrs. Polly Blackenton,	4 00
Boston, anonymous, Thank offering to the Lord,	1,000 00
Hadley, in part of legacy of Oliver Warner, by W. F. Warner,	25 00
Lynn, legacy of Mrs. Sophia Goodnow, by M. Shepard,	180 00
Monson, Rev. A. Ely, D. D., a balance,	15
Plainfield, Cong. Ch., by F. Harlan,	5 00
South Egremont, Ladies' Miss. and Benev. Soc., by Mrs. Sophia Goodale,	10 00
Sutton, Lad. Sew. Soc. Cong. Ch., by Mrs. Lyman,	10 00
Worcester, on account of legacy of Miss Sarah Waldo,	188 75

## RHODE ISLAND—

Cranston, Elmwood Ch., by Rev. E. Torrey,	10 85
Providence, a friend, by W. Coggeshall,	10 00

## CONNECTICUT—

Bridgeport, Mrs. Mary I. Olmsted, by G. Starling,	8 00
First Cong. Ch., N. S. Worden, L. M., \$30; others, to const. Dea. E. B. Lacey and Dea. David Sherwood, L. M.,	90 00
Second Cong. Ch. and Soc., by Hervey Higley,	905 00
Clinton, Dr. D. H. Hubbard, to const. Charles H. Hubbard a L. M.,	80 00
Columbia, Cong. Soc., by J. E. Flynt,	81 00
Fairfield, Mrs. Anna M. Kellogg,	10 00
Glastenbury, Ladies' Benev. Soc., to const. Mrs. Ira G. Hubbard a L. M., by F. S. Lockwood,	80 00
Greens Farms, Cong. Ch. and Soc., in part to const. Rev. Charles Bentley a L. D.,	54 00
Madison, Mrs. Sarah W. Chittenden,	5 00
Meriden, a Lady, by Rev. A. A. Stevens,	8 00
First Cong. Ch. and Soc., by Rev. G. W. Perkins,	45 56
Millington, Cong. Ch. and Soc., by Rev. N. Miner,	16 00
Northford, in part of legacy of Mrs. Mary Noyes, by C. C. Griswold and J. F. Noyes, Ex'r.,	500 00
New Britain, South Cong. Ch. and Soc., of which \$30 is from Mrs. F. A. North, L. M., by Rev. S. Rockwell,	880 00
New London, Robert Colt,	100 00
Norwich, Ladies' H. M. S., by Mrs. H. G. Ripley,	234 00
Plainville, Cong. Ch. and Soc., by Chauncy Morse,	76 00
Preston, Cong. Ch., Ladies, by Mrs. R. L. Hunt,	8 00
Saybrook, First Cong. Ch. Ladies' H. M. S., by Mrs. C. C. Spencer,	67 00
Sharon, Cong. Ch., by G. H. Chase,	90 62
South Britain, N. C. B.,	10 00
Tolland, A. Abbott,	1 50
Waterbury, Second Cong. Ch., by Nelson Hall,	108 88
Watertown, in part of legacy of Miss Polly Nettleton, by Joel Hungerford, Ex'r.,	1,000 00
Wilton, Cong. Ch., by C. Marvin,	50 00

## NEW YORK—

Brooklyn,	
First Presb. Ch., Mon. Con. Coll., by R. J. Thorne, \$23 68; Fisher How, \$50; A. Fisher, \$30; R. R. Graves, \$50; Erastus Graves, \$30; E. B. Conant, \$10; A. A. Lewis, \$10; T. S. Nelson, \$30; A. Bragg, \$5; H. Redfield, \$5,	288 68
Fulton Avenue Cong. Ch., by William Gill,	25 00
South Presb. Ch., Mon. Con. Coll., by J. Milton Smith,	68 26
Bloomington, Sew. Circle, by Mrs. R. L. Perit,	4 00
Flushing, First Cong. Ch., by Rev. C. O. Reynolds,	50 00
Greenville, Mrs. Hannah Wakeley, in full to const. Francis H. Wakeley a L. M.,	15 00

Hopewell, estate of Mrs. Hannah Pratt, by Dan. Pratt,	10 00
Ithaca, Rev. William Wisner, D. D.,	5 00
Lenox, Mrs. Betsey Bayles, by N. Hall,	6 00
Livingstonville, Presb. Soc., by R. Northwick,	10 00
Marcellus, Rev. Levi Parsons,	1 00
New York City, John Dwight,	80 00
Allen St. Ch., Mon. Con. Coll., by Rev. G. Thacher,	6 88
Bleeker St. Ch., Charles Gould,	100 00
Eastern Cong. Ch., Coll., \$21 63; Mon. Con. Coll., \$3 85; by L. Chichester,	24 48
Mercer St. Ch., John L. Mason, \$25; Lewis Atterbury, \$25,	50 00
Church of the Puritans, Mon. Con. Coll., by E. M. Kingsley,	19 00
Rottington St. Ger. Ch., by Rev. H. Toelke,	5 00
Niagara Falls, Albert H. Porter, to const. Vincent Matthews Porter and Jane Howell Porter, L. M.,	100 00
Orient, Cong. Ch. Mon. Con. Coll., by Rev. H. Clark,	87 50
Peekskill, Second Presb. Ch. Sab. Sch., by G. N. Seymour,	4 40
Peru, Rev. S. H. Williams,	5 00
Ridgebury, a friend,	5 00
Sinclairville, First Cong. Ch., by N. H. Barnes,	13 00
Spencerport, First Cong. Ch., Gent, \$23 02; Ladies, \$31 98, in full to const. Mrs. Catherine D. Dill, a L. M.,	50 00
Stephentown, Presb. Ch., by Rev. M. C. Bronson,	11 00
Troy, Liberty St. Presb. Ch., Mon. Con. Coll., by Rev. B. Lynch,	1 88
Yorktown, Cong. Ch., by Rev. J. H. Thomas,	4 00

## NEW JERSEY—

Newark, Legacy of David Hayes, by D. A. Hayes,	500 00
Orange, Rev. Dr. Fisher,	2 00

## PENNSYLVANIA—

Bethany, L. C. Fuller, L. M., in full,	5 00
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## GEORGIA—

Monticello, William S. Hurd, L. D., and to const. Mrs. Nancy Hurd and Miss Eleanor S. Hurd, L. M.,	100 00
Spring Place, Presb. Ch., by Rev. W. B. Brown,	7 50

## KENTUCKY—

Louisville, Ger. Ch., by Rev. D. Smith,	5 25
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## OHIO—

Defiance, First Presb. Ch., by Rev. E. E. Tucker,	6 28
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## INDIANA—

Angola and Salem, Presb. Cha., by Rev. A. G. Martin,	11 00
Evansville, Ger. Ch., by Rev. C. Schrenk,	6 00
Lawrenceport and Livonia, Presb. Ch., by Rev. J. A. Tiffany,	8 53
Orland, First Cong. Ch., by Rev. Jacob Patch,	15 25
Terstegan, Ger. Ch., by Rev. L. Austman,	6 00

## ILLINOIS—

Cambridge, Cong. Ch., by Rev. J. D. Baker,	6 40
Lacon, W. Fisher, L. D.,	100 00
Lee Center, Cong. Ch., \$9 25; Individual, \$10 75, by Rev. S. W. Phelps,	20 00
Little Rock, Mrs. Dunning, by Rev. C. R. Flisk,	1 00
Wethersfield, Cong. Ch., by Rev. D. Gore,	10 00

## MICHIGAN—

Boston, Cong. Ch., by Rev. S. Hemenway, 1 00  
 Canton, Cong. Ch., by Rev. S. Cochran, 9 80  
 Genesee, Individuals, by Rev. A. B. Pratt, 25  
 Saginaw, First Cong. Ch., by Rev. D. M. Cooper, 16 00  
 Sunilac, by Rev. T. Waterbury, 6 00

## MISSOURI—

Savannah, Presb. Ch., by Rev. E. A. Carson, 8 50  
 Upper Gasconade, Presb. Ch., by Rev. I. B. Ricketts, 8 50

## WISCONSIN—

Byron and Oakfield, Cong. Cha., by Rev. S. D. Darling, 5 00  
 Green Bay, Presb. Ch., Mon. Con. Coll., by D. Butler, 80 00  
 Johnstown, Cong. Ch., by Rev. H. H. Dixon, 6 60  
 La Crosse, Rev. B. W. Reynolds, 5 00  
 Palmyra, First Presb. Ch., by Rev. H. T. Lathrop, 8 00

## IOWA—

Bellevue, Cong. Ch., by Rev. W. L. Coleman, 10 00  
 Farmington, Cong. Ch., by Rev. J. A. Reed, 4 45  
 Garnaville and Farmersburgh, Ger. Cha., by Rev. O. V. Hess, 90 00  
 Le Clair, Cong. Ch., by Rev. L. R. White, 2 50  
 Maquoketa, Cong. Ch., by Rev. J. W. Windsor, 2 25  
 Sherolds Mound, Ger. Ch., by Rev. A. Frowin, 8 60  
 Received by Rev. C. Burnham, 2 00  
 Knoxville, Cong. Ch., 20 00  
 Marysville, Cong. Ch., 23 00  
 Received by Rev. J. O. Ewing, 1 25  
 Shunem, Presb. Ch., 9 55  
 Troy, Presb. Ch., 8 80

\$7,585 52

JASPER CORNING, *Treasurer.**Donations of Clothing, &c.*

Attleborough, Mass., Ladies' Miss. Sew. Circle, by Mrs. Polly Blackenton, a box, 58 19  
 Berlin, Mass., Ladies' Benev. Soc., a cask, by Lucy E. Hartshorne, 16 55  
 Bloomington, N. Y., Sew. Circle, by Mrs. L. R. Perit, a box, 100 00  
 Cromwell, Ct., Cong. Soc. Ladies, by Miss Harriet F. Savage, a box, 22 04  
 Derry, N. H., Ladies, by Mrs. Hannah P. Stimpson, a box, 76 48  
 Hollis, N. H., Ladies' Read. and Char. Soc., by Mary Hardy, a box, 178 00  
 Norwich, Ct., a box, by Miss Abby C. Williams, 188 00  
 Ladies' Sew. Soc., by Miss Mary C. Stedman, a box, 81 00  
 Preston, Ct., Cong. Ch. Sew. Soc., by Mrs. R. L. Hunt, a barrel, 21 50  
 Sullivan, N. H., Ladies' Circle of Industry, by Mrs. Nancy A. Ellis, a box, 21 50  
 Thomaston, Me., Rev. R. Woodhull, a box, 50 00  
 White Plains, N. Y., Ladies' Benev. Soc., by Mrs. Minot Mitchell, a trunk, 16 50  
 Make Brun's Geography, one set.

*Receipts of the Central Agency at Utica, N. Y., for the quarter ending June 1, 1852. Rev. R. F. CLEVELAND, Secretary.*

Bainbridge, Cong. Ch.,

25 00

Bainbridge and Nineveh, 25 00  
 Bangor, Cong. Ch., 8 88  
 Binghamton, Presb. Ch., Coll., \$127 30; Ladies' H. M. S., \$48 08; C. P. Tucker, L. M., in part, \$10, 180 28  
 Bridgeport and Matthew's Mills, 18 25  
 Cape Vincent, Presb. Ch., 22 00  
 Center Lisle, Cong. Ch., 18 75  
 Clinton, from the estate of T. Steele, dec'd, 10 00  
 Collamer, Presb. Ch., 11 75  
 Columbus, Cong. Ch., 5 00  
 Cortland, Presb. Ch., 64 94  
 Coventry, of which \$15 is in part to const. L. Smith a L. M., and \$15 is in part to const. Mrs. Maria Phillips a L. M., 58 78  
 Eaton, Cong. Ch., 27 00  
 Greene, Cong. Ch., \$16 67; a few friends, \$5, 21 67  
 Hamilton, Cong. Ch., 16 62  
 Hannibal, 10 00  
 Hermon, A. Bachelder, 1 00  
 Holland Patent, bal., 50  
 Kingsborough, Cong. Ch., bal., 3 00  
 Laurens, Presb. Ch., 20 00  
 McGrawville, Presb. Ch., 15 00  
 Madison, Cong. Ch., 6 80  
 Malone, Cong. Ch., 41 16  
 Marathon, Presb. Ch., \$86 26; Fem. Benev. Soc., \$8 74; Rev. P. Terry and family, \$10, 50 00  
 Marcellus, Cong. Ch., 47 00  
 Morristown, Cong. Ch., 10 00  
 Norwich, Presb. Ch., \$29; Dea. Isaac Foote, \$10, 39 00  
 Oneida and Shenandoah, 18 46  
 Onondaga, Cong. Ch., 6 20  
 Orlakany, Presb. Ch., 25 00  
 Orwell, Presb. Ch., 2 25  
 Oxford, Cong. Ch., 17 00  
 Pitcher, Cong. Ch., 14 00  
 Pompey, Cong. Ch., 61 28  
 Redfield, Presb. Ch., Coll., \$9 65; Col. A. Johnson, for Minnesota, \$15, 94 65  
 Rutland, S. road, Samuel Smith, 10 00  
 Sherburne, Cong. Ch., 90 00  
 Sidney Plains, 5 00  
 Scott, Cong. Ch., 25 00  
 Stow's Square, Mrs. H. Bailey, 5 00  
 Unadilla, 5 00  
 Virgil, Cong. Ch., 12 50  
 Wampsville, Presb. Ch., 10 00  
 Westmoreland, Cong. Ch., 24 00  
 Whitehall, Miss P. Jones, 10 00

\$1,108 87

*The Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of May, 1852. BENJAMIN FRANKLIN, Treasurer.*

Abington, South Cong. Ch., Mon. Con. Coll., 13 00  
 Amherst, Mrs. Elizabeth Haven, \$100; Hon. John Leland, \$20, 190 00  
 Amesbury and Salisbury, Cong. Soc., 20 00  
 Ashby, Fem. Cent. Soc., to const. Mrs. G. L. Hitchcock a L. M., 87 00  
 Attleboro, Fem. Benev. Soc., to const. Mrs. Minde Babcock a L. M., 87 92  
 Berlin, a Friend to Home Missions, 5 00  
 Boston, Mrs. Hannah Kilham, \$10; Mr. Kingsbury, \$1, 11 00  
 Bradford St. Ch. and Soc., Annual Coll., 611 60  
 Braintree, Ladies' Sew. Circle in South Parish, in full to const. Rev. W. B. Hammond and Rev. Daniel Lane L. M., 50 00  
 Burlington, Cong. Ch. and Soc., 16 50  
 Dorchester, Second Parish, Ladies' Miss. Soc., to const. Mrs. L. Tucker, Mrs. Trencott, Mrs. J. Tolman, Miss C. Sherburne, and Miss E. Withington L. M., 158 70  
 East Hampton, 126 87  
 Poyam, Ch. and Soc., Ladies' Emanc. Soc., to const. Mrs. A. M. Colton a L. M., 20 00  
 Falmouth, North, Rev. Mr. Greene's Soc., 18 00



## Franklin County.

Ashfeld, Gent. Assoc.,	23	
Buckland, Cong. Soc.,	51 71	
Charlemont, First Soc., Ladies',	15	
Cowsey, Cong. Soc.,	179 04	
Shelburn, Ladies, \$87 80; Gent.		
\$80,	67 80	386 05
Franklin, Fem. Char. Soc., bal.,	30 00	
Hardwick, First Calv. Ch. and Soc.,	61 43	
Holden, Legacy of Mrs. N. Hubbard, in		
part,	24 96	
Manchester, Fem. Miss. Soc.,	15 00	
Marshfield, South, Mrs. Luella W. Packard,	7 00	
Medway, Legacy of Mrs. Elizabeth Baxter,	70 00	
Millford, Fem. Benev. Soc., \$5; Mrs. Mary		
Eawson, \$1,	6 00	
Millbury, Second Ch. and Soc.,	44 25	
Newburyport, Capt. Nathaniel Smith, \$300;		
Mrs. Elizabeth Smith, \$100, by James		
Caldwell, Treas.,	400 00	
Norfolk Conference, Coll. at meeting,	46 70	
Pembroke, Miss Mary C. Ford,	8 00	
Petersham, Miss Nancy Gates,	1 00	
Roxbury, Elliot Cong. Soc., Annual Coll.,	783 45	
Southboro, Pilgrim Evan. Soc.,	12 57	
South Danvers, Friends,	2 00	
Spencer, Cong. Ch. and Soc., by Seth Lane,		
Treas.,	124 50	
Sunderland,		
Cong. Ch. and Soc.,	19 20	
Young Men's Benev. Agr. Assoc., to		
const. Joseph Q. Swan & L. M.,	80 00	
Taunton West, Fem. Benev. Soc.,	14 00	
Truro,		
First Cong. Soc.,	90 00	
North, Rev. Mr. Lord's Soc.,	5 00	
Walpole,		
Orthodox Ch. and Soc.,	26 00	
Ladies' Benev. Soc.,	18 00	
Westboro, Ladies' Sew. Circle,	11 00	
Wilmington, a Friend to Missions,	10 00	
		\$2,818 70

The Connecticut Missionary Society acknowledges  
the following sums to June 29, 1853. E. W. PARSONS, Treasurer.

Andover, Cong. Ch., by Cyrus Bingham,	85 45	
Bloomfield, to const. Dea. W. A. Gillett & L.		
M., by Rev. Mr. Williams,	85 00	
Bosrah, Coll., by D. Herrick,	11 75	
Bridgewater, Bequest of Mary A. Beach,		
\$88; Bequest of Stephen Treat, by Chas.		
Treat, Exr., \$900,	225 00	
Canaan Center, Cong. Soc., by E. Hensford,	78 40	
Danbury, Second Cong. Ch.,	4 00	
Eastbury, Rev. E. L. Snow,	10 00	
East Lyme, Coll., by F. Gridley,	8 00	
Enfield Miss. Soc., A. King, Treas.,	159 00	
Exeter,	6 00	
Gilead, Cong. Ch., by Dea. Hutchinson,	20 34	
Glastenbury, First Cong. Ch. and Soc., by		
Dea. Plummer,	148 25	
Hampburgh, a widow's mite,	24	
Hartford,		
First Ch., of which \$80 is from Calvin		
Day, to const. H. Clay Trumbull & L. M.,		
\$80 from H. L. Porter, L. M., and \$80		
from John Warburton, to const. Mrs. J.		
Warburton & L. M.,	1,118 75	
North Ch.,	543 64	
Pearl St. Ch., of which \$100 is from Dea.		
A. W. Butler, to const. Rev. E. R. Be-		
adle & L. D., and \$100 is from D. F. Rob-		
inson, to const. George S. Beach &		
L. D.,	619 25	
Harwinton, Ladies' Sew. Soc.,	41 11	
Hitchcockville, Coll. in full to const. Alex-		
ander P. Cleveland & L. M.,	28 00	
Jewett's City, by Rev. T. L. Shipman,	16 00	
Manchester, First Cong. Ch., by Rev. Mr.		
Perkins,	150 00	
Milton, Bequest of Dea. Amos Bishop,	50 00	
Newington H. M. S., by L. W. Camp,	41 00	
North Cornwell Assoc., by G. Wheaton,	14 79	
Roxbury, by Rev. Mr. Isham,	87 00	
Saybrook, by Mr. E. W. Tucker,	24 00	
South Canaan Cong. Soc.,	12 21	
South Coventry, by Rev. H. B. Blake,	30 00	

Southington, of which \$100 is from Dea. T.		
Higgins, to const. Edwin Higgins & L. D.,	317 09	
Stafford Springs Cong. Soc.,	38 55	
Staffordville, to const. Dea. Sidney Smith &		
L. M.,	39 74	
Voluntown and Sterling, by Mr. Allen,	14 25	
Warren, Cong. Soc., by George Starr,	18 27	
West Hartland, by Rev. C. G. Goddard,	10 00	
Winchester Center, by D. Bird,	20 00	
Windsor, Cong. Soc., by Rev. T. A. Leeta,	58 89	
Windsor Lock's Cong. Soc. Coll. \$46 75;		
Juvenile Soc., \$8 25,	50 00	
Wolcottville, by Rev. Mr. Seelye,	31 00	
		\$2,056 23

Receipts of the Philadelphia Home Missionary  
Society, from March 1 to June 1, 1853. Rev.  
ROBERT ADAMS, Secretary.

## NEW JERSEY—

Bethlehem, by Rev. J. G. Williamson,	25 00	
Camden, Rev. J. W. Mears,	8 00	
Newark,		
First Presb. Ch., H. H. Nichols, \$30;		
A. Carter, Jan., \$30; others, \$18,	73 00	
Newfoundland, by Rev. H. D. Wade-		
worth,	6 00	
Sparta, by Rev. Daniel Higbie,	30 00	
West Bloomfield, by B. S. Crane,	53 40	
West Milford, by W. R. Megie,	25 00	

## PENNSYLVANIA—

Birmingham,	8 00	
Cambridge, by Rev. G. W. Hampson,	7 00	
Carbondale, by Rev. S. P. Ward,	47 00	
Carlisle, by Rev. C. P. Wing,	41 00	
Dauphin, by Rev. G. R. Moore,	12 50	
Dimock Corner, a Friend,	4 00	
Erie Agency, by G. Selden, Treas.,	21 25	
Fairview, by Rev. A. Worthington,	15 00	
Girard, by Rev. J. Vance,	20 00	
Harford, by Rev. A. Miller,	28 00	
Hartsville, by Rev. D. K. Turner,	1 00	
Honesdale, special contribution,	50 00	
Lawrenceville, by Rev. S. Mills,	16 00	
Montrose, by S. Lyons, \$75; by Hon.		
Wm. Jessup, \$23,	197 00	
Mount Pleasant, by Rev. J. Cochran,	24 00	
Pennsylvania Presb., by Rev. J. Jewel,	30 00	
Providence, by Rev. J. Barlow,	10 00	
Philadelphia,		
First Presb. Ch., John A. Brown, \$100;		
Alexander Fullerton, \$100; C. B. Bay-		
ard, \$70; Rev. A. Barnes, \$50; Arthur		
P. Burt, \$50; Thomas Fleming, \$50;		
Ambrose White, \$50; John R. Neff,		
\$50; A. R. Perkins, \$50; J. B. \$40; G.		
F. D., \$30; others, \$418; Ladies, by		
Miss C. Brown, \$305,	1,280 50	
Clinton St. Presb. Ch.,	181 00	
Third Presb. Ch., Legacy of Mrs. M.		
Movea, in part, \$95; John C. Farr,		
\$50; others, 143,	293 00	
First Independent Ch., by R. B. Wal-		
ton, Treas.,	25 00	
Western Ch., J. C. Chance,	5 00	
First Ch. N. L. Infant S. S., to const.		
Rev. J. T. Shepherd & L. M.,	30 00	
Second Colored Ch., by Rev. B. F.		
Templeton,	7 00	
Central Presbyterian Ch., N. L., Coll.		
\$33 25; Subscription, \$31 75,	55 00	
Spring Mills and Aaronburg, by Dr. C.		
Coburn,	28 00	
Sunville and Fairfield, by Rev. I. Streit,	10 00	
Unionsdale, \$23; Mount Pleasant, \$37 13,	65 13	

## DELAWARE—

Millford and Mispillion, by Rev. G. W.		
Kennedy,	12 50	

## KENTUCKY—

Louisville, a Friend,	5 00	
		\$2,769 23

# THE HOME MISSIONARY.

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Go, . . . . . PREACH the GOSPEL, . . . . . *Mark xvi. 15.*

How shall they preach except they be SENT! . . . *Rom. x. 15.*

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**VOL. XXVI.**

**SEPTEMBER, 1853.**

**No. 5.**

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## A Nation Saved from its Prosperity only by the Gospel.

[This is the subject of the Annual Sermon in behalf of the American Home Missionary Society, preached in the cities of New York and Brooklyn, in May last, by Rev. LAURENS P. HICKOK, D. D., of Union College, Schenectady, N. Y. The text is in Mark xii.: 24-28, and the principle, *How hardly shall they that have riches enter into the kingdom of God!* which Christ applies to individuals, is shown to be equally applicable to nations. After illustrating the tendency of wealth and power to beget national corruption and decay, the preacher states "*some of our national dangers arising from our prosperity, and from which God only through his Gospel can save us.*" Without attempting to preserve the unity and symmetry of the discourse, we present our readers with his remarks upon some of those dangers which seem to be more peculiarly "*American dangers from American prosperity.*" The discourse has been published by the Society, and we commend it to the perusal of our patrons as an able and eloquent exhibition of the topic of which it treats.]

### Influx of Foreigners.

With our national prosperity, and the poverty and oppression of the masses in European governments, the flow of emigration to our shores is as natural as the currents of air towards the points of highest rarification. Nothing indicates a check, but many things may probably even accelerate it for years to come. The current will flow, and left to its own course will work out its own changes. They may not so certainly and necessarily work destruction as the tendencies of some other agencies. The blending of Celt and Saxon, Dane and Norman, gave the world the Anglo-Saxon race; and perhaps this commingling of blood and crossing of races may greatly invigorate the stamina of even the American stock. But this cannot work itself out in the preservation of our free institutions, except under an

influence which shall assimilate the discordant parts, and so prepare them "as kindred drops to mingle into one."

To such a combination, natural causes are only slowly tending, giving long occasion for discordant interests and chafing animosities, under any coming aggravations, to ripen perhaps into incorrigible alienations. National habits and prejudices work themselves out very tardily from the exotic, and assimilate it very gradually to the indigenous stock; and these peculiarities become the more unyielding, when counter religious creeds and rituals come into perpetual collision; and more especially so, if the foreign creed be constantly receiving fresh vigor from new infusions of its native spirit. Romanism cannot naturally become republicanism. Very pressing and stringent circumstances must make it so in spite of its inherent antagonism, if it come at length to work harmoniously and cordially in the order of our free civil polity. Its constant struggle is against it, and the influence and accessions it receives from its old home keep it rigid and reluctant to any democratic changes. It will work its modifications into American Protestantism, while that shall be working its assimilations into Romanism. The changes will not be all on one side; and how far that from Rome may prevail, and yet leave our political liberty and free institutions safe, is truly a problem of vital importance to American freedom. Leave these conflicting forces to their natural action, and they will not safely adjust themselves. Watchful patriotism will not be so prompt nor so constant as selfish ambition. The aspiring demagogue will pay the price of liberty for the combined vote of priestly followers; and hostile elements will soon be at work in our republican administration, which will require quite another adjusting balance than popular elections.

This variety of race and religion is already operating powerfully through our whole social and political community; it is a natural result of our national prosperity, and will doubtless very much extend itself for many years to come. It must modify, and left to its own course it might completely revolutionize, our whole civil polity. The political wisdom and skill of no statesman is about to bring and keep such discordant materials harmoniously together. This is only possible to God, and his revealed method for it is the Gospel of his Son.

There is power in the Gospel to bring different races and opposing religions into one. The effort must be in this direction, to make them all study the Book of God together. Frank and friendly discussion, the preaching of Protestant truth in its purity, and full permission to the Catholic to preach Romanism as he will, but to meet him in candor and love, in faithfulness and firmness, at all times and in all places of the land,—this will ultimately assimilate all on the right basis. If the Protestant has a wrong spirit, and where the Catholic has a wrong sentiment, this will correct both. Perpetual dropping of divine truth never yet fell, in faith and prayer, on human heart so hard, that at length it did not wear the stone away.

#### Growth of Slavery.

If the slave himself is property, then is the increase of slavery an augmentation of national wealth; and if we exclude all right of property as claimed in the slave, still the profit of slavery is the grand motive for its perpetuation. And this grows more profitable as the state grows more wealthy. The increase of the quantity and value of slave products is an aggravation of all the evils and dangers of slavery itself. That would soon die in the prostration of national credit and business; and thus here, as before, our prosperity is the occasion of all our danger.

And how great this danger is, may be partially estimated from the recent convulsions and present irritation and sectional jealousy through the land. I am not

called, by my present design, to dwell upon the immorality of this institution, nor upon the wickedness and cruelty incident to its perpetuation; nor again, upon any imprudences that may have characterized the opposition to it; but some of the prominent facts connected with it show, even to the blindest, our imminent danger as a nation from it.

The public sentiment of the civilized world, not involved in the practice of slavery, is every year growing stronger and deeper in reprobation of it. The pulse of humanity beats fuller and quicker, and indicates that the public heart swells in tenderer sympathy for the slave, and in sterner abhorrence of his wrongs; and such sympathies and repugnances will manifest themselves in corresponding remonstrances and expostulations. On the other hand, growing national prosperity, accumulation of interest in slave property, and the augmented profits of slave labor, are calling out more strenuous defenses of the institution, and enlisting greater numbers in upholding it, and its wider business connections raise up new apologists for it. As the abhorrence and remonstrance increases, so grows the defense and the determination to perpetuate it. Political ambition uses both sides as occasion offers, and greatly increases the rancor of the strife and aggravates the danger.

The Gospel will tell the slave "to obey his master;" and it must so be preached to him. Even in "fear and trembling," he must be obedient; and this is not only to "the good and gentle" master, "but also to the froward," yea, when so froward that the master "buffets" the slave for "doing well." But this very stress and extremity of obedience determines unanswerably the principle on which the Gospel puts it. Not at all because the master has any righteous authority to so command; not that the Apostle was here defending the froward master's right against the right of his trembling slave; but solely because this was most expedient for the slave himself. You are in the power of a tiger, provoke him not. Soften his froward temper and quicken his conscience to tenderness, and make him to blush at every recollection of his cruelty and baseness, by showing the very spirit of your divine Master, who, when the insult and the scourging came, "opened not his mouth."

And so also to the other party, the same Gospel has the same doctrine to be preached. "Ye masters do the same things to them." If you have a froward and turbulent slave, "forbear threatening" him; do nothing to provoke him; "give to him that which is just and equal;" remember what terrible inducement the assumed authority you exert over him gives to him, to manifest the deepest repugnance and revulsion to your service. If you keep him in the family, do the duty of the head of a family to him; baptize him; religiously instruct him; train him up for the State and for heaven. Do this with the same ends of freedom and of piety as in the nurture of your child; and as long as such is due, you will have the approbation of your conscience and your God.

Such a Gospel, so preached, will save the nation even from the growing dangers of slavery. The missionary is to be sent with this Gospel, not only where slavery is not, but more urgently where slavery is. He may not slur over the plain message to the master, nor may he teach the slave to take violently his own rights. This is not so well for the general freedom or the piety of the slave. It is not the Gospel. It will not so readily bring about universal emancipation. If the slave "may be free," teach him, by all means, "to use it rather." It is his right. There is great wrong in keeping in bondage, and not be every day educating for freedom, and fully giving it as soon as prepared for it. But if you are thus wronged, and are "called" of God, being a slave, "care not for it." Your title to heavenly liberty, as "God's freeman," makes your earthly bondage as nothing. I say again such a Gospel, so preached, will save the nation. Like the rod of God it will work

its miracles through the land, and no enchantments of the politician or the philanthropist can imitate it.

#### **Annexation.**

Perhaps the genius of our government is such, that new territory and new States, to an indefinite extent, may be added to our republic; but in order that it may be done safely, the circumstances must be most carefully and wisely estimated. As the rich man prospers, he adds house to house and field to field; and if it be in the spirit of honest enterprise and prudent regard to family wants and public claims, his increased wealth and purchased acres may not injure him. But if he be moved only by selfish ambition and greedy avarice, this will certainly grow by that on which it is permitted to feed. The magnitude of the area he acquires, makes also the adjacent exterior so much the larger, and the stimulant to his covetousness so much the stronger. But such covetousness, "which is idolatry," will no more certainly destroy the rich man's soul, than the like greedy lust of territorial acquisition will destroy a republic's liberty.

We may not, in the case of our country, confine our view to the common evils flowing from national avarice or a lust for conquest. There are other things with us which make a national passion for annexation specially hazardous. Whatever different opinions there may have been about the constitutionality of the purchase and annexation of Louisiana, a strong national interest urged towards that measure, particularly in securing the mouth of the Mississippi and free access to the Gulf of Mexico. And when the Floridas were obtained and annexed, universal patriotism might find its grounds of approbation. The Governments of France and Spain voluntarily ceded, the discordant population was comparatively inconsiderable, and the advantages universal to the country. But the next great accession of Texas brought in many evils. The guilt of a war of great suffering and bloodshed rests upon the nation, and, from this, the further annexation of New Mexico and California; greatly augmented jealousy, acerbity, and sectional animosity, have been created by it; and while the public conscience has been made less sensitive to injustice, the popular appetite has been sharpened for spoil and conquest; and that high national character for honesty and integrity, which would give weight to our reproof of European plunder and rapine, has been lost.

Besides, such is the condition of all outlying territory now, that the interests of annexation are determined almost solely by the interests of slavery. Cuba and Hayti, and the neighboring states of Mexico, and even the distant Sandwich Islands, are all viewed through this medium, and are coveted or rejected according to their supposed bearing upon this institution, the most dangerous of all others to our Union. None of these countries could be annexed without bringing in a large population, unfitted by race and habit, education and religion, from very soon and safely participating in the franchises of our government. We cannot, in our present condition, make another stride in annexation without fearfully augmenting our most imminent and threatening dangers.

And yet, who does not see that our national progress, as the spirit and ambition of the country is, will push these questions upon us, both from the South and the North, in only a few years more of our prosperity; and if sectional and party interests are to mingle in the strife, and add their perils to the trial, what man, wisely on the lookout, does not foresee dangers from which nothing but God can save us?

But, we say again, let the Gospel be everywhere preached and prevail; through this let party spirit and sectional interest be lost in enlarged patriotism and benevolence, and let ambition and avarice give place to righteousness, and the nation will

patiently wait until the providence of God has ripened events for wise decision and safe action; and thus a few years will do that beneficially for all, which an earlier rashness and violence would have made everywhere disastrous. This Gospel only can hold the nation steady till the time comes; this only carry us steady through the destiny which opens upon us; and this only assimilate and incorporate in us that which the tide of providential events is steadily bringing to us. I have no more hope that our republic will pass this coming crisis safely without a wide diffusion of the christian spirit, than I have that we can drive camels through the eyes of needles.

#### *Home Missionary Sectarianism.*

The great evangelical divisions of the Church are at work in the same field, and preaching substantially the same Gospel. Each has its eye very much directed and intent upon its own denominational enlargement; and in this attitude it is very liable not to see, that a course of policy seemingly wise for the sect may yet be very unwise for the Church catholic. The general cause may be much hindered, by that which is for a time rapidly building up a particular denomination. This makes it incumbent upon all evangelical denominations to be jealous and fearful of their own spirit, lest it be working injury to the grand cause of Christ, which is common to all. No denomination may so work for itself as to overlook the higher interests of their common Christianity.

But more especially is this incumbent upon those kindred and active denominations who from the first have labored together in the cause of Home Missions, and have collected and expended their charities through one organization. In the fullness of their general success, sectarian zeal has recently become greatly excited; and both have manifestly begun to calculate their own separate gains, and to be jealous of rival interests, and are thus very likely to look with prejudice upon measures really best for the whole, because they are thought not to be so directly subservient to the wants and wishes of the particular denomination. The minds of many good men have very decidedly assumed this position; and some of our best and ablest brethren, both east and west, are already acting towards each other under such alienating influences. This spirit has not yet very extensively diffused itself through the churches, and it may perhaps be hoped that their steady piety and fraternal unity will at length resist and check its onward progress; but the action of public ecclesiastical bodies, and the opening of the discussion in our weekly papers and quarterly reviews, is doing what it may to call out any dormant prejudices, and latent antipathies. The current of denominational feeling is already rapidly drifting many brethren apart; and a little broader stream and further progress, and we can work in the same cause through the same organ no longer. If we stand side by side any more, it will be because the same field, and not the old, kindred sympathy, brings us together.

And here, Brethren, I will make no unkind imputations; but, loud as my voice may utter, I would sound the word of caution. Such a rupture of fraternal bonds, and determined future distinctive action, will not leave either denomination any more harmonious or homogeneous. On the one side, there will still remain invincible and active repugnances to strict and stringent ecclesiastical jurisdiction; and on the other, there will come the occasion for a more fierce and bitter doctrinal contention. While neither will probably have gained very much in denominational efficiency, and nothing in ecclesiastical harmony, very much will have been lost in the progress of a common Christianity to save our own nation, and to evangelize the world. The violent sundering of ecclesiastical ties has already done too much

evil for this generation; and there should not now be added the action of a sectarian zeal, which will greatly paralyze, if not effectually break down, the most effective voluntary organizations which the world has ever known for her conversion to Christianity.

Strenuously would I urge, that in the pressing duty of church extension by each denomination, there be carefully excluded the uncalled for zeal of sectarian prejudices and partialities. Our separate interests, at the most, are trifling, and really sink to nothing when held in comparison with the universal triumph of the general cause. No advantages to either should have any force in shaping measures, if they do not directly bear upon the complete evangelization of the entire country. A tried organization has been long and most successfully prosecuting the work of Home Missions; and it is now of far less moment that either denomination operating through it should advance its own church order, than that both together should still hold on united, and thereby most successfully and rapidly convert the nation and the world to God. The perpetuation of such joint action, and the steady example of such liberal and benevolent operations, will do more honor to Christianity than any zeal which both may show in rival competition. It is far more like the spirit of the apostolic age. Most thorough is my conviction, whether the *fact* shall prove to be such or not, that the *obligation* upon both of these denominations, from patriotism and Christianity, now is, that they magnanimously bend sectarian interests to harmonious coöperation, and not push them out to fraternal disruption.

I conclude, by emphatically urging a preached Gospel as the effective and the only cure for all our dangers. I have only alluded to this, in connection with the national dangers I have specified, as the one medium instituted by God, through which it is possible for him to save rich men and prosperous nations. There never was a people to whom this truth so manifestly applied, as to us; for there has never been a government so dependent upon that political integrity which the Gospel inspires, as our own; nor has there ever been a government, which so invites and encourages the friends of the Gospel to establish its ordinances everywhere, as ours. America, with its present millions, and its unborn hundreds of millions, cannot be saved without the Gospel; but eminently, above all people the world has yet known, Americans can be saved by the Gospel. Where such a land, since the Saviour's commission and ascension, for "the word of the Lord to have free course and be glorified," as ours! Such an ancestry; such an education and training in national habits from the first, as to make the house of God, the Bible and the preacher, as much a want as the hall of legislation, the statute book, and the justice of the peace. The institution of the Sabbath, though in many places most sadly desecrated, yet still acknowledged and giving to the evangelist, through all our newly settled territory, the opportunity of gathering the people to worship God, who have already given up for that day the secular business of the world. Not a rapidly rising village or city of the West so preoccupied by irreligion and infidelity, but the preacher of the Gospel may go and take up his abode among them; and as soon as the faithful labor begins, the blessing of the Holy Spirit may be expected, and revival seasons are enjoyed, the vicious reclaimed, and the ordinances of religion become established. These are the common, the regularly anticipated results, of stated prayer and faithful preaching of the word, all through the land. What has been, evinces plainly enough what can be done. The church of God can thus spread her power over all the country, and perpetuate her saving influence through coming generations. So can we, under God, save this nation; and in saving the American church and nation, there is ultimately secured the salvation of the world.

Let us thus unitedly and courageously prosecute this work. Let us give to this

nobly proved Society, whose anniversary brings us now together, a more prompt and liberal support. When the seventh angel shall sound his trumpet and say, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he will reign for ever and ever," I anticipate that America will be among the most conspicuous of those saved nations of the Lord; and I as confidently anticipate that our American Home Missionary Society will, that day, be known and honored as one of God's most conspicuous instrumentalities in effecting so blessed a consummation. AMEN!

## Missionary Intelligence.

### OREGON.

*From Rev. O. Dickinson, Salem.*

The selection of Salem, the capital town of Oregon, as a missionary station, and the placing of Mr. Dickinson and his family at that post, have already been announced in the *Home Missionary* for June, p. 50. His first quarterly report, under date of June 8th, gives the following, among other details of his situation and prospects:

#### The Place.

The town of Salem, where I am located, is situated in the valley of the Willamette river, about one hundred miles from the mouth by the course of the water. This valley is about forty miles wide at this part, and the whole surrounding country is a farming region of singular beauty and fertility. From my short experience, I should judge that the future prospects of the steady growth of this place are quite flattering. It is the present capital of this Territory. A state house is in process of erection, which will probably decide the question as to whether it shall be the *future* capital of the State; and, furthermore, the prospects of acquiring wealth by agriculture, and the fact that it will be the home of most of the State officers, where their money will be expended, has induced a large number engaged in the mercantile business to settle here. Many young men are already here. Perhaps the largest number of the inhabitants are of that class, and the probability is that many more will come, enticed by the prospect of wealth which the place holds out. Some of these—probably many of them—will become permanent settlers.

#### Missionary Prospects.

The prospects of usefulness are greater than they could be if the population were more of a floating character. The largest part of my hearers are as well educated, and possess as strong and active minds as you will find in a New York audience. The state of morals in this place is low. Many of these young men, though well educated, are acquiring bad habits. Our population numbers about seven hundred, but perhaps not more than one-third attend public worship on the Sabbath. But yet there is hope for most of them.

I feel, as I look over this intelligent, active, growing community, that there is a great work to be done. O, for strength and grace to do it! I feel thankful that God has placed me here. I thank the Home Missionary Society and its patrons for sending me to this new and growing place. God being my helper, and granting the aid of his Holy Spirit, I hope to see the Gospel here made the wisdom of God and the power of God unto salvation to many.

There is one feature of interest in the class of mind in this community. It has that wakefulness and quickness of perception which inspires the minister with courage. I scarcely ever see a *sleepy* hearer. They are a class of men that would not sleep anywhere, when grave matters are at stake; and it is pleasant to preach to such.

When I came here, the Methodists had just finished a meeting house, and furnished it with costly chandeliers, at an expense of only twenty dollars less than ten thousand dollars. This house was open to all, and besides that, it is provided with the best preachers which can be found in Oregon. Popularity, wealth, and convenience and pleasure all seemed to concentrate their influence to help them along,



while everything seemed to be against us. We had no house of worship, and after doing the best we could, we had to take up with a school house in a very uninviting condition, its floor covered with mud, damp and chilly from the rain beating in through the open chinks, and everything about it calculated to offend the taste of those who visited it, and to make the denominations unpopular that held their meetings in it. But this was the best we could do, and we made our appointment to preach in it with trembling anxiety. The Sabbath and the hour came, and with them came a torrent of rain; but notwithstanding the unpleasant weather, and the damp and chilly place of worship, some forty persons turned out to hear, and I had a larger congregation than many New England pastors would have had on such a day. My audience gave good attention, and I felt very much encouraged. I have, since that, had an audience of from fifty to seventy five every Sabbath.

We have established a Sabbath school, in which we have an attendance of about thirty each Sabbath. On the first Sabbath of May, we more than doubled our numbers. Six persons were received into the church,—three by letter and three by profession of their faith. There are three or four more who will probably unite with us. I have as yet preached at Salem only once on each Sabbath. The other half day I shall spend in the country around Salem as much as possible. I have as yet but one appointment in the country, viz.: once in four weeks at a place called French Prairie, nine miles distant from Salem. As soon as there are school houses built where I can preach, in other places, I intend to make other appointments. At present, however, I have as much as I can do.

#### **Preparations for Building a Church.**

I have commenced circulating a subscription paper for money to build a church, and have got \$2,430. As long as we hold our meetings in the school house we cannot expect many hearers. Hitherto I have found a noble spirit among the people who attend upon our ministry. Almost every one gives something.

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*From Rev. Thomas Condon, St. Helens.*

St. Helens is built on a bluff of porous volcanic rock, on the left bank of the Columbia, eighty miles from its mouth, and

twenty below that of the Willamette. It has no other natural advantages than its position. The difficulty which the ocean steamers found in navigating the Willamette led the Pacific Steamship Company to desire a stopping place for their ships on the Columbia; and St. Helens was found to be the nearest secure point to the Willamette, and was therefore selected. The Company are now erecting wharves and warehouses to accommodate their commerce. These circumstances, it is expected, will make the place a centre of trade and influence for an extensive region. It was on this account desirable as a missionary post.

We came here, found a hearty welcome, which has not yet grown cold, and, trusting that in it God was giving us a promise of future usefulness, we have worked on in our humble way cheerfully.

We found a village of some twenty families, with no other public buildings than a nine-pin alley and a bar-room; there was no school house and no school.

On our arrival, the proprietor of the claim on which the village is built immediately set about preparing materials for a school house, and soon erected, at his own expense, a pleasant and comfortable building, large enough to accommodate our congregation. In this building we now meet for worship on the Sabbath, and in it we have a school of twenty scholars through the week. Our Sabbath congregation has steadily increased, and thus far has been composed of attentive hearers. This fact, with the continued kindness and respect of those around us, has made a strange land seem a pleasant home. We have little wants and privations; but they are so small compared with what we came here prepared to bear, that, in the earnestness of our daily work, they are almost unthought of.

Our Methodist friends have preaching here once in three weeks. On that day I leave St. Helens to them and preach at Scapoose settlement, eight miles S. West; on the afternoon of the Sabbaths which I spend here, I preach at another settlement less than two miles distant.

Of my plans for the future, I can only say, I purpose, through God's blessing, to continue working and watching for indications of my Master's will. Of the visible results you shall in due time be informed.

Our health has continued good since our arrival here.

## CALIFORNIA.

*From Rev. Wm. C. Pond, North San Francisco.*

## Church Built and Dedicated.

On account of peculiar circumstances, I was not able to enter upon any labors in my field until April 14th. The field assigned to me was the northern section of this city. As soon as I could commence labor at all, I made diligent search for some room that could be made suitable, at a small expense, for the immediate commencement of public worship. But no such room could be found, and the only resource left me, was to attempt at once the erection of a church. A subscription paper was accordingly passed, and responded to liberally by many of the citizens here. When about \$2,500 had been collected, we entered into a contract for a church worth \$4,000. Subsequently additions and improvements were suggested, which increased the cost of the building alone to about \$4,800. The furnishing of the church has thus far cost about \$400 more, so the amount of our bills may be set down at \$4,200. Of this sum, \$4,000 at least, unless we are prevented by some unexpected dispensation of Providence, will have been paid before you receive this.

The church is neat and tasteful in its appearance externally and internally. No one has visited it, without describing it in terms of some enthusiasm. It is comfortable and convenient in all its arrangements, and, for a Californian building, is substantial. It is thirty-two feet wide by sixty feet long, and contains sixty-eight pews, and will comfortably accommodate three hundred persons. It is furnished with a small but finely toned bell, and is cheaply carpeted throughout.

The church was dedicated on the Sabbath, the 26th June, two and a half months from the first effort connected with the enterprise, and four weeks from the first strike of the spade upon its site. The interest of the community in the enterprise was testified by an attendance on the services of dedication which crowded the house, filled the space around the windows, and then went and be more than well accommodated. It was practically testified by a contribution of nearly eight hundred dollars towards the debt incurred by the erection of the church. Regular Sabbath services commenced in the first Sabbath in July. An effort will be made to organize a Sabbath school.

We do not recall an instance of equal dispatch in the erection of a really good church edifice, or one which better illustrates the truth, that "where there is a will there is a way."

The edifice was erected on the individual responsibility of the missionary. Efficient aid and judicious counsel are gratefully acknowledged from many persons interested in the work, especially from Hon. R. H. Waller, Maj. A. B. Eaton, U. S. A., and S. M. Bowman, Esq., the last of whom furnished the lot of land on which the church stands.

*From Rev. John G. Hale, Grass Valley, Nevada County.*

Mr. Hale's location at this post was mentioned in the Home Missionary for June, p. 51.

We have enjoyed excellent health since coming here, and are much pleased with our location. We still meet in the Masonic Hall. Our subscription for a meeting house has risen to \$1,800. We have obtained one of the prettiest sites in the whole town; quiet, commanding, central, and free from much danger by fire. Our subscription will soon be raised, we trust, to \$2,000. The Ladies' Sewing Circle are about to hold a fair to assist the Church. We are building a house 26 by 54, and 20 feet high, with a tower adequate to support a bell.

Some circumstances that formerly transpired here have made it much more difficult to raise funds for this object. I think, however, we have made constant progress since coming here, in the confidence and affection of the people.

There have been some incidents worthy of record in my connection. A young man called at my door one day and placed in my hand a paper, the contents to be appropriated towards building the church. They amounted to \$25 (5). Several weeks afterwards he came to me again. He now told me his plan: to lay aside every other trade for the Lord. He came to this state some time over a year ago with his father. Soon after, his father succumbed and died. The young man, now, had been sick and unfortunate in his business but he was recently so had recovered his health, and had procured his wife and children. He now gave me a remission of money for the same object,

which counted out \$87 10. He requested that his name should not accompany the money, and that I would tell no one from whom it came. The Lord reward him a hundred fold, and raise up many in every country who shall truly consecrate their wealth to Him!

## IOWA:

### Encouragements and Trials.

I have a choice field of labor. The people are very kind; my congregations are increasing in numbers and general interest. In both societies we contemplate building houses of worship the coming year. Several persons have come into these societies from the East, who, we hope, will strengthen the churches. All the heads of families in the society are members of the church; the prospect for a large society, then, is very promising. The prospect in B. is finer than it has been for some time past; yet we have to contend with all the various forms of error here.

I have paid some attention to the kind of Gospel the people listen to from these various orders. It can be summed up in one sentence: "Seek eternal happiness." These teachers suppose they are faithful when they have exhorted their hearers to become supremely selfish. Hungering and thirsting for righteousness, and consenting to be controlled by the will of God, do not come into the fundamental elements of their Gospel. I am more than ever convinced that there are few who really communicate truth enough to lead a soul to Christ. I trust I feel, in some measure, my responsibility, and endeavor to hold forth the truth as it is in Jesus.

### *From a Missionary in a very wide Field.*

I have been enabled to attend all my numerous appointments, though often with difficulty. My field is wide; at eight different places I preach, I may say, *regularly*, and all on the Sabbath, as it is useless to try to get the people together on any other day at this time in the year. This induces me to exert myself to the extent of my ability on the Sabbath. My congregations are generally very good, and increasingly so. Our Sabbath school has been reorganized, we have obtained a new library, and our affairs appear en-

couraging. Our prayer meetings are kept up, though not so well attended as we could desire. At each of our communions some have united with our church. Several are expected at our next communion.

We have had no *special* religious interest; but things are moving on with steady progress, and, we trust, in regular order.

### Triumphant Death.

*From Rev. H. W. Cobb, Tipton, Cedar Co.*

During this quarter one of the dear sisters of this church has left us to join the church triumphant in glory. Sister D. was a worthy member of the church, a consistent Christian, and greatly beloved. She suffered much during her last illness, but bore up with remarkable christian fortitude. She was enabled to resign all her family and all her cares unto the Lord, and sweetly rest upon the bosom of Infinite Love. As she neared the gate of death, her visions of glory increased. She commended her little ones to the Lord, and then seemed entirely absorbed in celestial manifestations. She spoke of "seeing angels" and her "blessed Jesus," and "the new Jerusalem," "where indescribable glories appeared."

She seemed to be charmed and astonished with the glories revealed to her view, like one entering the most splendid palace, where all is inviting. She truly entered a world of light and love, of bliss and joy. As we gathered around her death bed we almost felt that we stood on the threshold of heaven. When we assembled at her funeral, we greatly felt her loss, but we felt more disposed to rejoice and thank God, for his great grace to her, and for the blessed hope of the righteous. I preached from the text, "Precious in the sight of the Lord is the death of his saints," and all seemed to feel the force of this language. May this event teach us all how to live and how to die. Bless the Lord, O my soul, for the Christian's hope! Not like the infidel Hobbes did our sister "take a leap into the dark," as he expressed it of himself—but she was ushered into a world of light amid saints and angels, to walk the golden streets of the New Jerusalem.

O that my little flock may all thus ripen for heaven, and thus have an abundant entrance administered to them. This is the first fruits, or rather the first death that has occurred of any of the members of this church since I came here.

It is an anxious inquiry with me, shall each and all be thus prepared to go when summoned hence?

From Rev. G. G. Rice, Council Bluffs City, Pottawatomie Co.

#### The Extreme.

It has hitherto been found impracticable, on account of the fluctuation of population, to gather a church at this extreme point. Although thousands pass Council Bluffs, on their way to the Plains, and to the regions beyond the Rocky Mountains, it is mainly as emigrants, feeling no particular attachment to the spot, and for the most part leaving behind them no elements to bless the place, or assist in the organization of society. Some hopes of a better state of things, it appears, are beginning to be entertained by our missionary:

Recently, two families have come in who will cast in their lot with us. Should they continue here, I think they will be very useful, and will form a nucleus for a church. Men are now getting titles to their lands. This will have the effect to make the population more permanent. This spring's emigration, we think, will bring more Christians than came last year. I expect this will long be a hard field for the minister of the Gospel. The Devil has now *almost* everything his own way, and it seems as if he were trying to do his worst.

#### Snares for the Simple.

Gambling and drunkenness have fearfully increased during the past year. A very great number of *professed* gamblers have come here from the different towns between this and St. Louis, in order to win money from the emigrants. They carry on their business openly, in the saloons or at the corners of the streets, and they lay every snare to entrap the simple emigrant. Many have lost their money, and all the means they had provided to carry them to California. The tipping and gambling saloons here are fitted up in the most enticing style. As you pass by, you hear—"Here, gentlemen, here's a chance to make your fortune." They then offer to bet five, ten, twenty, or fifty dollars on a card, or something of the kind. In every saloon there will always be a crowd; many, who go in simply to look

on, become excited, feel confident that they can win, and, before they leave, lose their all.

There has, within a few days, been manifested considerable opposition to gambling, and I trust a check will be put upon it here.

#### Border Law.

A terrible event has just occurred, which has thrown this community into great excitement, and many have become alarmed lest the prevailing vices should result in more terrible consequences. A large number of emigrants had been encamped in a defile in the Bluffs directly back of my house. All had left but one company of four young men. Early one Saturday morning the report came that one of the company had been murdered. The skull of the deceased was broken in, and his throat cut—all evidently having been done with an axe which lay by his side, covered with blood. An inquest was held, and the verdict "murdered" was rendered. The habit of these young men was to keep a guard—two acting as guard the fore part and the other two the after part of the night. The murdered man was on guard alone the fore part of the night, his comrade being absent, but expected back every moment. A little past midnight, the two who had been sleeping in the wagon, becoming alarmed at something, got up, called to those they supposed to be on the watch, but receiving no answer, they armed themselves, and waited in suspense till morning, when they discovered the dead body of their companion. Suspicion immediately rested on the one of their number who had been absent during the evening before, as he was that morning nowhere to be found. It was ascertained that this young man had spent the evening till between the hours of eleven and twelve drinking and gambling, when he left for his camp. It is supposed he found his companion, who was the watchman, asleep by the fire, and that he committed the fatal deed for the sake of his money. He lingered around in the neighborhood, and in the course of Saturday forenoon was arrested. The emigrants wrested him from the hands of the sheriff, constituted a court of their own, tried and condemned the criminal, and sentenced him to be hung at five o'clock, P. M., on the same day, on or near the spot where the crime had been committed. Near four o'clock I was sent for to visit the condemned man. I found him sitting with his head resting on his manacled hands, contemplating his fate. When in-

introduced, I asked him if he wished to see me. He invited me to take a seat beside him. I asked him what he wished to converse about. He replied, "I want to get to heaven; say something to me that will do me good." The Methodist minister and myself continued in conversation and prayer with him till he was led out to execution. He continued to the last to protest his innocence, though the evidence was so strong that his guilt could not be doubted. The blood on his clothes, his strange conduct, his own story, the stolen horse, and a great many other things, were against him.

He gave no evidence of genuine repentance, but, though only twenty years of age, had become hardened by crime. A little past five o'clock, P. M., he was led out, and hung upon a tree near the spot where the fatal deed had been committed. The executioners cut down the body, and left it upon the ground unburied. When the city authorities were informed of this, they took charge of the body, and had it decently interred.

No event has ever made so deep and solemn an impression on the minds of this community, and I pray that He, who causeth the wrath of man to praise him, will bring good out of this most shocking tragedy. The citizens generally disapproved the hasty and illegal proceedings, but such was the excitement among the emigrants, that they feared the consequences should they interfere, and quietly gave way to the emigrants, whom they considered most interested in the matter. Besides, they alleged that if he were left to be tried at the regular session of the court, the principal witnesses would be gone, and justice would not be likely to be done. The precedent, all must acknowledge, is a dangerous one, and that mob law is an unsafe instrument of justice. I hope never to witness another such scene.

#### Demoralizing Effect of Emigration.

The emigration through this place is very large. Three steamboats have been employed for the last three weeks in taking them across the Missouri river. Thousands have crossed; companies are every day coming and going. For the last two months our streets have been thronged from morning till night, and every one seems to be absorbed in the idea of making money. The emigration passing through and making a transient stay, as it does here, has a very demoralizing influence. It brings into the place every species of vice, and it is surprising to see the hardening and demoralizing

tendency of emigration. I have often heard it remarked by those who have watched the course of emigration, that they shall "believe a man can emigrate to California and retain his religious or moral character, when they see it." It is very common with those who start from home with the intention of keeping the Sabbath on the journey, to lose all regard for it by the time they get here.

#### A Religious Colony.

But to this there are some happy exceptions; and one company, in particular, that left here three weeks ago, is deserving of notice. This company numbered about sixty. An organized Congregational church of seven members, with their minister, Rev. Milton B. Starr, constituted a part of the company. There were also in the company a number of Associate Reformed Presbyterians. They had rested every Sabbath in their journey to this place, and had preaching. There had been in the company one hopeful conversion. They spent a Sabbath here, and held a communion season. We obtained for the occasion a large hall usually occupied for dancing, and had a very large and attentive audience. The whole occasion was one of solemn interest, being the first Christian communion ever held in this place, and the impression made was good. To me, it was a refreshing season. It seemed as if the desert had begun to bud and blossom as the rose. O pray for us, that this may be the beginning of good days—that this moral desolation may become a fruitful field. Brother Starr preached both morning and evening. He gave two impressive discourses, which I hope did good. The greater portion of the audience were emigrants. At the conclusion of the communion service in the morning, an emigrant came forward with tears in his eyes, and said he had been for several days desponding, but now, said he, "I believe there is a God in Israel, and that there is a God in this emigration." I trust many other companies were benefited by the example of this company.

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## MISSOURI.

#### A few Rays amid General Gloom.

The people are evidently beginning to feel and manifest an interest in the religious instruction of their children. I have endeavored to impress this important subject upon them, and not, as I hope

and believe, without effect. The young, on the Sabbath, are very generally permitted to go *where* and to do *as* they please. Very few are taught, either by precept or example, to observe the Sabbath; parents and children alike disregard it; but, notwithstanding these facts, parents do not object to sending their children to Sabbath school, and the young are by no means averse to attending. The want of regular and suitable teachers is deeply felt.

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*From Rev. G. S. Woodward, Parkville,  
Platte County.*

Previous to this time I have preached in different places in the neighboring country. Until last December, we had no house which we could command; but now we have *our own* house, and my people wish me to spend my whole time with them. For this purpose they have increased their subscription beyond what they have ever raised before. I think they have acted nobly in this matter. There is a decided feeling of determination to assume my whole support at the earliest possible moment, and this feeling I am endeavoring to strengthen. If this church is fostered by your generous society for awhile longer, it will begin to place money in your treasury to aid other new enterprises.

During the past quarter I have labored most of the time in this place. Until last December, we have had, on the Sabbath, but one meeting in town; now the Methodists have a new church which is opened every Sabbath. Notwithstanding this, we have more out than when all meet together.

Our Sabbath school is well attended, and the prayer meetings are kept up with good interest.

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*From Rev. W. H. Smith, Calhoun Co.*

I have now six regular places of preaching, and intend, Providence permitting, to preach at another place next Sabbath evening. Five of these places are in this county, and two in Pettis county. My field is too large for one sower of our faith; I cannot cultivate it properly.

I am gratified at the good congregations I have at all my places of preaching, and also at the degree of attention which is paid to the preaching of the word. A goodly number are now much more regular in their attendance than formerly.

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I have recently been at the bed-side of a dying slave, and endeavored to administer to him the consolations of religion. I found him pretty well instructed in religious matters. He had, for some time previous, been a diligent reader of that Book which is able to make one wise unto salvation, and gave, I think, some good evidence of conversion. He said to a relative of the family to which he belonged, that he "wanted to tell her what a precious Saviour he had found;" but could not talk much. About a week before this he was called in to take a last farewell of his dying mistress, who exhorted him to meet her in Heaven. I hope they both are now singing the song of Moses and the Lamb before the throne of God on high, where there is no distinction of bond and free, mistress and servant.

We have now two teachers in this vicinity, sent out under the patronage of the "Society for Promoting Popular Education." One of them has been here a year, and I rejoice at her coming. She is an aid to the feeble missionary, to the cause of religion, as well as to education.

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*From Rev. T. Morgan, Gentry Co.*

#### A Wide and Long-neglected Waste.

My labors are mostly expended within the counties of Gentry and Daviess, Mo., with but one church organization. I preach at three different points, and receive members to Mt. Zion Church. My preaching places are about twenty-five miles from one extreme to the other. I occasionally preach at other places, and could have good congregations at *more than twenty places* every Sabbath, within a day's ride from home; but I do not think it best to undertake regular visits to so many different places; yet, until more laborers can be secured, I feel that I ought not to entirely forsake the members of our church in these destitute settlements. I have been scattering the Tract Society's volumes the last year as much as I could. When I labor regularly, our congregations are as good as they have ever been. There seems to be more interest taken in our church. Within the last quarter two have united by letter.

#### Rejoicing in Death.

One young man has died. His death was a decided triumph of faith in Christ. He said, a few hours before he died, that he could not see angels as some had said

they could, but he had no doubt he soon should see them and the Saviour, with his friends who had died and gone before him to Heaven. He seemed to have a faith which was to him "the substance of things hoped for, and the evidence of things not seen." His afflicted friends could not but feel a joy in the midst of all their sorrow. A brother of his, also a member of our Church, had died about two months before, in Tennessee, where he had gone for his health. He left good evidence of his title to mansions above.

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*From Rev. I. S. Twombly, St. Charles.*

#### Revival.

The "New Year" commenced my second quarter as your missionary in this field. And it was a quarter, as far as results are concerned, considerably in advance of the previous one. God has been among us, and the tokens of his love, multiplied beyond our faithfulness, cause our hearts to respond with grateful fervor.

During the months of January and February, I endeavored to direct the attention of Christians to the mournful fact, that religion was in a very languishing condition; that higher aims were necessary, on the part of the church, or our candlestick might be removed. I threw upon the children of God the responsibility of living up to the standard of obligation, and of working with might and main for the dear Redeemer. The church, under such presentations of truth and duty, became somewhat aroused, and a lively expectation of good days seemed to pervade all hearts. At this juncture, Bro. Pomeroy visited our place, and began to labor with earnestness. The meetings continued for two weeks, three times a day. During the second week, the church gave up all secular employments except such as were absolutely indispensable, and came together with one heart and mind, to pray and labor. As an evidence of God's grace, twelve or fifteen souls were hopefully born again: eight of them uniting with my church. It was a sight calculated to inspire our souls with renewed energy in the service of the Lord, when, on the third Sabbath in March, we witnessed those making a profession of religion, and coming to the Lord's table, who had never done so before.

Heads of families, young men and women, took the vows of God upon

them—entering into a covenant relation with him and his church, in the presence of the largest congregation ever collected in the building where we worship. One man had been a disbeliever in revelation: now he finds God's word precious—a light to guide his feet to eternal happiness. Another—in the downhill of life—has been striving for years against the monitions of conscience, the urgent entreaties of friends, and the callings of the Spirit of the Almighty.

The results of these meetings have been exceedingly happy; Christians are more engaged, and some of the impenitent, hitherto unimpressible, are moved so much that we hope, by the grace of God, to see them members of Christ's body ere many months have elapsed.

We have much to contend against. Catholicism is entrenched here in almost impregnable fortresses. Rationalism finds advocates by hundreds. The Sabbath is very much desecrated, and vice, in a thousand forms, covert or open, possesses many hearts. We rely on God and a good cause to conquer. We are few, and the enemy legion, but we do not feel fainthearted.

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#### WISCONSIN.

*From Rev. F. Lawson, Cookville, Rock Co.*

My labors in Cookville have been received with manifestations of confidence and coöperation, quite encouraging. This village has never had a *resident* minister before. Two evangelical churches, of other denominations, have been disbanded on this ground, producing a degree of distrust not only among professed Christians, but between men of the world and the church.

Our congregations are large, and increasing as I extend my visits among this people. Men of business and capital have not only generously contributed to the support of the pulpit, but wait upon its teachings. There is a population of between 200 and 300 in this village, which is continually increasing, and what makes a somewhat remarkable fact in our history is, that nearly every man has once been a professed Christian. Deep attention is given to the preaching of the word, and it is to be hoped that the sin of "*backsliding*" is often brought to view not without effect. We have a somewhat interesting Sabbath school,

which lacks teachers, though it has a good christian man as its superintendent.

This is an interesting and promising field of labor, in many respects. Temperance is in the ascendant; scarcely any intoxicating liquors are sold. Since coming into this place I have been informed that the congregation has been increased nearly four fold.

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*From Rev. John Wilcox, Packwaukee,  
Marquette Co.*

#### Encouragement.

There is, on the whole, an advance in the religious interests of this region. Many have come out decidedly; some, we fear, have gone back to the world. In this new country, *especially*, we have reason to rejoice with trembling. Quite a number, *no doubt*, before long, will unite themselves to our branch of Zion. On the whole, we have every reason to believe that the door is opening and the prospects brightening for an abiding religious influence to be exerted in the different neighborhoods in this region. Within the last few months, the cause of temperance has made quite an advance.

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### ILLINOIS.

*From Rev. Jacob Chapman, Marshall,  
Clark Co.*

#### Church Built and Pastor Settled.

The little Church, formed near Clear Creek, being opposed in their efforts to erect a house of worship, removed about two miles to the Northeast and completed their house in April. The dedicatory services (on the first Sabbath of May) were very interesting; the house was crowded, and many seemed deeply affected.

On the first Saturday in June (by advice of council), Rev. D. Andrews was dismissed from the pastoral charge of the Marshall Church that he might devote his time entirely to the charge of the Academy. On the Sabbath (the 5th of June), I was installed pastor. Sermon by Rev. M. A. Jewett, of Terre Haute, Indiana. Though it was a hot, sultry day, we had large and attentive audiences at three services on that day. At our communion four were received into fellowship by letter. At the close of the evening services a young man, a student

of the Academy, who had been for some time indulging a hope, presented himself for admission upon profession of faith. There are about eighty students in the Academy; most of them *young*. There is no other preaching of the Calvinistic character within fifteen miles of us, excepting that Rev. Mr. L., O. S. Presbyterian, preaches once in four weeks, ten miles distant.

When I see the large numbers of young people, well dressed and attentive, who often come into our church, I feel as if God has a work for me to do here. The conductors of this institution are doing much for the interests of religion and for the prosperity of Marshall. I suppose hundreds have been added to our population, attracted by the advantages of this institution, and property in the vicinity of the Academy has advanced in value more than 25 per cent.

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*From Rev. L. H. Loss, Joliet, Will Co.*

#### Steady Advancement.

When we began, the pecuniary ability of the church was very limited, and long protracted, adverse influences had discouraged its members so that they had little confidence of success in efforts that might be made for advancing the cause of religion in the place. Having no house of worship of their own, the best accommodations they could secure was a small and inconvenient house owned by the Universalist society. This place soon became too strait, and a conviction obtained that we must build a house of our own. Subscriptions were opened a year ago last April; but the building was not commenced till about the 1st of September. Its size is 40 by 65. The whole exterior is now completed, and the basement is well finished and handsomely furnished, in which we worshipped for the first time on the second Sabbath of April. We hope soon to pay our present obligations, and then to proceed with the finishing of the church. In this effort the members have been united, and have contributed to the extent of their ability. The effect has been to inspire confidence and give positiveness and prominence to our character and influence in the place. Our lecture room, which is double the capacity of the old place of worship, is now well filled, often crowded. Were our church done, so that we could rent our pews, I have no doubt the society would at once be able to sustain itself



without taxing your funds. This end we shall reach as soon as possible.

I think our church members are steadily advancing in spiritual attainments, and our numbers are gradually increasing. We have some hopeful conversions from time to time. My plan of preaching on the subject of missions, and taking up collections on the first Sabbath of every month, is working well, both by creating an interest in the cause and by developing the spirit of benevolence in the church. The monthly collections for the year now closing have amounted to \$109 65.

Our society expects, after this year, to relieve your treasury from any further aid. Our Sabbath school is more flourishing than ever before. We have, also, a class of about forty children, who meet Mrs. L. and myself on Saturday afternoon, to recite the Assembly's catechism.

## INDIANA.

*From Rev. A. G. Martin, Salem and Angola, Steuben Co.*

### **The Good Seed Germinating.**

God, in his wise providence, seemed to direct my way to Salem in a very important time. The youth, or at least many of them, were living in habitual neglect of the institutions of the Gospel. Many of these have now been gathered into the fold of Christ; many professors of religion, who were living in the neglect of every duty, are now actively engaged in doing good. They have commenced a Sabbath school where there were neither meetings nor Sabbath schools, and I believe there are about sixty who regularly attend this school. They also keep up a weekly prayer meeting. We have also had some excellent families move into this vicinity, which would not have moved here if we had been without preaching.

No one can tell the immense good accomplished by means of the H. M. Society, except those employed as your missionaries; and I think it is doubtful whether even they realize the half of the good done. A vast region of country here must for a long time be deprived of the Gospel, unless the missionary is sent among them. The number of professors of religion is small. They have but recently come into a new country, and consequently are generally poor. Hence, if they enjoy the preached Gospel, it must be through the means of Missionary Societies.

Nine members have been received into Salem church during the quarter—two by letter, and seven by profession of their faith. We also expect more will join next communion.

*From Rev. J. E. Conrad, Warsaw.*

### **"The Laborers are Few."**

I have continued my labors in this field, viz.: in Warsaw, Oswego and Franklin, in Kosciusko Co., and in Troy church, in Whitley Co., and in Shiloh, in Wabash Co. The whole field is destitute, except what little I can do; not even having the means of enjoying the sacrament of the Lord's supper and baptism.

From Warsaw as a centre, I can describe a circle, with a radius of 30 miles, and enclose but a single minister connected with the churches patronizing your Society, viz.: Bro. Lord, of Plymouth. Hence, I reside in the centre of a circle of 60 miles in diameter, or 160 miles in circuit, in which there will be but one of our Home Missionary ministers, and he at the extreme northwest of the circle, almost beyond the circumference; and if I must leave, and no one else comes, the whole field must be left destitute.

But in order to give you a more correct idea of the field, suppose that I describe the circle. Drawing a line southeast 30 miles, and we touch the little town of Lagro. Here is a little church of some 15 or 20 members, to which Bro. Hawes, of Marion, (some 10 miles beyond Lagro,) preaches occasionally. Six miles further westwardly we come to Wabash Town, a small church, and destitute. We sweep around to the southwest from Warsaw, and pass over, first, Eel River church, 27 miles from Warsaw; Shiloh church, 22 miles; Gilead, 25 miles; Franklin, 15 miles; Rochester, 25 miles—all destitute. Then we come to Plymouth, 28 miles from Warsaw. We sweep around until we are due north of the center, pass over one little church in the woods, and our radius is direct through Goshen, 25 miles from Warsaw, where there is a small N. S. Presbyterian church, to which a minister of the O. S. Presbyterian church preaches. But we pass on until we have come due east of Warsaw; then we have passed over the Troy church, 15 miles from the centre, and another little church in the woods. Thence we return to Lagro, almost touching Huntington, at which, I believe, there is a minister. Now, a great part of this field has never been ex-

plored; and it is impossible to tell what is in it. But you see that it is a great field, and will be a very great destitution when I leave, as I probably must. And besides, it is a field of projected railroads. The circle already described cuts four such, two of which cross each other at Warsaw.

And where are the sons of the church, consecrated by pious fathers and mothers to God, for any work to which his Providence may call them? Alas, for the most part, they are off in full chase after the world, in any form of lucre or ambition which it may chance to take. There are men in abundance—men of talent and enterprise—to vex the earth and the sea in pursuit of physical greatness; but where are they who, when Christ asks, “Whom shall I send?” are ready to respond, “Here am I, send me?”

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*From Rev. F. S. McCabe, Peru.*

#### Accessions of Spiritual Strength.

When I came here, a year ago, the church contained some 60 or 70 members. Since that time, the Spirit of God has been with us mercifully. The church has been sanctified and strengthened. Forty persons have been admitted to our communion during the year. All of them are adults; several of them are heads of families; and the greater portion have been admitted on the profession of their faith in Christ. The attendance on public worship is increasing; our house has become insufficient, and a more capacious one is needed.

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#### Testimony of a Missionary.

The longer I labor in connection with your Society, and the more I have opportunity of observing the wants of the West, the more deeply am I impressed with the importance of the Home Missionary work. I delight to contemplate it in its progress, in its growing interest. I delight to communicate to you whatever I find is of interest in the particular field where it is my privilege to labor.

My own appointments on this field embraced fifty six sermons during the quarter, besides weekly and monthly prayer meetings. During this time a protracted meeting of two weeks was

held in the country church by myself. Most of the church was much blessed; several persons were hopefully converted; and two females, of different families, and not connected with any families of the church, united in a profession of faith in Christ. The meeting was profitable to the church and to myself. We were encouraged to believe that the Lord would bless the ordinary means of grace, (the pastor and the people laboring together), with his divine presence, without assistance from abroad. One difficulty that we have to labor under in this country, is the dependence of Christians on the novelty of strange preachers in special efforts for the conversion of sinners. Our ministers are few in number, and far between, in comparison with some other prominent denominations. We cannot leave our own fields of labor, to assist our brethren in special efforts, even when really desirable for own advantage.

#### A Reason for beginning Early.

Twenty years ago, at least, this whole country ought to have been occupied by our church. Several churches might have been brought into existence, with the divine blessing. Your efforts ought to be chiefly directed to the *new settlements*.

I labor under the great disadvantage of the whole community having been moulded religiously by other systems of religion, Arminian, Unitarian, Universalist and Sceptical.

These, in all their shades and varieties, as they commingle with the outworkings of human nature, have contributed principally to mould and form the minds of the masses. Yet there is no hope of our occupying the land, as it ought to be by us, but through the aid of your Society, or some one similar in its plan of operation.

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*From Rev. N. L. Lord, Plymouth, Marshall Co.*

#### A Good Work Completed.

We have, at length, succeeded in completing the house of worship, which, as you may know, the Plymouth Church had undertaken. It was dedicated on June 26th. The series of meetings commenced on Friday evening before, and closed on Monday. There was a good attendance throughout, and on Sunday morning more were present than could be provided with seats. The number

might have been 450. Rev. J. M. Bishop, of Bedford, Indiana, remembered and greatly beloved among this people as their former minister, was present, and preached throughout the meeting. His dedicatory sermon, in particular, was highly interesting, appropriate and impressive. On the afternoon of the Sabbath, the church, with Christians of other

denominations, surrounded the sacramental table, and enjoyed a precious season.

The house, which we have now completed, is, in dimensions, 36 feet by 52. Its permanent seats will contain 300 or 350 persons. It is of fine appearance for a church of its size, and, on the whole, convenient. It has cost about \$1,800. About half the seats have been sold.

## Auxiliaries.

### PHILADELPHIA HOME MISSIONARY SOCIETY.

The Philadelphia Home Missionary Society held its Annual Meeting at Philadelphia, April 26th, 1853. In the absence of THOMAS FLEMING, President, Mr. JOHN C. FARR was called to preside. The Treasurer, Mr. HENRY PERKINS, presented his Annual Report, from which it appeared that the receipts for the year, into the Treasury of the Auxiliary, were \$9,484 25. There were also received at the office of the Parent Society, from this field, \$1,243 48, making the entire contributions for the cause, \$10,727 73. The amount expended on this field was \$8,889 98.

The Thirteenth Annual Report of the Executive Committee was presented by the Corresponding Secretary, Rev. ROBERT ADAMS. From the "Summary of Results," with which this Report concludes, we make the following extracts.

#### General View.

Since the last report *sixty three missionaries* have been in commission for a part or the whole of the year; at present there are forty eight in commission. Four of the present number itinerate within the bounds of their respective Presbyteries, and the rest minister to one or two congregations, besides preaching at out-stations, during the Sabbath or on week day evenings. Among our beneficiaries we have three colored churches, and one Welsh Congregational church. The missionaries, generally, report that their churches are enjoying an encouraging degree of prosperity. While they lament the absence of the special influences of the Spirit to attest their preaching, they speak of an increased attendance upon the means of grace, and more than ordinary interest in the proclamation of mercy,

which is regarded as the harbinger of better days. In many cases a hopeful spirit animates both minister and people, and under its inspiring influence, projects for the welfare of the congregations are executed with commendable zeal, and comparative ease. Church edifices have been erected, or repaired and beautified; church debts cancelled, and in a few cases comfortable parsonages purchased. Such facts indicate a healthy progress in the missionary work, and the aid rendered by us, from year to year, has been the stimulant to these good works.

#### Statistics.

We regret that we are not able, from the imperfect data in our possession, to give a full statistical view of the labors of the past year. And yet, could we do so, we are aware that this would not thoroughly acquaint our patrons with the amount of good effected. Figures cannot describe the silent, yet far reaching influence, a devoted servant of God exerts in his varied ministrations for a year. His labors in the pulpit—his visits to the Sabbath-school, and his pastoral calls, exert a powerful influence within the sphere of his labors. The light of heaven and the dew, shed a genial yet noiseless influence on animal and vegetable existence; so the Gospel, when brought to bear upon a community, exerts a silent, though potent sway in arresting the progress of vice, and furthering the cause of morality and religion. Nor can we compute this influence by figures.

From the reports of our missionaries we gather the following facts. During the year, *three* church buildings have been finished and dedicated to the worship of God; *seven* others are in a process of erection, and in relation to three others, lots have been procured, and subscriptions for their erection made. \$3,330 have been subscribed during the year, and partly paid towards the erection, or

the repairing of church edifices, or for the cancelling of church debts. \$1,250 have been paid toward the purchasing of parsonages. This is not the full amount raised, but all that is reported—several churches that have done well on this subject have given us no information respecting it. \$1,130 have been contributed by the missionary churches for various benevolent objects. About *one hundred and ten* hopeful conversions have resulted from the labors of our missionaries during the year. *Two hundred* have been added to the churches by letter and on examination. *Three thousand and three hundred* Sabbath school scholars are connected with the missionary churches; and these pupils have access to *six thousand and six hundred* volumes suited to cultivate their intellects and sanctify their hearts. *Four young men* are reported as pursuing studies preparatory to the gospel ministry.

#### Conclusion.

In closing this brief review of the labors of another year, the executive committee would gratefully acknowledge the smile of Heaven that has rested on their humble endeavors to diffuse the blessings of the Gospel among the destitute. They would acknowledge also their obligations to their patrons for the essential aid they have rendered, in the accomplishment of this work. The enterprise in which we are engaged is becoming more and more important every year. The public improvements that are going on in every direction, within the territorial limits of our Society, are introducing to our notice new and important fields, where we may sow the gospel seed, with the hope of a speedy and abundant harvest. Such places cannot be neglected without detriment to the cause of evangelical religion, and the branch of Christ's Church we represent. It would be a suicidal policy to overlook these inviting fields—the new and thriving towns that are springing up, as if by magic, along our streams and rail roads—and to leave them to be preoccupied by irreligion, infidelity, or Romanism. These places must be occupied. Here churches must be organized—houses of worship erected,—the heralds of the cross stationed, and the institutions of religion established. A wise general will leave no post unoccupied that may be of advantage to him, or that may subvert the cause of the enemy. As prudent overseers of the field committed to our care, we must act with promptness and energy in planting the Gospel in such places, if

peradventure we may hereby forestall the enemy of God and man.

Had we adequate means, we could occupy important positions that are destined, at no very distant period, to be centres of a wide and powerful influence. For a few years, perhaps, the burden of the missionaries' support would devolve on us; yet, had we the resources at command, we would regard this large outlay as a wise investment. To several such fields we are now invited by the people, and the decisive indications of Providence urge their appeal. Ought we—can we hesitate to occupy them? May we not confidently rely on our friends and patrons to aid us in this work of church extension?

The Philadelphia Home Missionary Society is one of the youngest members in the sisterhood of similar institutions. This is the thirteenth year of its existence as an auxiliary of the American Home Missionary Society. The field assigned for its cultivation is large, embracing four States, and is rich in agricultural and mineral resources. Till recently, its wealth and importance have not been duly appreciated. A cautious, over-calculating policy has exerted in some parts of it a leaden influence. But the spirit of the age has at last removed the incubus, and our people are becoming zealous in promoting the great enterprises of the day. The immense resources of our territory are now beginning to be duly estimated. Our population is increasing in numbers, in wealth, and in influence, and through all the channels of trade, and business of every kind, the healthful stimulus is felt. We are cheered with the hope that this activity is not to be confined to worldly enterprises; but that it will extend also to the furtherance of the Gospel and every other good cause.

Our pecuniary supplies are not by any means commensurate with the field we have to cultivate. The work in which we are engaged is great, and the demand for labor is yearly increasing. While our income is annually augmenting, it is still inadequate fully to meet the calls for help that Providence is sounding in our ears. We rejoice that we have many efficient coadjutors in the missionary work in the States to which we are restricted. We cordially hail them as fellow-laborers in the cause of our common Master. All who love our Lord Jesus in sincerity and truth, and who are endeavoring to make disciples for him, we bid God speed; and yet we have special pleasure in witnessing the progress and prosperity of our own branch of the Church of God, through the instrumentality of this Society.

We are now able to number among our liberal patrons, churches that were, a few years ago, beneficiaries of this Society, and we hope ere long to transfer the names of others, that are now receiving missionary aid, to the list of our generous supporters. In this way we have, from time

to time, increased the number of our patrons, and the sources of our annual revenue. The success that has crowned our efforts thus far, encourages us in relation to the future, and animates us to a patient continuance in the work confided to us.

### Miscellaneous.

#### Who is the Hero?

ADDRESS of Rev. J. M. Sturtevant, D. D., President of Illinois College, at the late Anniversary of the A. H. M. S., on moving the following resolution:

*Resolved*, That it becomes us to recognize, with devout gratitude, the evidence which is furnished in the history of our Home Missionary enterprise, that the spirit of heroic self-denial, so characteristic of early Christianity, still survives, and has been not a little revived in these latter days.

MR. PRESIDENT, I am perfectly aware that I owe the honor of offering this resolution to the fact that I am a western man, and am supposed in some degree to represent western interests. Represent them! Would that I could represent them; but I cannot do that. It would take an angel's intellect and angelic eloquence to do it. But I can speak of some of them, for I have seen them and my heart has felt them. This resolution speaks of the heroic where most men are very little inclined to look for it. What, heroism in the service of the four-hundred dollar Home Missionary, living in his cabin in the wilderness! heroism in the idea of his congregation gathered in some log school-house, without a choir, organ or pulpit,—heroism in such scenes as these! Yes, verily. What is the heroic? We cannot find it in the soldier of the regular army, who knows nothing about principle and is a mere automaton, wheeled hither and thither by some presiding despot. Instead of seeing heroism in his dangers and exposures, we see nothing but a very vulgar and ordinary business transaction. The world has at last learned, too, that heroism is not found in the conqueror or leader who wades through seas of blood to a throne; the world has learned at last that that is not heroism, but gigantic meanness. We can find heroism in the citizen soldier who comprehends principles, and who is impelled by a love of liberty—the liberty of his fireside and of millions yet to be. We can recognize the hero there, though his only accoutrements are the rifle and knapsack, and though he falls to sleep among

the undistinguished dead, with no rude stone to mark the place of his rest.

Who, then, is the Home Missionary? Is he the man who has offered his wares in this market and cannot sell, and is he now doing as any man in this city who finds his wares unsaleable here does, by sending them out west,—is he the man that goes west to hide his own obscurity? No, no, verily. The true hero is a man who comprehends a great principle, who grasps it and who lays his whole life on the altar of sacrifice to achieve it, to realize it. What, then, is the conception that lies at the foundation of the Home Missionary's life? It is a conception which is the grandest idea of the nineteenth century. Let us look at this conception for a moment. Mr. President, plant yourself for a moment at Rome in the days of the Scipios. The earth trembles under the heavy tread of Rome's steel-clad legions, and a very child can see what is to come. In a short time the world, from the Pillars of Hercules to the Euphrates, is to be grasped in the arms of that iron conqueror. We can foretell it, because we see the cause there. There is the struggle which has been going on for a thousand years, which is to embrace all civilization in one empire around the Mediterranean sea; and it is the destiny of Rome to realize it. And as Carthage falls, and as Greece falls, and all her arts are at the feet of the conqueror, and the noblest products of her pencil and chisel are brought to adorn his porticoes and temples, the world can see that the conception is about to be accomplished. And what heroes it produced, the heroes of blood! We know what it was done for. Ah, it was that the gates of Janus might be shut, and that, during a period of repose, "the first and the last the world enjoyed for a thousand years, the desire of the nations might come and the seed of the Gospel be sown broadcast."

Now plant yourself in the United States in 1850. Roman legions are no more: but a greater than Roman legions is here. Two hundred and thirty years before there landed on the coast of New England,

amid the rigors of winter, that little band of adventurers which was more obscure than Romulus and his company of debtors and bandits. Aye, but they had no need to steal the wives and daughters of their neighbors, if they had had any neighbors, for their wives and daughters were with them in that great wilderness, with hearts as stout and courageous as their own. This is the Rome of the modern world, not with its legions, but with God's Bible free; and it is as easy to see, in the year 1850, that the power, the germ of which was planted there on Plymouth Rock, is now about to take possession of this whole globe, as it was in the time of the Scipios to see that Rome was to grasp the ancient world.

Where shall we find the heroes now? I will tell you where you will find them. Not in the legions, either Roman or American. The great idea of this enterprise is not legions and steel-clad warriors. It is peace,—it is that book (the Bible) and the institutions which that book founds. And the great idea which lies at the foundation of this Society, is to be found by tracing out that thought. We have been told, and told truly, that the balance is already waving in the air in equipoise, and about to fall on the west of the Alleghany Mountains—the balance of power in the United States. But there is a weightier truth we need to regard. It is, not only that the balance of power is crossing the Alleghanies, but that this power of American colonization is the weightiest element which is now at work in deciding the destinies of this whole planet. Have we dared to make a calculation? From 1800 to 1825 the population had doubled; and again, from 1825 to 1850. What shall we say in 1875? Will it not be doubled then, and once more in 1900? Suppose, then, this process to go on for 150 years to come, with the same rapidity as for 250 years past, and the result will be, twice the number of human beings that at the present time dwell on our whole planet.

Here, in the midst of such a power as this, we are sitting and deliberating. Our Home Missionary enterprise, what is it? It is to evangelize this mighty power, a power which is evidently destined to take possession of this world. It would subdue it,—it would lay its hand on this lion's mane, and tame it to a lamb. All of the ancient empires of blood are represented in prophecy as ferocious beasts. We would not have our country a beast, with iron teeth and claws of brass? No; we would have it stand on its feet as a man, and that the heart of a man be given to it.

Nor is it enough that we send out Bibles and tracts and good books to teach the people. No, sir. This is a war of institutions—of the institutions of Protestantism with the institutions of Popery, and with that infidelity which would destroy all institutions. I take upon myself to say—what I have not time to prove, but it is the result of twenty-three years' observation in the Western States—this conflict can never be decided by any itinerant agency. It must be decided by those who come and plant themselves on the soil, and there labor as good builders—for I prefer that figure—to gather materials and found a local church in every village, a church whose business it shall be to provide for the interests of worship in that particular locality as long as the sun shines or rain falls. And, in reference to this war of institutions, I am not intimidated. I know the sentiments of the West, and I have watched with interest this rising struggle. Is not Rome herself conscious that she is, at this time, engaged in the death struggle? Does she not know that her institutions cannot resist the influence of our free school system; that it is death to her, and that she must move now or never? Does not Rome know this? If she does not, I do. As to the question how it will be decided, I take it upon myself, humbly but with earnestness, to read a homily to the party that shall ever sell its influence against our free school system. Woe be to that party. Array the Protestant influence and strength against the party that would sell our free school system to Rome, and it will be annihilated. Here, then, is our problem, and here is the conception that takes our Home Missionary to the West. He cannot, while this work is going on, abide here in the old home of civilization. If he has wares to sell, he will go where they are more needed. And if merchants cannot understand it, if the principles of trade cannot understand it, the Lord Jesus Christ can. The missionary longs to preach, as Paul did, "in regions beyond;" he longs to labor in a field where he will not use another man's line of things made ready to his hands. He hears the call of God to go into the wilderness, where as beautiful sanctuaries may be built, and as lovely as these. He loves the schools and colleges where he spent his youthful years, and the tears trickle down his cheeks as he leaves them; but the voice of God beckons him to go into that mighty wilderness, and there lay the foundations on which those who follow him may build schools and colleges as

liberal and generous as these. That day he will never see; he will never see them except in their weakness and infancy; but God calls him to go and work in those foundations, and, if need be, to lay his bones there, and let the noble structure be reared above him. His bones will rise as well from that place, at the voice of the archangel, as from any other position. His record will be true, "He that loses his life for my sake shall find it."

There are specimens of the heroic in the Home Missionary's life from which I will never draw the veil. They rest there securely in the keeping of divine Providence. They will be revealed at last. I am not going to enter the domestic circle of the Home Missionary; I am not going to reveal the trials of that wife. No, no; we draw the veil,—we leave her with God. But I will tell you, I will not go to Carlyle for heroes, or to the battle field; I will go to the cabins of the missionary in the far West, and there I shall often find one of the noblest spectacles on earth—female heroism. I shall not find a wretched family. I may find coarse fare; I may find hard toil, and, for this world, poor pay; but I shall find a cheerful, joyous, gladsome family, where it will do my heart good to commune with the precious spirit that encircles it and dwells in it. The sacrifice of the Home Missionaries, for the most part, is an uncomplaining sacrifice. They do not tell their sorrows and hardships. Their communications are the dispatches from the regular army. They deal with the cause and not with the man. Their own privations are not to be reported. Such is generally the character of our Home Missionary reports, and such should it have been, in a few instances, in a greater degree than it has been.

All true Christianity has in it this heroic element. Let no man or woman in

this assembly flatter himself or herself that they have a Christianity which will get them to Heaven by excusing from this sacrifice, and which makes no provision in their case for this heroic element. Away with such Christianity! It will get hypocrites into the Church, but never get souls to Heaven. We have two forms of Christianity, so called, constantly before our eyes. One is a very sleek and solemn, but Mammon-worshipping Christianity, a Christianity that has no thought of self-sacrifice. "No, do not talk to me of self-sacrifice; I am not going to reduce my comforts!" It delights them to see their children converted to God and Heaven, but not so converted but that they can make money, nor so converted but that they can climb the ladder of fame and power; they have no idea of having them converted to make missionaries. Let me lift up the voice of solemn warning. Such conversion will take no child to heaven; a curse will rest on that family altar that sees no devotion but this. This is as true amid the palaces of wealth to be found in this great city, as in the log cabin of the Home Missionary. There is but one law. It is true in the halls of theological learning, too. I wonder if there are theological students here to-night. Let me say, I have had a suspicion that this spirit of self-sacrificing is a little less prominent than it has been in some former times, in our theological classes. Let me tell that young servant of Christ, who chooses his field here among the long-established and prosperous churches, because he is a little too good for the wilderness, the Lord will tell him he was not good enough for him. He will say to him, "Depart from me, I never knew you." That great law of cross-bearing has not been repealed, and it never will be repealed till the trumpet of the archangel shall sound.

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*Appointments by the Executive Committee of the American Home Missionary Society, in the month of July, 1853.*

*Not in Commission last year.*

Rev. R. Winchell, Warren and vicinity, Iowa.  
 Rev. Isaac E. Heaton, Waterloo, Wis.  
 Rev. Alpha Warren, Milton, Wis.  
 Rev. Evan J. Evans, Monticello and vic., Wis.  
 Rev. B. Burnap, Hazel Green, Wis.  
 Rev. Samuel Emerson, Genesee, Wis.  
 Rev. B. O. Church, Wyoming and Eldgeway, Wis.  
 Rev. S. N. Grout, Edina and Memphis, Mo.  
 Rev. John N. Getz, New Prairie, Ill.  
 Rev. E. Barber, Florence, O.  
 Rev. D. A. Grosvenor, Medina, O.  
 Rev. F. L. Arnold, Windsor, O.  
 Rev. G. D. Young, Southington and vic., O.

Rev. A. H. Betts, Charleston, O.  
 Rev. Elory Curtis, Middlebury, O.  
 Rev. John Grimm, Germans, E. New York, L. I.  
 Rev. D. A. Abbey, West Dresden, N. Y.

*Re-appointed.*

Rev. C. V. Hess, Germans, Garnaville and Farmen-  
 burg, Iowa.  
 Rev. Konrad Rless, Germans, Ft. Madison, Iowa.  
 Rev. Cutting Marsh, Polesippi, Waupeca and Day-  
 ton, Wis.  
 Rev. D. Pinkerton, Two Rivers, Wis.  
 Rev. S. B. Bicknell, Jefferson, Wis.  
 Rev. Griffith Samuel, Walsh, Ixonia, Wis.

Rev. Milton Wells, Shopiere, Wis.	Rev. H. W. Osborn, Hamblen, O.
Rev. James Jameon, Center and Magnolia, Wis.	Rev. G. W. Palmer, Peninsula, O.
Rev. Ebenezer Raymond, Campton, Ill.	Rev. James Shaw, Newburg, O.
Rev. S. W. Phelps, Lee Center, Ill.	Rev. G. C. Overhiser, Cassopolis, Mich.
Rev. A. J. Cupeland, Savanna, Ill.	Rev. S. H. Williams, Peru, N. Y.
Rev. Joseph D. Baker, Cambridge and vic., Ill.	Rev. J. S. Lord, Scott, N. Y.
Rev. L. A. Hart, Greenwood and Ringwood, Ill.	Rev. S. S. Goodman, Oriskany, N. Y.
Rev. N. C. Clark, Udina and vic., Ill.	Rev. Ernest Hoffman, Rv. Luth., Roma, N. Y.
Rev. A. G. Martin, Angola and Salem, Ind.	Rev. Alvah Lilly, Varna, N. Y.
Rev. J. E. Conrad, Warsaw, Ind.	Rev. S. Cowles, Olean, N. Y.
Rev. Moody Chase, Waveland and Parkersburg, Ind.	Rev. E. Benedict, Bath, N. Y.
Rev. Isaac N. Naff, Jeffersonville, &c., Va.	Rev. J. Woodruff, Richford, N. Y.
Rev. Lee C. Brown, Carroll C. H., &c., Va.	Rev. D. S. Morse, Collins, N. Y.
Rev. J. H. Spelman, N. Albany and Jeffersonville, O.	Rev. M. Doolittle, Machias, Yorkshire and Wethers-
Rev. Evan Evans, Radnor, O.	field, N. Y.
Rev. Luther F. Mathews, Sylvania and Whiteford, O.	Rev. A. C. Feloubet, Circleville, N. Y.
Rev. E. Cole, Grafton and Eaton, O.	Rev. J. B. Stone, Redford and vic., N. Y.
Rev. J. B. Parlin, Vermillion, O.	Rev. N. H. Barnes, Sinclearville, N. Y.

*The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, during the month of July, 1853.*

## NEW HAMPSHIRE—

Amherst, a friend,	100 00
Conway, legacy of George Douglass, by	
Mrs. Betsey Douglass,	200 00
Dunbarton, by J. Ireland, Jonathan Ire-	
land, L. M. in full, \$6; J. M. Putnam,	
\$6; D. H. Parker, \$5; J. Bunton, \$5;	
S. Kimball, \$5; others, \$22,	45 00
Received by Rev. B. P. Stone,	
Campton, David Bassett,	2 00
Littleton, Sylvania Balch,	10 00
West Concord, legacy of Susan	
Dow,	140 86
A friend,	153 86
	5 00

## VERMONT—

Ascutneyville, Ladies' Benev. Soc., by W.	
Kimball,	2 00

## MASSACHUSETTS—

Boston, T. S.,	5 00
Hampshire, Miss. Soc., by E. Williams, Treas.,	
Hadley, First Parish, Gen. Benev.	
Soc.,	42 35
Northampton, First Parish, Gen.	
Farms, Soc., \$349 50; South	
Farms, \$10,	259 50
West Hampton,	67 50
Williamsburgh, Cong. Ch.,	58 54
Other sources,	2 11
Lowell, Kirk st. Ch., Ladies' Benev. Soc.,	425 00
by A. Blanchard,	2 00
Northampton, Josiah D. Whitney, to	
const. himself, William D. Whitney and	
Edward P. Whitney, Life Members,	100 00
South Hadley, Mount Holyoke Seminary,	
Teachers \$74, Pupils \$188, of which \$60	
is to const. Miss Sophia Spofford, Miss	
Katharine McKean, and Miss Mary A.	
Munson Life Members, by Miss Mary	
A. Chapin,	262 00
Stockbridge, G. P. Bradley,	50
Williamstown, on account of legacy of	
Rev. Ebenezer Kellogg, by John H.	
Brockway, Adm'r,	500 00

## CONNECTICUT—

V., a mother's thank-offering,	5 00
Berlin, Worthington Soc., by T.	
Boardman,	\$54 24
East Berlin, Coll., \$49 50; Sew.	
Soc., \$4,	\$57 50
Bethlem, Fem. Cent Soc., by Mrs. Abby	
Church,	10 00
Bridgeport, Second Cong. Ch. Sab. Sch.,	
by S. W. Baldwin,	75 00
Cromwell, Cong. Ch., Ladies, by Miss H.	
F. Savage,	2 00
Danbury, First Cong. Ch., by Rev. S. G.	
Coe,	78 31
Deep River, Cong. Soc., by Rev. J. A.	
Clark,	10 18

Fairfield, First Cong. Ch., by S. A. Nichols,	122 25
Lebanon, South Soc., by G. G. Fitcher,	
Treas. Ladies, \$49 37; Genta, \$41 02;	
Mon. Con. Coll., \$16 17,	106 46
Lisbon, First Cong. Ch. and Soc., by E. P.	
Potter,	27 00
New Haven, in part of legacy of Enamah	
Canada, by H. Olmstead, Ex'r,	200 00
South Cong. Ch. and Soc., by E. A. Miner,	128 58
New London, First Cong. Ch. and Soc.,	
Lad. Sew. Soc., by W. C. Crump,	18 00
New Preston, Israel Brownson, in part to	
const. Abigail H. Brownson a L. M.,	15 00
Norfolk, Con. Ch., by O. B. Butler,	88 00
North Branford, Cong. Ch. and Soc., by	
Rev. W. Peck,	45 00
North Haven, a friend,	1 00
Norwalk, First Cong. Ch. and Soc., by A.	
E. Beard, of which \$5 is from T. C.	
Hanford, in full to const. Miss Sarah E.	
Hanford a L. M.,	220 00
Plymouth Hollow, Cong. Ch. and Soc., to	
const. Dea. Tertius D. Potter and Seth	
Thomas, Life Members, and \$15 in part	
to const. Dea. William E. Judson a L.	
M., by Rev. J. Averill,	75 00
Sherman, Cong. Ch., to const. D. S. Wool-	
sey a L. M., by Rev. J. B. Stoddard,	30 00
South Britain, Cong. Ch. and Soc., by	
Rev. A. E. Lawrence,	56 84
Bequest of Mrs. Eunice Downs, by M. M.	
Canfield,	30 16
South Coventry, First Cong. Ch., by Rev.	
C. Hyde,	40 00
Warren, Cong. Ch., by W. H. Talcott,	17 50
Willimantic, by Rev. S. G. Willard, Cong.	
Ch. and Soc., \$54; in full to const.	
Harden H. Fitch and Mrs. Della S.	
Cushman L. M., \$54; Relief of M. E.	
W., \$5,	59 00
Winthrop, Mrs. C. Rice,	1 00
Woodbury, South Cong. Ch., Ladies, by	
Mrs. E. C. Curtis,	2 00

## NEW YORK—

Barre Center, Sab. Sch., \$5; Friends, \$5;	
by Rev. B. Fancher,	10 00
Berkshire, bequest of F. O. Bessac, by	
Rev. O. P. Conklin,	2 50
Brooklyn,	
Union A. Cong. Ch., Ladies' H. M.	
S., Mark H. Newman's subscription,	100 00
Third Presb. Ch., by W. W. Huribut,	118 88
Slocum Presb. Ch., by Rev. A. N. Free-	
man,	10 00
South Presb. Ch., Mon. Con. Coll., by J.	
Milton Smith, \$54; D. W. Ingersoll,	
\$30,	84 00
Canandaigua, on account of Legacy of	
Walter Hubbell, by W. J. Hubbell,	40 00
Centerville, Green Co., N. Y., Presb. Ch.,	
by Rev. A. H. Lilly,	2 50



Corning, a Friend, East Bloomfield, in part of Legacy of Uri Beach, by George Rice, Harlem Presb. Ch., Ann. Coll., \$60 25; Mon. Con. Coll., \$10 25, by E. Ketch- um, Haverstraw First Presb. Ch., per Rev. J. H. Trowbridge, Jewett, Presb. Ch., by Rev. I. J. Buck, Maine, in part of Legacy of Daniel Cham- berlain, by J. C. Curtis, \$110; Cong. Ch., by Rev. W. C. Boyce, \$4 50, New York City, a Friend, \$25 00; R. R. Booth, \$5; Mrs. Detwold, \$5; a Friend, \$2; Anonymous, 50 cts., Allen St. Ch., Mon. Con. Coll., by Rev. G. Thacher, Eastern Cong. Ch., Mon. Con. Coll., by L. Chichester, Mercer St. Ch., Anson G. Phelps, \$500; Norman White, \$100, Church of the Puritans, by E. M. Kingsley, Coll. \$118 82; Cash, \$150; W. W. Pinneo, \$75; H. T. Morgan, \$50; W. C. Gilman, \$50; J. A. Dwight, \$25; Wm. Allen, \$25; A. T. Dwight, \$25; Wm. E. Lewis, L. M., \$30; E. C. Wilcox, to const. Mrs. Ellen E. Wilcox a L. M., \$30; F. P. Schoals, \$25; Jonathan Hunt, \$25; S. P. Holmes, \$25; William Brown, \$30; Rev. Dr. Cheever, \$20; Wm. Way, \$20; W. K. Jessup, \$20; Stephen Paul, \$18; F. V. Hamlin, \$10; A. G. Crane, \$10; James Lees, \$10; E. Peck, \$10; J. N. Bradley, \$10; T. S., \$10; Richard Hale, \$10; Others, \$32, Peekskill, 2d Presb. Ch., by G. N. Sey- mour, Mon. Con. Coll., \$18 97; Annual Coll., \$47 63, Portland, Cong. Ch., by Rev. L. F. Laine, Rushville, Samuel Miller, Troy, Liberty St. Ch., by Rev. B. Lynch,	10 00 100 00 70 58 25 00 2 00 114 50 87 50 8 00 8 86 600 00 538 82 61 59 10 00 3 00 1 92
NEW JERSEY— Belvidere, 2d Presb. Ch., Ladies, per Re- becca Paul, Newark, High St Presb. Ch., by J. B. Pinneo, South Park Presb. Ch., Mon. Con. Coll., by S. P. Smith, Orange, 2d Presb. Ch., J. A. Williams, Rahway, Mrs. Mary E. Lathrop,	1 00 308 00 20 02 20 00 2 00
VIRGINIA— Middleburgh, Presb. Ch., by Rev. J. T. Hargrave,	15 00
TENNESSEE— Bethany and St John's Pr. Cha., by Rev. J. N. Blackburn, Cleveland, Presb. Ch., by Rev. W. E. Caldwell, Union Presbytery, by Rev. W. H. Smith,	8 00 11 00 25 00
OHIO— Baltimore and Walnut Creek, Presb. Ch., by Rev. J. Schlosser, Columbus, Ger. Ch., by Rev. J. C. Henne- man, Edinburgh, Cong. Ch., by E. Pearson, Ellsworth, Pr. Ch., by L. Chandler Walter Smith, for L. M. in part, \$18; M. Al- len, \$10; J. Coult, \$10; John Bing- ham, \$5; R. Fitch, Jr., \$5; others, \$28 28, Hebron, Presb. Ch., by Rev. C. H. Mc- Bride, Jackson Co., 1st Presb. Ch., by Rev. M. Hicks, Madison and Franklin Furnace, Presb. Ch., by Rev. L. Kelsey, Newton, Coll. by Rev. H. Bushnell, Scioto, by Rev. M. Hicks, South Fork, Presb. Ch., by Rev. T. W. Howe,	10 00 4 50 12 00 71 23 25 00 20 00 7 50 5 00 5 75 4 50
INDIANA— Poland, Ger. Ch., by Rev. G. H. Zampa, Spencerville, Ann Fletcher,	1 50 50
ILLINOIS— Chicago, Second Presb. Ch., by S. L. Brown, D. R. Holt, to const. Henry J. Willing a L. M., \$80; T. S. Ely, to const. Miss Mary E. Ely a L. M., \$80, Third Presb. Ch., to const. Rev. Edwin G. Moore a L. M., by D. M. South- worth, Columbus and Rock Creek, by Rev. H. C. Abernethy, Joliet, First Cong. Ch., by Rev. L. H. Loos, Lockport, Cong. Ch., by Rev. Joel Grant, Sharon, Cong. Ch., by Rev. W. C. Smith,	60 00 30 00 25 00 10 00 10 00 15 00
MICHIGAN— Detroit, First Ger. Ch., by Rev. C. Becker, Medina, Cong. Ch., by Rev. George Bar- num, Richmond and Riley, Cong. Ch., by Rev. W. P. Russell,	5 00 17 02 5 00
MISSOURI— Herculesum, Ger. Ch., by Rev. H. C. Werth, Osoola, Presb. Ch., by Rev. L. E. Morris- son, Weston, Presb. Ch., by Rev. F. Starr, Jr.,	4 00 11 35 10 00
WISCONSIN— Fairplay, Presb. Ch., by Rev. E. Hassell, Mineral Point, Presb. Ch., by Rev. C. Boynton, Norway, Evan. Luth. Ch., by Rev. O. An- drewson, Racine, Welsh Ch., by Rev. John Parry, Sheboygan, First Cong. Ch., Mon. Con. Coll., by A. H. Edwards,	4 00 7 50 3 00 5 00 6 00
OREGON— Oregon City, Cong. Ch., Mon. Con. Coll., by Rev. G. H. Atkinson,	10 00 \$6,257 68
JASPER CORNING, Treasurer.	
Donations of Clothing, &c. Belvidere, N. J., Second Presb. Ch., Ladies, by Rebecca Paul, a box. Dover, N. J., Sew. Soc., by A. C. Whittlesy, a box. Hinsdale, N. H., a bundle. Lowell, Mass., Kirk St. Ch. Ladies' Brev- soc., by A. Blanchard, a box. Montgomery, N. J., First Presb. Ch. Ladies, a bundle. Philadelphia, Pa., W. C. Atwood, a bundle of books. Ridgefield, Ct., Miss. Sew. Circle, by Jane A. Kendall, a bundle. West Halifax, Vt., Miss Anne Kellogg, a box. Woodbury, Ct., South Cong. Ch., Ladies, by Mrs. E. C. Curtis, a barrel, Source unknown, a bundle.	65 00 60 00 60 00
Rev. A. Kent acknowledges the receipt of the fol- lowing sums in Illinois to July 17, 1863. Freeport Presb. Ch., Rockford, First Cong. Ch., Second Cong. Ch., John Rush,	31 06 45 00 58 25 5 00 \$100 32

# THE HOME MISSIONARY.

Go, . . . . . PREACH the GOSPEL, . . . . . *Mark xvi. 15.*

How shall they preach except they be SENT? . . . *Rom. x. 15.*

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Vol. XXVI.

OCTOBER, 1853.

No. 6.

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## God with us, the Guaranty of Success.

[A DISCOURSE, of which this was the topic, was delivered at the Annual Conference of the Churches of the Brookfield Association, at Ware Village, Mass., June 15th, 1853, by Rev. H. BEEBE, of Sturbridge. It so happily presents the considerations which encourage Home Missionary exertion, that we have sought permission to extract as much of the discourse as our pages will admit, and thus give it a wider influence.

The text is, Ex. 33: 15, "*And he said unto him, If thy presence go not up with me, carry us not up hence.*" In the introduction, the preacher traces a similarity between the enterprise of the Hebrew leader and that of the noble men to whom God gave in charge the planting and christianizing of this country. Both had in trust the preservation, purifying, and enlargement of the Church of God, as the great agent for evangelizing and blessing the nations; and the facts of HUMAN IMPOTENCE and the NEED OF A DIVINE EFFICIENCY stand out prominently in both cases.

The treatment of the subject brings out the following propositions:—

I. HUMAN AGENCY ALONE IS IMPOTENT TO INSURE THE SUCCESS OF OUR HOME MISSIONARY ENTERPRISE.

II. THE MANIFEST DESIGN OF GOD INDICATES, THAT HIS PRESENCE IS WITH US IN THE GREAT WORK OF CHRISTIANIZING THIS WHOLE NATION.

In illustration of the first of these propositions, the extent and difficulty of the work is set forth by references to the *vast territory* of these American States—twice as great as the Roman Empire in its palmyest days; to the physical resources; to the increasing population, fast outgrowing the means of grace; to the moral condition of the more distant sections, and to the activity of false systems of religion and of worldliness—altogether presenting an amount of work, and of obstacles to its accomplishment, that utterly transcend the power of all merely human agency.

The preacher then advances to the second topic, from his illustrations of which we select the following passages:—

(1.) *Our past history and our present position clearly indicate the design of God respecting this nation.*

When we trace his hand in the progress of our history, we are constrained to say that "He hath not dealt so with any other nation," and that, among all the nations now existing, there is no other whose providential designation is so marked and extraordinary in respect to the enjoyment of civil and religious liberty, and the universal triumph of that liberty wherewith the Son of God makes free. The miraculous leadings of the pillar of fire and of cloud, and the manna from heaven, did not more surely attest the presence of God with the Jewish tribes in their marches through the wilderness, than the leadings of his Providence attested his presence with our Fathers when he led them to this North American wilderness. And how wonderfully has his design, so dimly revealed then, unfolded since. What would the Plymouth Pilgrims of 1620 have thought, if, when they stepped from the deck of the *Mayflower*, the spirit of prophecy had revealed to them the fact, that the little colony which they were then planting, would, in 1853, embrace a territory of three and a quarter millions of square miles, and number a population of twenty three millions of souls? They knew so little of the country of which they then took possession, that they supposed New England was an island, and knew no more of the Valley of the West and the Pacific Slope, than if these had been in the planet Herschel. And we partly fear—and partly hope—that our territorial growth has not yet reached its full maturity.

The contrast between our present condition and what it was when the first little colony disembarked at Plymouth, is as broad and striking as was the condition of the Jewish nation when it was embraced in the family of the poor Syrian who was ready to perish, when contrasted with that of the palmiest days of the Hebrew commonwealth under the reign of David or Solomon; and the hand and the design of God in the planting, nurture, and growth of both is equally manifest. From the smallest beginning God has made us a mighty empire, seated upon the two great oceans, and given us a position midway between papal Europe and Northern Africa on the East, and pagan Asia and the Indies on the West; as if his sole design was to kindle a light on our shores which shall scatter the darkness, and illumine the nations on either side. For more than eighteen centuries he has been breaking the nations into fragments, and scattering them over the earth,—and these fragments have been separating from each other, each choosing a separate abode, and fixing the bounds of its separate habitation. But now, as never before, God is bringing the dispersed nations together again, and planting them together in our country. From the East they are gathering on our Atlantic shores, and from Asia and Polynesia, regions beyond our farthest West, they are gathering on our Pacific coast—at the rate of more than a thousand a day. The Hon. Edward Everett, in addressing the Historical Society of New York, after speaking of the uncounted hordes that came from Asia and the Siberian plains, and swept over Europe and conquered the Roman empire, says, "I am inclined to believe that within the last sixty years, or since 1790, the old world has poured in upon the United States a number of persons as great, with their natural increase, as Asia sent into Europe in these armed migrations of barbarous races during a period of eight or ten centuries." And he adds that, "From the moment of their arrival they are gradually absorbed into the mass of the population, conforming to the laws, and molding themselves to the manners of the country."

Adventurers from every land and clime are becoming part and parcel of ourselves. The famine-stricken Irishman, the anathematized and church-crushed Portuguese, the exiled Hungarian, the sprightly Frenchman, the haughty Spaniard.

the hardy Norwegian, the phlegmatic German, the simple-hearted Chinaman, and the restless islander of the ocean, are all here, mingling the various elements of their national character with the fierce energy of the Anglo-Saxons. They come burdened with errors in civil matters, and with greater errors in religion.

It has been significantly asked, "Does God mean them as the last judgment of his hand, for our national sins? Will he make here another Ireland?" We believe not: for he has given us a home where there is room enough to receive them, and bread enough to feed them, and to spare. And come as they may, there is place and work for them all. And in the words of another, "We may not as freemen, and we dare not as Christians, put restraint upon their coming. We have no discipline for their faith, no fetters for their superstition, no stake or faggot for their heresy. They come to a land where opinion is free, and where the rugged nurture of democracy, and the quiet teachings of the open Bible and an open sanctuary, are likely to prove more than a match for all the errors and superstitions which they may bring with them."

Having been schooled under the hard discipline of despotism, they come ardently seeking for civil liberty; and if we will send them the faithful Home Missionary, and do our whole duty for their conversion to a pure Christianity, we believe that God will first convert them, as he manifestly designs to do; and then employ them in the work of converting our increasing population, both the free and the enslaved, into civil and christian freemen. Then they will come up to our sanctuaries, and crowd around our altars, and swell the song of our thanksgiving to God, for the manifest designs of his mercy towards us, and join us in our prayers, that his presence may abide with us.

(2.) *Our civil government, in its relations to the Church and kingdom of Christ, confirms our faith in the leading designs of God respecting us.*

Moses saw and felt the symbols of the Divine Presence when he received the moral law, graven upon the tables of stone; and the inspiration of the Almighty taught him the code of *civil jurisprudence*, upon which the foundations of the Hebrew commonwealth were subsequently laid, and under whose authority the Church found protection.

And the hand of God was as signally manifest in the forming and establishing of our frame of civil government, as it was in the Levitical. It was as different from every other, and as much wiser and better than any other form of government then existing, as was that of Moses than any and every government of the surrounding nations in his times. In the formation of it, our fathers were guided by a wisdom higher than their own, and for the furtherance of a design which they did not fully comprehend. In its relations to the Church and kingdom of Christ, our civil government *lets religion alone*; and, in doing this, it does everything we can desire. It stands as the handmaid of religion, giving us, in all religious matters, the most sure and ample *protection*, without demanding the slightest *subjection* in return. It dictates not a syllable in respect to our religious faith or practice, and requires every other earthly power to let us alone in the full exercise and enjoyment of the religion which God has given us, leaving us amenable directly and only to Him, even in the abuse of that religion. We accept our civil government, in its relations to his Church and the religion in which it protects us, as his gift, as the plain indication of his presence with us, and one pledge that he will make our efforts to extend his cause over our whole country successful.

(3.) *The peculiar organization and position of the Protestant Evangelical Churches, in this country, still further reveal the design of God respecting us.*

The Jewish church was purely and exclusively conservative. It was a depository, not a dispensary, of the sacred oracles. In respect to all other nations, it was not aggressive. "It was a bank of mercy, which discounted to stockholders only." It raised up prophets and teachers only to perpetuate and keep itself until "the fullness of time," when the promised Messiah should come.

His advent was the birth of Christianity, the introduction of a new dispensation which supplanted the old, and led to the establishment of the Christian Church, new in the form of its organization, aggressive in its movements, and vital in every member, with the living energies of a special Divine presence. To the primitive Christians, the old truths of revelation were kindled into a new life, and invested with unwonted power by the breath of a new inspiration. In receiving those truths, they distinguished between the spirit and the letter, and realized their saving efficacy in their own distinct personal consciousness. They embraced the Paraclete, not merely as a comforting and preserving spirit, but as a teaching, renewing and guiding spirit; and, being filled with his presence and power, "they went forth, everywhere preaching the word," and taking possession of the nations for Christ.

Then arose the Papal church, as diverse, in the form and spirit of its organization, from the primitive church, as the primitive was from the Jewish church, gradually perverting even the faithful from their personal allegiance to Christ, shutting up the Bible from the people, teaching for doctrines the traditions of men, assuming the prerogatives of conscience, "making the Holy Spirit over to a hierarchical corporation" instead of holding that he is a new energy and life in the individual hearts of all believers, with "no growth of doctrine except the denial of heresies, and no power of development or aggressiveness but the refusal of deviation, and with an intellectual life, in all religious matters, as tame as the story of some perfect hero who does nothing but stand still and repel temptations." And when the fetters with which the Papal church had bound the nations for a thousand years, were broken and thrown off by the great reformation in the fifteenth century, and the fathers of the English church were weaned from the bosom of their corrupt and oppressive mother, and solemnly protested against the falseness of her doctrines and her abuse of power, they came out from her only half the way, and, to the present time, the Protestant Episcopal Church of England holds a position only mid-way between the peculiar position of the Romish Church and that which is occupied by the Protestant Evangelical Church of this country.

It was reserved for our Puritan fathers to come out from the English church as much further as she had already come out from the Romish Church, and, with the special presence and guidance of God, to plant on these shores a church with an open Bible, untrammelled by liturgies, for its teacher, and an open sanctuary, uncorrupted by ceremonials and forms, for its worship—a church that had trust enough in God, and faith enough in his promise, to fling aside ancient creeds and articles, and fire enough within to burn away mediæval pedantries, and erect an altar of freer and purer worship, which brought them, and which still brings their children, together for common work and common prayer—a church formed not as their own especial and exclusive concern, but aggressive in all its tendencies and movements, and diffusive of spiritual healing and life to our whole nation, and, through us, to the other nations.

It was a manifest divine presence which guided our fathers safely amid the perils which beset them in their bold and hazardous enterprise, and sustained them under the throes and pangs of giving birth, at once, to a freer nation and a purer church. And we believe that the same divine presence is still with the church which they planted, fostering its growth, enlarging its borders, and strengthening its stakes in our country; and that this, above all things else, is the living energy which causes a benevolent affection kindled in an American heart, so soon to make itself felt by

hearts in India, China, and the distant islands of the ocean ; it is this which sends out the deep throbbings of christian liberty and the strong impulses of christian enterprise in America, and makes them mighty in overturning the temples of pagan idolatry, and even shaking the celestial empire to its centre.

Once more, and briefly :

(4.) *The signal success with which God has crowned our Home Missionary enterprise, assures us of his presence by the special influences of his Holy Spirit.*

The churches of Massachusetts are the result of Home Missionary enterprise, rendered successful by the convincing presence and the renewing power of the Holy Spirit in revivals of religion. The first church, at Plymouth, was organized in Holland ; and the second one, in New England, which was organized at Eastham, on the cape, was a colony from that at Plymouth, and was aided by it. And so it was with the third, which was organized in the vicinity of Boston. In like manner, one church after another was planted, and grew up, by the fostering care of the sister churches, until, fifty-three years ago this spring, the work had increased to such an extent that an organization was demanded to carry it forward, and the Massachusetts Home Missionary Society was formed. About half of the present orthodox churches in Massachusetts have been aided by this society, in form, and there are forty-one churches in our commonwealth, to-day, which could not live without its aid.

The same is true of many other churches over New England, and in some of these States a much greater work remains to be done than in Massachusetts. The Home Missionary enterprise, which has raised up, from a state of absolute dependence on charity, one hundred and twenty-three churches in Massachusetts, which now embrace about 15,000 members, and support pastors, and have clustered about them Sabbath schools and Bible classes, and are sending their christian charities and influences round the globe, can, with the same blessing of Heaven which has always attended it, accomplish similar results in Iowa or Oregon. Amid the wilds of our western wilderness, whose vast solitudes are undisturbed, except by the tramp of the buffalo and the fleet speeding deer, our adventurous sons and daughters are finding their way and planting their homes, and our missionaries are following them and breaking to them the bread of life ; and christian influences will cluster there, and christian churches arise, and christian mothers will teach their infant ones to pray, as they now do in the most favored portions of our country. We are greatly cheered in this enterprise by the results already secured. More than one thousand churches have been planted over the broad field ; more than a thousand of our missionaries have ministered to nearly two thousand feeble churches during the past year ; and more than a thousand other fields are white for the harvest. The churches are still moving forward and going up to occupy them, and they call upon us to engage in the work with them.

Let our united prayer, therefore, be that of the sainted leader of God's elect, "If Thy presence go not with us, carry us not up hence." Let our faith in God's manifest purpose, design and promise, be even more assured than his. Let our marches be bolder, and our efforts greater and more untiring, "assuredly gathering" from our past history and present condition—from the spirit and protection of our civil government—from the peculiar organization of the American Protestant Churches—and from the signal presence of the Holy Spirit in times past and present—that God, our Redeemer, will go with us, and will surely give us victory and rest.

## Missionary Intelligence.

### MINNESOTA.

*From Rev. R. Hall, Point Douglass.*

The sower has endeavored, during the last quarter, though often with much weakness, to sow the seed. Were it not a known fact, in the kingdom of grace as well as of nature, that seed often lies *buried long*, and afterwards bears fruit to the glory of God, I should become discouraged. But the numerous confirmations of this fact, which appear in the monthly communications of my brethren to the Home Missionary, serve greatly to sustain my hope. In my comparatively isolated position, the Home Missionary is invaluable to me as a means of acquainting me with the experiences of my missionary brethren. I rejoice in the success of those who are permitted to reap a speedy harvest; but, I believe the withholding of it calls for renewed humiliation and self-examination from those of us who are not thus privileged.

There are some signs of gradual and general improvement on my field, which give me some measure of comfort and encouragement. Notwithstanding the embarrassment of having no convenient and fixed places of worship, the infrequency of my meetings at any one place, and of my visits to the widely-scattered families, yet the interest of people in Sabbath observances does not diminish; Sabbath desecration and intemperance do not grow upon us, although, upon one portion of my field, the population is increasing quite fast, this summer, by immigration. In point of numbers, Prescott, in Wisconsin, has now become my most important preaching point. The people of that place, this year, held their first fourth of July celebration. A company of two hundred and fifty, including about fifty from the Minnesota side, assembled, having previously invited your missionary to address them on the occasion. But what was noticeable and particularly encouraging to the missionary was, that the whole passed off in perfect good order and harmony of feeling, and without any drunkenness that showed itself in public. How much there was in the groceries, or how many reeled in the streets after dark, I cannot say; but, knowing what the place has been, and remembering that within the past year three deaths from intemperance occurred

there, it is a hopeful sign to see vice so much abashed that it dare not come forth in the streets by daylight.

### IOWA.

*From Rev. John Summers, Beulah, Benton Co.*

#### Pioneer Labors.

During most of the winter, and a part of the spring, we labored under great disadvantage in not having suitable places to hold meetings in. The cold weather set in earlier than usual, and the school houses, which we had occupied during the warm weather, had not been repaired, and were not likely to be during the winter. We, therefore, were compelled to procure private dwelling houses to hold our meetings in. These were usually so small that they were crowded to excess; in addition to this, they were, generally speaking, made uncomfortably warm, so that, before the services were concluded, I would be in a free perspiration, and, as soon as they were over, I must start in the cold and go from two to six miles to be in time to preach in the afternoon; and then, again, in the same state, go from one to five miles to find a place to stay over night. I continued my labors in this way until I was compelled, by an attack of bronchitis and disease of liver, to relinquish preaching for five weeks, and obtain medical aid. I am not yet restored to health, but am able to attend to all my appointments.

Our Sabbath schools, three in number, which were discontinued through the winter, have commenced again with increased attendance, and, I hope, with interest, too.

#### Loose Habits of Professors.

The Sabbath day is still much desecrated among us. Hunting land, fishing, teaming, going and returning from mill, wolf hunting and emigration, are some of the ways of violating the Sabbath. If Sabbath breaking were confined to those who make no profession of religion, we should not have so much cause of discouragement and complaint.

It may not be amiss here to give a few examples of some of our trials on this subject. I had an appointment to preach, some fourteen miles from where I live, on the Sabbath, at the house of a professing Christian. When I arrived there, I found that he had gone eighteen miles after seed corn, and did not return home until near night; while one or more members of a church, on the same afternoon, were engaged with a party hunting wolves. It is due to my people to say, that these were not members of the Presbyterian church. At another time, I had communion season at the house of a member of a church, and, while we were commemorating the dying love of the Son of God, at his house, he was engaged, all day, in moving the household goods of an emigrating family. I have found but few families on my field of labor, that, in emigrating to this country, (whether professors of religion or not,) laid by on the Sabbath; and, perhaps, this is one of the most fruitful causes of subsequent violations of the sanctity of the day.

The cause of temperance, since my last report, has made considerable progress in this county. A temperance society was organized at Vinton, early in the spring, composed of six members, two of whom had been drinking men, but were among the most intelligent of the town. After this, I preached on the subject there to a full house, and another temperance meeting was appointed. At that meeting, between eighty and ninety persons signed the pledge.

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#### *From a Missionary in the North.*

##### **Removals.**

One of the deacons of this church left this place last spring, with his wife and six children, with the expectation of spending the remainder of his days in Oregon. He was the most wealthy member of the church, and was not excelled by any in readiness for every good work. He long labored and prayed for a revival of religion in this place, but almost despaired of having his desires gratified, when the Lord poured out his Spirit upon us, last winter, and brought a good number, as we hope, into his kingdom. His eldest daughter was among the converts. His absence is felt very sensibly by this little church; but, it is a comfort to believe, that he will do good wherever he is. He found the dif-

ficulty of breaking away from his numerous and dear friends, and the trials and hardships of so long and dreary a journey, with a large family, including several small children, to be so much greater than he had anticipated, that he heartily regretted having undertaken so great a work.

Another member of this church, and the most able among us to support the Gospel, has purchased land some twenty miles north, and anticipates settling on it next spring. These removals very much diminish the pecuniary strength of this little church.

It is true that the places of those who leave are more than supplied, as to numbers, by emigration; but a large proportion of those who settle among us, in this vicinity, are Germans.

Though these may be called discouragements, or more properly, perhaps, obstacles, yet we have much to encourage. The Lord is adding to our number such as, we hope, will be saved. We have, too, great and very precious promises. When the weather is pleasant, and the going good, our house of worship is well filled. Last Sabbath was our communion. The house was crowded.

##### **Anniversary of Independence.**

A bower was built, nearly one hundred feet long; a table extended through the whole length, filled with biscuit and butter, pies, cakes, cheese, a variety of fruit, and cold water. Two or three rows of seats, on each side of the table, were filled with children and youth, and persons of all ages, from the hoary head to the infant of days; and many stood outside for the want of room within. The singing and addresses were appropriate, and listened to with interest; and good appetites rendered the picnic very acceptable. All was order and stillness, except the speaker's voice, the music of the choir, and the whistling wind. The latter our extended prairies produce abundantly, and which a warm atmosphere renders very delightful.

By such celebrations, the Sabbath school increases in favor among the people, and a healthy, moral and religious influence is exerted.

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*From Rev. A. M. Eastman, Jefferson and Tremont, Henry Co.*

I informed you, in my last, that a meeting, of some days, in which I was as-



sisted by brother Leonard, had produced some effect. These results are still exhibiting themselves in the increased activity of the church. Last year there were two Sabbath schools on my field; this year there are four. Two of them are in neighborhoods where there never was a Sabbath school before. Commendable zeal has been exhibited in raising money for books. Prayer meetings have been sustained in two localities.

We have had a fine opportunity, this spring, to test the temperance strength of the place. A western grocery has been started. Two men have formed a company to deal out the poisonous drugs in connection with family groceries. They assured some citizens that they should sell for medicine only; they told others, that no one should ever get drunk from their establishment; but the public, not having confidence in their promises, have let them alone so thoroughly that they will have to move their store, not being able to sell their sugar and coffee.

Sabbath worship has been maintained, as usual, and I think there is a growing observance of the day. Temperance principles are certainly in the ascendant, and increasingly so. We shall be prepared, in this section, to give the Maine law as large a majority as they have in Michigan.

The church has not increased much in consequence of the meeting. Two, only, a man and wife, have joined. But even this, in our weak state, is a great encouragement. We have a new family altar erected; a new one to help in our meetings and Sabbath school.

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*From Rev. O. French, Bentonport, Van Buren Co.*

#### Navigation of the Des Moines River.

Steamboats have been plying on our river for some weeks past, though they have now disappeared. They will be able to run only a small part of the year, till the facilities for slack-water navigation are completed, which will not be for some time to come, unless the work receives a new impulse. While we rejoice in all internal improvements of the kind, we have occasion to regret the desecration of the Sabbath which these steamboats have occasioned among us during the past few weeks. I know not

that any of them pay the least regard to that holy day. Something must be done to check this Sabbath desecration, or our river towns will suffer a great moral evil.

#### Hopeful Facts.

The Lord is favoring us still in religious matters. Our Sabbath congregations are considerably larger than they were last year, and our Sabbath school was never attended so fully, and with so much interest as at present. A Bible class for young people, at the same hour as the Sabbath school, has recently been established, with favorable prospects. Our social meetings are well attended, and a comparatively good state of religious feeling exists in the church. But while I say this, I feel that we have great reason for humility on account of our imperfections and inefficiency as a church. How little is our influence on the world around compared with what it should be! How dimly our light shines! how poorly we honor our Divine Master!

My labors extend to four distinct points. I preach at this place every Sabbath morning, and attend a conference meeting in the evening. In the afternoon I preach once in two Sabbaths at Bonaparte, and once in four weeks at two other places. My labors are rather more concentrated than they were last year.

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*Faom Rev. J. R. Merston, Marion, Linn Co.*

#### Domestic Affliction.

Mrs. M. died on the 22d of June, after three months of intense suffering. We had occupied our field of labor here just one year and one day, when her Divine Master said to her, "It is enough, come up higher." It was a year of hardship and suffering with us, but not of discouragement. Our trust was in the Lord, and we believe he has ordered all things well. A prominent object of labor before us was to get our house of worship completed. That end was secured, but the first service we were permitted to attend in our new church, after its dedication, was the funeral of my own wife. The event made a deep impression on the minds of this parish, as well as on my own. The voice of God was recognized in a manner not soon to be forgotten. The fatigue and

loss of rest are still perpetuated by the sickness of my children.

It gives me pleasure to testify to the sympathy, the kindness, and assiduous attention, as far as it can be rendered, of this enlightened christian community. Kinder christian hearts and better neighbors I have never found. I am permitted to see, to the great delight of my heart, the blessed fruits of the Gospel in the benevolent sympathies and labors of God's people. Had I no other proof of the heavenly origin of the christian religion than the display made under circumstances of affliction in our little church this season, it would be enough. O the loveliness, the moral power of a sanctified heart manifesting its gratitude to God and its love to men by imitating the Saviour in self-denying, cheerful labors for the relief of the afflicted and the suffering! "True and undefiled religion is to visit the fatherless and the widows in their affliction"—and when religion appeals to the world in that form of its working power, it has a convincing force which no argument or profession can exert.

#### Church Completed and Dedicated.

Our church was dedicated on the 12th of June. It is built of brick, fifty five feet by thirty five, and occupies the most desirable site that could be selected in the village. It is the only church yet completed. The inside of the church throughout is finished as conveniently and tastefully as any church I have seen in the East, except in the large cities. The ladies working here by regular and efficient organizations, like their sisters in the East, have done justice to the finer work of upholstering, carpeting, &c. By the products of their own labor, they have procured a chandelier and a beautiful set of lamps. We have built and finished this house without asking or expecting any aid from the \$50,000 fund. And that the church may be out of debt, it has voted to pay all remaining liabilities by an assessment upon each member according to his taxable property. So that each one assumes his own share of the debt, and becomes individually responsible, thus freeing the church as a body corporate.

Our merchants who buy goods in Boston, have obtained a promise from some of the princely merchants of that city, of aid in procuring a bell, a steeple for which is yet to be erected. When that improvement is completed, the house will have cost about \$3,000. The com-

pletion of our house has had, as anticipated, a manifest effect upon the general attendance upon public worship. The audience at once was more than doubled. Our slips, to the number of forty eight, were all rented for one year, and there are demands for many more. Our church is much encouraged, and now that the outer temple is done, we shall try by God's assistance to make the inner temple more comely.

#### Difficulties Encountered.

Eastern people can scarcely appreciate the difficulties which lie in the way of building church edifices in the new portions of the West. Competent mechanical labor costs very high, and is often very difficult to procure. Materials are scarce and high, and often have to be imported from a great distance. Our lumber, imported from Wisconsin to Dubuque, had to be drawn sixty five miles by teams. We had to send sixty miles overland, to get our sash made. And as to the materials that were procured in our own neighborhood, there was no lumber yard, store or prepared collections where supplies could be purchased. To get brick, we must equip ourselves for making and burning; for rafters, flooring, etc., we must repair to the forest and cut and draw logs to the mill, if there be one. No one has lime to sell, and those who want must make it, etc., etc. This is the way we get our materials. Perhaps a year will roll round before we can get our logs sawed, after they are cut and drawn to the mill. Perhaps a second and third brick kiln must be made and burned before we get a good material. Perhaps a violent, protracted storm has spoiled the lime kiln;—and so on. Often laborers cannot be hired, if we had the pay to offer. And as to our church members, they are in the condition of the great body of emigrants, mostly poor; and each one necessitated to apply all his energies to the making a home and getting a support for his family. With such embarrassments in the way, often two and three years will elapse, after our preparations commence, before the materials for the foundation and walls of the house can be collected on the ground.

*From Rev. R. Gaylord, Danville, Des Moines Co.*

#### Putting Forth.

After preaching twice at home, I have, once in two or three weeks, held a third

service about ten miles north of this. That is new ground, and I am endeavoring to break it up so as to cast in the good seed of the kingdom.

The last time I was there, I was solicited to preach at two other places in the vicinity, and left an appointment at one of the places for next Sabbath. Sabbath before last I preached at Salem, where we have a small church, recently organized, and at a school-house, about five miles from Salem. These are all Rev. Mr. C.'s field, but he has more work than he can do. I expect to go again in two months from that time.

#### **Fruit of a Mission Church.**

During the past three months, fruit has been gathered from the influence of this little church. One who was trained here, converted here, and who here gave herself away in covenant to God, and with his people, has left us for a mission among the Ojibway Indians. She was a young lady of devoted piety, and, some time since, gave herself to the missionary work. On the last Sabbath in May, we bade her and her husband farewell, and commended them, by prayer, to the protection and blessing of the God of missions. We feel confident that she will labor faithfully, and with true devotion, to instruct and elevate the poor red man of the forest; and we trust that success will attend her efforts.

Others of our young people are qualifying themselves, I trust, for extended usefulness. May we have more of a spirit of piety at home, that those who go out from us may shine as lights in the world.

*From Rev. E. D. Holl, Montrose.*

#### **Another Church Completed.**

Another quarter has passed, and we have great occasion to thank God for the goodness shown to us during that period. We have been permitted to occupy our new house of worship, and to dedicate it to Almighty God. It is small when compared with eastern, or, indeed, with many western churches, yet it is a very neat and commodious house, large enough for the present, and, possibly, for some time to come. We did hope to be able to say that it was all paid for, by this time; but it has cost more than we expected when we began, and the people had done all they thought they were able for the present. We hope, however, to pay off the debt, \$100, aside from \$200

due the church erection fund, this Autumn.

#### **Installation.**

The meeting-house was dedicated on the 22d of June, and the pastoral relation instituted, between this people and your missionary, on the evening of the 23d. Both pastor and people have been looking forward to this event with interest, and we pray it may be blessed to both parties. Our congregations, we think, will be larger than when compelled to meet in an uncomfortable school-house. So far, the change has been favorable; quite a number who have not heretofore been in the habit of attending church, are now present quite regularly. Our Sabbath school has also increased in numbers, and, we hope, in interest. I never saw better attention given to preaching than has been given here for the last six months; but no other indications of the presence of God's Spirit are to be noticed. I have increased my outposts for preaching on Sabbath afternoons, so that, by preaching at each once in three weeks, I make out three sermons per Sabbath, besides Sabbath school and Bible class in the morning.

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#### **MISSOURI.**

*From Rev. E. P. Noel, Troy, Lincoln Co.*

At our last communion, we received, upon examination, four members to the church—three of them young men, just grown up, that had been dedicated to God in infancy, and raised up under the influence of the Sabbath school, and one young lady, from a large family of non-professors. We keep up the Monthly Concert, weekly prayer meeting and Sabbath school, with their usual interest. The cause of Christ, I think, is steadily gaining ground here; and, though the work progresses slowly, yet there is reason to hope that it will, one day, fully triumph. Since my last report, one of our members has died in the full hope of glorious immortality beyond the grave. When she came near to the entrance to the dark valley, I asked her if she was ready to go. She said, "She had no fear of death; she had committed herself to the hand of God, and felt that all was safe." Calmly and peacefully she passed away, exchanging the wasted tenement of clay for a place near her Saviour, in her Father's house of many

mansions. Though we shall miss her now in the house of God, and in the social circle, yet we feel that our loss is her gain.

#### An Open Field.

I have been preaching once a month, for some time past, in Montgomery county, twenty five miles west of this place. There was an organized Presbyterian church in that county, but they have long been destitute of the means of grace. Some of the members have died, some removed, and some have united with other denominations; about a dozen remain, who feel that they can have no other church relation but the church of their fathers. It is an interesting field. The prospect for doing good is favorable. A minister might be located there, not with the prospect of a fat salary, but with the prospect of great usefulness in the cause of Christ. There is a large field in which we have no minister, extending from St. Charles to Glasgow, and from the Missouri river to the boundary of the State on the north. Our Old School brethren have a few churches in this wide field; but there is much land here yet to be possessed. We should rejoice to have a minister there whose face we could occasionally see. It has been more than eighteen months since we have seen the face of a minister here. May the Lord bless your noble society, and enable it to supply this wide field with faithful laborers.

*From Rev. L. R. Morrison, Cross Timbers, Hickory Co.*

I think I can say that we will have a church erected at North Prairie this season, and fit for use before winter. The brethren are resolved to build *without going in debt*. We have the lumber on the ground. Our Sabbath schools are prospering. The temperance cause is gaining, especially in the direction of the *Maine Law*. We obtained three dollars' worth of "Maine Law Tracts," which are making a salutary impression.

#### An Anxious Inquiry.

Is there no hope of help for this portion of our State? Had we twenty additional laborers, every one of them could be located as usefully as we are, who are now on the ground. We are compelled to disperse our labors so wide-

ly, that the results are retarded and diminished. In the bounds which I am attempting to supply, there ought to be another laborer before winter. I fear I shall be compelled to relinquish half of my field, for want of strength to occupy it all, even if we get more help. But which part to relinquish is a painful question, from which I would fain be released.

#### Incidental Benefits.

On comparing the present with the same season of last year, I can see some improvement in the religious and moral phases of the country. I think there is twice as much preaching, and of a character decidedly more intellectual and evangelical, and better attended. No inconsiderable item of the work of the Home Missionary Society is found in the influence it throws into the pulpits of every denomination.

*From Rev. G. A. M. Renshaw, Bowdawk, Greene Co.*

The labors of the missionary in the scattered settlements of the frontier, amid communities but little accustomed to stated privileges, are often, from necessity very desultory, and the success at first is scarcely perceptible. In order to awaken an interest and secure attention, they frequently unite the labors of two or more ministers at communion seasons, as related below.

At our four days' meeting and communion season, embracing the third Sabbath in May, six were added to our church, but only one on examination. I think that the interests of truth were promoted. Rev. L. R. Morrison and Rev. A. G. Taylor were present, and preached acceptably.

We had an interesting communion season in Springfield church, embracing the fourth Sabbath in April. Rev. I. B. Ricketts, of Wright county, was with us there. I have been with brother Ricketts at one meeting, and with brother Taylor at two meetings in their respective fields. In my own field, perhaps, I have preached more frequently than heretofore. The attendance has generally been good. I think that my labors have not been altogether in vain; though I sometimes go forth bearing the precious seed with a sad heart. While I was preaching a

temperance sermon, some of my hearers left the house, and they did not come to hear me the next time; I do not know whether they intend to stay away on that account. There is a number of men in this community who are more friendly to dram-drinking, than to the temperance reformation. We shall have a great struggle here; and I must do my duty "in meekness," if peradventure God will give the enemies of temperance, repentance to the acknowledging of the truth.

In one neighborhood, about ten miles from my present residence, there are about twenty members of my church; we wish to organize a church there. I have had monthly appointments there for years, but when I go to Presbytery or Synod, or to assist my brethren in neighboring counties, they have to do without preaching for two or three months. How can we expect much to be accomplished under these circumstances? And it is the same way at the other places where we preach. We greatly need more ministers here. We have been sending the Macedonian cry to East Tennessee, probably in vain, for missionaries are needed there. But there are some there who would probably do more good, if they were here. There are also three members of our church at another place where I preach when there is a fifth Sabbath in the month. They are too distant to attend our regular meetings. Four other families of Presbyterians have recently obtained homes in that neighborhood, and a church of twelve members or more might be organized there immediately, if they had a minister. We greatly need more Presbyterian ministers here. We look to pious parents to train up their sons aright; we look to pious young men to enter the sacred office; we look, above all, to the Lord of the harvest, and pray him to send forth laborers!

## WISCONSIN.

*From a German Missionary.*

### Contending against Skeptical Influences.

In my last report I mentioned the exertions made here and in the vicinity to get an opponent from M. I am now under the painful necessity of informing you that the person referred to, a speaker of the "Humanists," has arrived among us. At the commencement of this month he delivered his first speech. Although

I cannot say that his appearance among us has had any bad effect upon those who belong to our church, or caused them to waver or backslide, yet it is discouraging to find that the majority of the inhabitants of a town "forsake the living fountain, and hew out for themselves cisterns which hold no water."

The exertions of the enemies of the Bible, and of those who desecrate the Sabbath, are a new call upon me to devote all my strength to my little flock, and it is refreshing to me to know that there are friends of the Gospel and of Christ who remember me in love, so that I feel not entirely forsaken on my outpost, nor have to fight alone. My post may be called one of the most difficult. I have many and violent opponents among the Humanists and among the Albrights. The former say that I am a Methodist in the fullest sense of the word; and the latter call me a Bael's priest, and a blind leader of the blind, who, with his academical learning, serves the world and the devil.

I commenced a German school last winter, and had the pleasure to see forty children around me, who found a delight in coming to school, and were making good progress. This caused the Humanists to call a meeting, and by a majority—which they generally have—it was resolved that I should no longer be permitted to teach.

*From Rev. S. Bristol, Dartford, Marquette Co.*

### A Hopeful Community.

There have been growth and progress in this place, but it has been like growth in nature, silent and imperceptible; and I only realize how great it has been when I compare the present aspect with that which was presented some months ago.

In Dartford, our congregations are taking the type of *permanency*. The people are *forming the habit* of regular attendance upon the preaching of the Word. We know better who can be depended upon for countenance and aid, and feel more confidence and hope. We worship at present in the Methodist meeting house. With them, and all other religious denominations, we live in the utmost harmony. In this place religion is in the ascendant. The most influential men are men of marked and decided piety; no rowdiness is permitted

to disturb religious meetings or the public peace; profane words are seldom heard; and, by almost all classes, religion is treated with respect. The Bible Society of our county has its seat of operation here. It has canvassed the whole county during the year, supplied all the destitute, and has just voted some \$75 in aid of the Bible cause in neighboring counties.

This place is the seat of an immense water power, which, in time, will make it populous. It is a happy circumstance that the men of property are men of the right stamp.

In regard to Green Lake, (where I labor half the time,) more decided progress has been made. The manners of the people are changing, being molded by the Gospel. One of the earliest settlers said to me, "It is only a short time since hunting, fishing, and recreation were the order of the day, on the Sabbath. These things now are nearly all done away."

Last Sabbath I read a notice from the desk inviting the people to assemble to form a Congregational society, to act in connection with the church as a corporate body, for the purpose of building a house of worship and supporting a preached Gospel. Such is the amount of energy and ability enlisted that I cannot doubt it will be carried through.

At the same rate of progress, it will not be long ere these churches will be self-supporting, and rival, in the munificence of their benefactions, the churches of Western New York. I have never yet looked upon an agricultural country so rich in natural resources, so full of promise, as this same region in Central Wisconsin. O that its fertile fields and its growing population were all consecrated to the Lord!

#### Suggestions on Ministerial Support.

The following testimony is from a Missionary, whose candor, and opportunities for observation, give weight to his suggestions. We hope they will engage the attention of the supporters of this Society.

I wish to submit a suggestion on a subject in regard to which I seldom speak, namely: *ministerial support*. Heartily did I accord with what you published in the Home Missionary in relation to raising the salaries of Home Missionaries.

When it is so difficult to procure suit-

able and sufficient laborers for the Lord's vineyard, it is a great pity that the missionaries already in the field should have their usefulness greatly diminished, by not being able, for example, to keep a horse, or to hire needful help in their families, or to add to their scanty libraries such works as no minister can afford to be without.

I believe that my own circumstances have been much better than those of many others, and yet, had I been able to keep a horse for the last three years, I think I could, at least, have made a third more religious visits, and preached a third more sermons; while my health, which has greatly suffered from long walks, and my wife's, by confinement within doors, would have been much better. Some missionaries keep a horse, but dispense with help in their families; hence their wives are confined closely at home, unable to do the duties or exert the influence of a pastor's wife, though highly qualified for it; and often their health and lives are early sacrificed. In all the circle of my missionary acquaintances, I know of no one, having a family of children, who does have, or who is able to have, a suitable domestic, and, also, to keep a horse. It is generally very difficult to hire horses when they are needed; and, without them, a missionary cannot, by visiting frequently in the more distant parts of the town, draw the destitute to the sanctuary on the Sabbath, and thus benefit their souls, while he thus, also, indirectly strengthens his church and society, and increases the number of those who aid in his support. In my estimation, all of your efficient missionaries really need another hundred dollars to their salaries, to give them the power of doing a third more work than they now can do, of drawing many more men into connection with their congregations, and of raising a third more for the support of the Gospel. Such an increase of salary would rarely increase a missionary's *wealth* (!) but it would increase his usefulness.

#### From a Quarterly Report.

##### Insensibility Mistaken for Safety.

An incident occurred here, not long since, which illustrates a Universalist's idea of a happy death. A profane, intemperate old man, died after a brief sickness, induced, as his physicians supposed, by his excesses. For two or three

of his last days, he was partially or entirely deranged. In his mental aberrations, he sometimes fancied himself engaged in carrying on the work of his farm; at other times he seemed to suppose himself surrounded by jovial companions, on a fishing excursion, or something of that sort; while he occasionally gave utterance to the most dreadful oaths. Thus he died. The family were Universalists. One of his sons, who attended him during his sickness, remarked, as I was told, that he had never before known *so happy a death-bed!*

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*From a Missionary's Letter.*

**Sectarian Violence.**

This season has had its trials, which have been afflictive, because they interfered with the success of the ministry and the well-being of souls. A minister who has been in the habit of preaching at this place, and in our church, (as his denomination had not one of their own), has been pleased to assail what he conceives to be the peculiarities of Presbyterianism and Congregationalism, which he considers serious wrongs, and detrimental to the propagation of vital piety. Occasionally he has attacked us doctrinally, and invariably misrepresented us. Sometimes he has assailed our manner of preaching, and the importance which we attach to an educated ministry, denouncing written sermons, and declaring that he would not be bound in preaching by a written discourse, by notes, or by any premeditated mental arrangement; "that all the ropes which all the damned spirits in hell could make should not bind him." At other times he has dwelt particularly upon his favorite theme, "excitement," and told the people "that he would not give a rush for the conversion of any one not converted in an excitement big enough to knock a man over; that all those who dare to speak a word against excitement, and who are opposed to noise have the foundation of hell in their hearts." His quaint harangues are injurious at any time, but they have been more so of late. If serious impressions were made on the minds of any, in the morning service, they were almost certain to be effaced in the afternoon by some of his eccentricities causing them to think and talk only of him instead of Christ and salvation. The course which I have pursued has been, to take no notice of him, and to go on the even tenor of my way, preaching

the pure unadulterated doctrines of Christ with all simplicity and fidelity, and without reflecting on other denominations; though it has pained me deeply to reflect that the use of our house should be loaned to a sister denomination, and one of her preachers should so desecrate it by preaching himself instead of Christ, and his own crude notions rather than the simple doctrines of the Gospel. These are trials of which, I presume, eastern churches know nothing.

**Trophies of Alcohol.**

Another source of grief has been four appalling trophies achieved by King Alcohol. In this township, in the months of May and June, we had four deaths by Intemperance. On the 19th of May, an old man, who had hardly been sober for three weeks, was found dead in his cabin. On the 22d, another person, advanced in years, died of delirium tremens. I endeavored on the Sabbath to improve those sad events by preaching from Prov. xx : 1, "Wine is a mocker," etc. On the 21st of June, a son of the former, who had had the delirium tremens several days, went out of the house, and having gone from it about 100 yards, turned a few steps from the road, laid down and died, where he lay two days and two nights, when he was found a corpse, black and putrid, presenting a most revolting spectacle. On the next day, another died of disease, said by his physician to have been induced by the use of alcoholic drinks. The next Sabbath, from Amos iv : 12, "Prepare to meet thy God," I again raised the solemn voice of warning to warn the wicked from his way, that he die not in his iniquity. O when will men cease to be so infatuated, and learn to be wise!

**The Brighter Side.**

While we have had the shady side, we have also had the sunny side. Our congregation at this place has become more settled, and more attentive to the word; the tone of moral sentiment and moral feeling has been elevated; old professors have been quickened; and the Lord has made bare his arm, at least in two hopeful conversions, while others are becoming serious, and beginning to ponder upon the great question of salvation. We have organized a Sabbath school, in which we have two Bible classes, four Testament classes, besides several classes of smaller children.

## ILLINOIS.

**Resist the Beginnings of Evil.**

The following is from a town settled by temperance people, and one which has deserved the distinction of a temperance town; and yet it is seen from the facts stated, that it can remain such no longer than its christian people exert themselves against the insidious foe. In respect to alcohol, as to other tyrants, "Eternal vigilance is the price of liberty."

Last Sabbath evening an address was delivered by one of our citizens, and certain resolutions passed, adapted to a peculiar state of affairs in our village. Our citizens have hitherto been free from the stain of dram-selling. A little of alcohol may have been sold in a few instances, but the first risings of the evil have always been promptly checked. There has uniformly been a moral sentiment among the people, such as would not endure the imposition. Recently, however, the poisonous drug has been sold by the gallon at one of our stores, as the man himself confesses, and probably in less quantities. This is what called the temperance meeting. A committee of three was appointed, to present the resolutions that were passed to those who sell the ardent spirit. Another meeting was appointed to hear the report of the committee. They were also requested to present the resolutions to such individuals as are known to indulge their appetite for strong drink.

**A Great Attainment.**

The missionary who bears about a deep and abiding impression of the simple truths here stated, is strong indeed. Alas! how often do Christ's own ministers go about their work in the spirit of mere worldly achievement; and waste years in bootless endeavor, before they come to the conclusion that their own strength and wisdom are of no avail without God; and that only when they believe that they are weak, are they strong.

I often feel that nothing besides the Spirit of God and a settled faith in the truth of Revelation could ever supply that patience and perseverance which are indispensably necessary to one's endurance as a good soldier of the Cross, in the arduous work of preaching Christ

and him crucified. But when faith is clear, the motives of the Gospel bind a preacher to his work with a tenacity of hold which he cannot, or at least, will not or dare not break. If he who is called to herald the Gospel, finds there are obstacles in the way, such as no other living man is called to encounter, his resources of aid are correspondingly greater, for the promise is as large as his necessity.

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*From Rev. E. Jenny, Central Illinois.*

**A Moonlight Meeting.**

A few weeks since we held a series of meetings in a settlement which ministers of our denomination have long surrounded but seldom visited, one, too, in which the Gospel, as preached by others, has been attended with very limited results.

Our effort was an experiment. It was doubtful, in the view of some, whether the effect would be good or bad. The gentleman at whose house we met, at first objected to evening meetings, fearing the "rude fellows of the baser sort" would behave very improperly, as they had often done before. But I am happy to say that, from the commencement to the close of our exercises, everything was done decently and in order. More fixed attention and general solemnity I have seldom if ever witnessed. The evenings were short, and those who assembled fatigued with the labors of the day; still many came together and listened as if they were, for the first time, hearing "the glad tidings of great joy."

On the Sabbath, about 250 in number, we sat beneath the wide-spreading trees, and at night we were in the same place, availing ourselves of the lamp which God had lighted up in the heavens. It was a solemn time—a season long to be remembered. Rev. Messrs. Pond and Blood were with us, aiding in various ways. It was the tenth sermon I had preached them, *and the last*. This fact, of itself, made an impression. The audience seemed to feel that they had enjoyed a favorable opportunity to attend to their spiritual concerns, and must yet account for the manner in which they had improved it, or otherwise. The stillness was great—the thoughtfulness and feeling deep. And when, at the close, brother Blood called upon all who were determined, God helping them, to cherish the Spirit's influences, and henceforth prepare for heaven, to signify it by



rising, not more than five or six remained seated; and one of those even, before she left the ground, told us, of her own accord, that she had done wrong in not taking her stand with the rest.

It is not for us to say how many conversions there were during the meetings, or, indeed, whether there were any; about that we shall learn all that was true hereafter. But sure I am, that it was a profitable occasion for that community; and to me, one of the most interesting it has ever been my privilege to attend.

### VIRGINIA.

*From Rev. J. M. Graham, Shenandoah Co. and vicinity.*

Occasionally I hear of some who desire to learn the way of salvation, but the great majority of the people "care for none of these things." My congregations generally are large and attentive, but I am frequently compelled to retire to my closet and exclaim, "who hath believed our report!" Several persons, this summer, expect to be numbered among the children of God; but what are these in the midst of so many unconverted sinners? Nevertheless "the day of small things" is not to be despised, and one soul is worth more than ten thousand worlds.

A poor man, saved, I trust, by my instrumentality, was in great need of a Bible. True, the book was in the house, but he wanted a copy of the word of God that he could call his own. I obtained for him the precious volume, and he considered it more valuable than fine gold. He is a living witness for Christ in a professedly pious household, where the family altar has never been erected, and I look for the most happy results.

If you could visit with me some out-of-the-way places, at which the preaching of the Gospel is a comparatively rare occurrence, you would discover that here, in the mountains of the "Old Dominion," is heathenism in abundance. The Lord is our refuge.

I hope the dedication of a new church in one locality within my bounds, this summer, will encourage the hearts of a "faithful few." A pious elder, almost alone, is in the exercise of a powerful faith, and I cannot think he will be disappointed.

Our country Sabbath schools recommenced operations in the spring, and I

am glad to say, to equal our expectations. Some of the little children walk a considerable distance to the place of meeting, and God is with us.

### OHIO.

#### Agitation Allayed.

The past eighteen months have been months of unusual interest, both to myself and to the people of my care. The church in this place, for the past twelve years, has been in a divided condition. Different exciting topics have, at different times, become the all absorbing subjects of discussion, and the real causes of the divisions and troubles of this people. Our troubles have had their origin mainly in two causes: the frequent changes in the ministry, and a bad selection. Five of their ministers have been impulsive, one-sided men—men of *one idea*; each, in his turn, has dwelt on his own *favorite topic*, to the exclusion of the more general and vital principles and doctrines of the Gospel; and the church and community have become excited and injured by the *one-idea* discussion.

Since my coming among this people, I have endeavored to pursue a course the reverse of this; to avoid discussion on the peculiar topics above referred to, and to hold up the lost condition of man, in connection with the great doctrines of grace; and a blessed change has followed. Useless agitation has gone down; the members of the church and of the community have been drawn together by the common principles of the Gospel, alike applicable to them all. The past three months have been months of quiet, of harmonious feeling and action.

#### Church Erected.

The church and congregation, in February last, resolved to erect a good and substantial edifice for God's worship. About the 20th of April the building was commenced; is now enclosed; and will probably be finished some time in September. It will cost about \$1,400, and with little or no debt when finished.

Our congregations have been steadily filling up. The young people are especially interested in our meetings. We have a fine choir of singers, and a Sabbath school, varying in numbers from forty to fifty. I preach on the Sabbath twice, and meet with the children in the Sabbath school as often as I feel able to do it.

*From Rev. W. Nichols, Roseville, Muskingum Co.*

#### **Deliverance from Death.**

I have occasion to speak of judgments and mercies. A little piece of poke root was by accident gathered with horse radish, and being grated and placed on the table in strong vinegar, I tasted of it the second time before being sure it was not what I supposed. My wife also tasted a very little. In a short time we became very sick. I examined the root, as did others, and fully believed it to be the cause of our suffering. We soon had two physicians in attendance, and all assistance rendered that very kind neighbors could afford. My own case was rather the worst. It was with great difficulty that life was preserved. We vomited blood, grew very cold, and I was cramped till it seemed that my bones would be broken. During one hour and a half no pulse could be found in my wrist. Putting my feet and arms into hot water brought the first sensible relief. I have experienced no injury except temporary weakness. Mrs. N. had experienced great difficulty from bronchitis and sore throat for almost two years. The skill of physicians East and West had failed in her case. But this harsh treatment removed her complaint altogether. We have looked death in the face, and have been raised up, we hope, to serve our heavenly Father more faithfully.

My congregations have been attentive and increasing. In some cases our meeting house has been full. I have the promise of several that they will unite with the church in Unity and in New Lexington. Our Sabbath schools are somewhat encouraging, but much is to be done for them. Mrs. Nichols has a large class of interesting adult females. The study of the Scriptures has been much neglected in these places. There are but few good teachers to be had.

The church at Roseville raised nearly fifty dollars on the afternoon of a week day lecture, to pay off a debt resting on the meeting house. They all breathed easier after the burden was rolled off. The enemy have tried exceedingly hard to discourage and injure this church. But I believe the Lord will sustain it.

I usually preach twice in the week, attend one or two prayer meetings, teach singing one evening in the week, and attend Bible class or Sabbath school, besides preaching twice and about half the time three times on the Sabbath. In doing this, I ride, in going to different congregations, from 10 to 13 miles. Yet

many about here have often intimated that I have a very easy time, and might cultivate a field or teach school to earn part of my living. But most of the church members are very affectionate and kind. I have great delight in laboring among them. Never were more earnest prayers offered than when we lay near the gates of death by poison; and it is a privilege to break the bread of life to such dear christian friends.

Every year of labor in the West makes the impression deeper, that our work is a work of faith. Our hope of success is in God. One old man had read much, talked much, doubted much, drank much, had misused his neighbors—has been softened, made to ask prayers of Christians whom he had been accustomed to abuse. He is now sober, peaceable, prays in his family, and though he is not satisfied with his state, and has not made a profession, there is a humility that gives strong evidence that the Holy Spirit is leading him. We should be glad to reap the harvest all the year; but we are called to sow in hope as well as to reap.

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#### *From a Report.*

#### **Invasion of the Enemy's Territory.**

Last fall I commenced preaching at a place notorious for intemperance, Sabbath breaking, and all irreligion. At my second visit a new school-house was opened for the meeting. Sabbath being their holiday, when I entered the house at evening I found it well filled, and on looking around I saw that, with a good many, there was plenty of whiskey aboard.

During the exercises a man half intoxicated, who sat in reach of my side, was constantly crossing one leg over the other, and then reversing the operation, and spitting alternately upon each side of him. Yet he seemed as much interested in the discourse as his liquor and manoeuvres would permit. In the middle of the house sat two lads, every now and then clapping their hats on their heads, while a man who sat behind them, also with plenty of liquor, would snatch them off and slap them on the floor, with a force that made the house ring.

Not far from these sat a teamster who drove an eight and sometimes a twelve ox team. He also had evidently imbibed large draughts of liquor. He listened until his head finally fell back against the

wall, and he dropped asleep. Soon, he appeared to be in his favorite occupation, and seemed driving his big team over some difficult passage in the land of dreams. Raising his huge arm, he bawled out at the top of his voice, "Whoa, haw, Buck!" In a moment my first mentioned friend, who sat by me, still performing his gyrations, bounded to his feet, with his fists clenched, his teeth set, and his red eyes flashing fire; he seemed about to leap upon the teamster with a zeal that would soon have aroused him from his dreams to the reality of passing events. But, after silently shaking his fists towards him a few times, he quietly sat down.

Not long after this the temporary seats, the whole length of the house, came down all at once, with a crash that made the whole building tremble, tumbling nearly the whole crowd one upon the other. But, during these scenes, the speaker continued straight forward in his discourse, without stopping for a moment, lest "confusion" should become "worse confounded."

The meeting now drew to a close. As I came out of the house I found at the door the man who sat by me, reproving and threatening to whip the one who had been driving his oxen, for disturbing the meeting! The last I heard him say was, "I am about as bad a man myself as there is around this place, but I will let you know that I will not have these meetings disturbed." And so ended my second meeting at the place, in one sense, at least, *spiritual*.

A temperance society has since been organized there, and addresses made, and several signers to the pledge obtained, and among them one or two prominent actors in the above scenes. An interesting Sabbath school has been started and sustained with evident tokens of usefulness. I have continued to preach at the place once a month. The audiences are now attentive and serious. May the Gospel prove the wisdom and power of God among them to the pulling down of every stronghold of Satan.

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*From Rev. H. C. McBride, Jacksontown,  
Licking Co.*

#### Three Months after a Revival.

We held a communion season at the beginning of the last month. Truly the Lord was with us, and made the place of

his habitation glorious by his divine appearing to cheer and comfort our waiting souls. One young man united with us on profession, and there are a goodly number who, since our meeting in the spring, have indulged a hope that they are passed from death unto life, whom, we expect, will cast in their lot among us at no very distant day.

We have one of the most interesting Sabbath schools here that has been in the place for the last ten years. Our attendance is good and regular on the part of the teachers and the taught. We have every reason to believe that there will be much good done through the instrumentality of Sabbath school instruction here—good that the young minds who receive it will never outlive. The attendance on public worship has been good during the quarter, and rather on the increase. The cause of temperance is steadily on the increase, though here and there we can find an occasional tippler or a confirmed drunkard. Of this sort we have nine individuals in our township—eight men and one woman—with a few who use "the critter" in butchering, sheep-washing, and during the weeks of harvest; but such folks are getting rather scarce. We are doing much toward this object by the way of "Temperance Alliances" here and elsewhere throughout the State of Ohio, and have resolved to never give our influence to men, for any office, who will not advocate and sustain a law which, in its fundamental principles, is equal to the Maine Liquor Law.

I spent several days in visiting through my field and distributing those valuable tracts sent me by your committee, last spring, for gratuitous distribution. This seed of the word of life I have watered with my tears, and then scattered it among those whom I thought had the most need of it, hoping and praying that the truths therein embodied may be like bread cast on the waters, the fruits of which may be seen after many days.

Were it not for the material aid rendered to our feeble churches in the West, by your benevolent Society, many of them would be entirely destitute of the means of grace by the living ministry. Therefore, the more I see of its operations I esteem it the more, and hope it may long exist as the distributor of the liberality of the stronger churches of our Zion to the weak.

## Miscellaneous.

## AUXILIARY.

## Maine Missionary Society.

The forty sixth annual meeting of the Maine Missionary Society occurred at Saco, June 22d, 1853. After a discourse appropriate to the occasion, which was preached by Rev. S. H. KEELEB, of Calais, the reports of the Treasurer and Secretary were presented. Addresses were made by Rev. DANIEL LANE, from Iowa; Rev. WM. GOODELL, of Constantinople; Rev. WILLIAM RAMSAY, of Philadelphia; and Rev. Messrs. G. E. ADAMS, PERHAM, DRUMMOND, PARKER, LISLEY, CUSHMAN, and FISKE, of Maine.

*Summary of the Facts Reported.*

The fields of missionary labor during the year have been ninety one, comprising 107 churches, and more than thirty towns and plantations in which there are no churches. Of the several places embraced in these missionary fields, thirty nine have been supplied the whole time; eleven three fourths of the time; twenty eight one half; and seventeen one fourth.

The number of missionaries employed has been 100, (last year ninety,) of whom eighty two have been ordained ministers, and eighteen licentiates. Fifty six have been in commission for the whole year, sixteen for six months and upwards, twenty eight for periods less than six months. The whole amount of service performed by our missionaries, has been equal to seventy one years.

During the year two new churches have been organized within our missionary field.

One very gratifying indication of progress will be found in the following extracts from a letter of the pastor of the church in Aurora and Amherst:

"The church and society at Aurora and Amherst have decided to dispense with the aid they have usually received, this year, and sustain the Gospel themselves. A portion of the church is now manifesting more interest in spiritual religion than they ever have before. Three individuals in our congregation have already expressed a hope in Christ, in the conference meetings of the church. The last three of these meetings have been of very deep and impressive interest;

many tears have fallen, many confessions of unworthiness have been made. Nor has this blessing been bestowed without prayer.

"It occurred to me, when Dr. Tappan visited us last winter, and our people decided to go alone, that perhaps God would bless them for taking such a step, and that the set time to favor Zion might soon come. To what extent we are to regard it in this light, I know not. But one thing is certain: we have done more for benevolent causes the past year and a half than before, besides the effort for self-support. This, I have hoped, would be returned to us in good measure, and it has been, I trust, already.

"It is in my heart, brethren, to say something to you expressive of our gratitude for the aid which this society has so long received from the Maine Missionary Society. Surely we should remember you with the affection due to a parent. For twenty two years, a period longer than parents are responsible for their children, has the Society nursed this little church. And now, if we are able to go alone, and to separate ourselves from a relation of dependence on you, ungrateful should we be, should we, at the same time, separate ourselves from a relation of affection for you and interest in you. Nursed so long by your timely aid, let us never forget our benefactor. If the love of Christ be in us, we shall never forget you, nor those who are dependent on you as we have been; but, through you, we shall reach those who are still needy, and thus pay back, in part or in full, what we have received, remembering, that whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, shall in no wise lose his reward; and that freely as we have received, freely we should give. We take our leave of you, not without mingled emotions of pleasure and pain. We thank you for what you have done for us. We bid you God speed in your work of love. May your hands be strengthened, and your hearts enlarged, and your treasury be abundantly replenished from year to year, for the work before you, till it can no longer be said, that there is much land to be possessed, but every wilderness and every solitary place in Maine shall be glad for you, and the desert everywhere shall rejoice and blossom as the rose!"

**Treasury.**

The receipts of the year (exclusive of \$1,000, borrowed for four months) have been \$11,684 56, of which \$1,125 are the avails of legacies, and \$10,085 56 donations from various sources. To the American Home Missionary Society were paid, during the year, by several congregations and individuals in Maine, \$385 50; making the total of contributions in the State, to the cause of Home Missions, \$12,070 06. Of the legacies, \$100 were bequeathed to the Society by Mr. George Douglass, late of Conway, N. H., for the purpose of putting into the hands of our missionaries, for distribution, Payson's writings; and a sufficient number of copies of Dr. N. Adams' late volume of discourses upon "The Friends of Christ," to supply all the missionaries of the A. H. M. S. and of the American Board, having been procured by the kindness of certain gentlemen in Massachusetts, a hundred of them have been appropriated to missionaries in Maine.

More than \$2,000 have been contributed in Maine towards the fund of \$50,000, raised for the building of churches in the West.

**The Macedonian Cry.**

In some places in the State they have never known by experience the benefits of a settled christian ministry. For years they have lived without a christian pastor, without stated instructions in things pertaining to God, without public worship. In others, where once religious privileges were enjoyed, "the lights have been removed from the golden candlestick, and but little ground of hope appears that they will be soon filled with any other than those wandering, wavering, waning lights, which serve rather to beguile and bewilder the indiscreet but anxious traveler, than to show him the safe way to the city of habitations."

It is encouraging to find, that in some instances after having been for a long season without the true God, and without a teaching priest, and without law, the people, becoming convinced of the evil of such a condition, are themselves disposed to seek a remedy. It is not, however, the dictate of christian wisdom and love, to wait until darkness enlightens itself, but rather to imitate the Good Shepherd in going after the wandering sheep.

The Trustees regret, that they have no more to report of aggressions upon the

moral wilderness—of new ground broken up by the spiritual husbandman—of new posts occupied by the soldiers of Christ. The reasons are three: the want of more men—the want of more money—and the slowness of churches, now assisted, in attaining a self-supporting condition.

**Interest of the East in Western Missions.**

In efforts to fill the western portions of our widely extended country with christian institutions, and especially with that institution around which all good influences cluster, and from which most of them emanate, the christian ministry, we of the East may well feel a deep interest. For where in the West are not children of the East to be found? and while there they come in contact with the Campbellite, the Mormonite, the papist, the infidel, the atheist, how earnestly to be desired that they may find the devoted, faithful teacher of a pure Christianity, by whose instructions they may be fortified against those various forms of error and vice by which their religious faith and their moral principles will be assailed! How desirable, too, that before their departure they may be so well instructed in the great truths of the Gospel, and by the grace of God so imbued with its spirit, as not only to maintain their own integrity, but to spread around them a healthful influence, and to do their part in preserving and extending whatsoever things are true, and right, and conducive to the public welfare!

**The Present, No Time for Inactivity.**

Do we not know the time—that now it is high time to awake out of sleep! Is this a time—is this a country—for the servants of the God of love, the followers of him, who would draw all men unto him, to seek their own things, and not the things which are Jesus Christ's? While so much of rapid, and successful movement is made for the promotion of secular interests, shall Christians content themselves, in their plans and efforts, with a snail-pace progress? The Church should know, in all its branches, in all its members, that in union with its adorable Head it has a mighty work to achieve, and with its prayers, and gifts, and labors, to the full extent of its ability, should come up to the doing of it.

*Appointments by the Executive Committee of the American Home Missionary Society, in the month of August, 1853.*

*Not in Commission last year.*

Rev. C. F. Goldammer, Germans, Newtown, Wis.  
 Rev. Robert Everdell, Taycheedah, Wis.  
 Rev. G. R. Clark, South Ottawa, Ill.  
 Rev. S. E. H. Wylie, Pinckneyville and Vergennes, Ill.  
 Rev. Asa Prescott, Shabany Grove, Ill.  
 Rev. A. D. Chapman, Kingston and Porter, O.  
 Rev. E. Tenney, Oansan, O.  
 Rev. W. H. Osborn, Watervliet, Mich.  
 Rev. Joseph Myers, Liverpool, N. Y.  
 Rev. Geo. Hall, Canton Falls, N. Y.  
 Rev. Wm. Johns, Livingstonville, N. Y.

*Re-appointed.*

Rev. James E. Mershon, Marion, Iowa.  
 Rev. A. L. Leonard, Wapello, Pilot Grove and vic., Iowa.  
 Rev. Geo. Lewis, Welch, Old Man's Creek, Iowa.  
 Rev. N. C. Robinson, Black Hawk Co. and vicinity, Iowa.  
 Rev. J. V. A. Woods, Oakalocsa, Iowa.  
 Rev. G. B. Hitchcock, Cold Spring and vicinity, Iowa.  
 Rev. C. Burnham, Knoxville and Pleasantville, Iowa.  
 Rev. E. D. Neill, Saint Paul, Minnesota.

Rev. James A. Darrah, Rock Hill, Mo.  
 Rev. Isaac B. Ricketts, Gasconade and vicinity, Mo.  
 Rev. C. H. Hakman, Germans, Weston, Westport, &c., Mo.  
 Rev. John Wettle, Germans, Boonville, Mo.  
 Rev. J. G. Kanouse, Cottage Grove, Wis.  
 Rev. Edward Brown, Waucoma and vicinity, Wis.  
 Rev. S. E. Miner, Wyocena, Wis.  
 Rev. A. D. Laughlin, Norah, White Oak Spring, &c., Ill.  
 Rev. H. D. Platt, Union and Brighton, Ill.  
 Rev. S. Jessup, Eagle Point, Ill.  
 Rev. Thos. Spencer, Laurel, Ind.  
 Rev. James Brownlee, Connorsville, Ind.  
 Rev. Benj. Marvin, Unadilla, Mich.  
 Rev. D. M. Cooper, Saginaw City, Mich.  
 Rev. W. P. Esler, Eagle, Delta and Wacona, Mich.  
 Rev. J. Cochran, Palmyra, Mich.  
 Rev. Wm. P. Russell, Richmond and Riley, Mich.  
 Rev. O. M. Goodale, Owosso, Mich.  
 Rev. A. B. Ditley, Clinton, N. Y.  
 Rev. J. H. Prentiss, Onondaga, N. Y.  
 Rev. S. J. White, Tompkins, N. Y.  
 Rev. L. Johnson, Triangle, N. Y.  
 Rev. Samuel Young, Morristown, N. Y.  
 Rev. Andrew Phillips, Waddington, N. Y.  
 Rev. Chaion Burgess, Little Valley, N. Y.

*The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, in the month of August, 1853.*

**NEW HAMPSHIRE—**

Exeter, Ladies' H. M. S., by M. W. Mann,	\$3 00
Hopkinton, First Cong. Ch. and Soc., to const. Dea. N. Evans, Dea. S. Farrington, and S. Sargent, L. M.,	84 50
Jaffrey, Legacy of Betsey Cutter, by John Fox,	10 00
Temple, Ladies' Sew. Circle, by Rev. W. Follett,	8 00
Received, by Rev. B. P. Stone, Concord, First Ch., Robert Davis and wife,	6 00
Outsipee, L. D. Sawyer,	10 00
Troy, Dea. Abel Baker, L. M. in full,	15 00
	31 00

**VERMONT—**

Barnet, on account of Legacy of W. E. Sutton, by A. Sutton, Ex'r,	4 00
Fairfax, Mrs. L. Sanford,	50
Swanton, Bequest of Mrs. Betsey Jennison, by C. F. Safford, to const. Wm. H. Jennison, Miss Harriet E. Jennison, and George H. Jennison, of Swanton, and Mrs. Arethusa A. Mason, of High Gate, L. M.,	130 00
Theford, in part of Legacy of Capt. William Kingman, by R. E. Hosford,	1,000 00

**MASSACHUSETTS—**

Home Missionary Society, by B. Perkins,	1,000 00
Amherst College, Faculty and Students, by E. N. Prentiss,	145 00
Chesterfield, S. W. Barnum,	5 00
Hardwick, Ladies' Char. Soc., by P. S. Tupper,	5 00
Nantucket, First Cong. Ch., by E. R. Folger,	70 99
North Brookfield, Ladies' Sew. Circle, to const. Mrs. Mary F. Cushing a L. M., by Miss Abbie F. Snell,	30 00

Southampton, Sab. Sch. Class, by Sophia Parsons,	4 00
South Reading, Sew. Circle, by E. A. Clays,	4 00

**RHODE ISLAND—**

Providence, Fifth Cong. Ch., by W. H. Kingsbury,	6 75
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**CONNECTICUT—**

Bridgeport, Tolman C. Perry, in full to const. Mrs. Sally C. Perry a L. D., by Rev. Dr. Hewitt,	50 00
Burlington, Cong. Soc. Ladies, by Mary E. Scranton,	1 50
Canaan, Cong. Ch. and Soc., to const. Rev. Elisha and Mrs. Whittlesey L. M.,	64 00
Colchester, First Cong. Ch. and Soc., by E. Carpenter,	88 74
Greenwich, First Cong. Ch. and Soc., by Rev. S. B. S. Bissell, to const. Mrs. Deborah Reynolds a L. M.,	30 00
Haddam, First Cong. Ch. and Soc., by S. Brainerd,	34 00
Middletown, Henry S. Ward, Fern. H. M. S., by Miss Julia A. Russell,	50 00
New Haven, Legacy of Mrs. Anna Townsend, by Mrs. C. W. Jarman, to const. Rev. Joseph Fowler a L. M., \$30; Miss Elizabeth Robinson, to const. Edward Robinson, Jun., of New York, a L. M., \$30,	20 00
First Cong. Ch. and Soc., of which \$100 is from Charles Atwater, to const. Charles Atwater, 3d, Henry Atwater, and Wm. Oarnley, L. M.; \$30 is from Mrs. Augustus B. Street, to const. Josephine C. Foote a L. M.; and \$30 from Dexter Alden, in full, to const. Mrs. Eliza G. Alden a L. M.; by John Ritter,	710 86

<i>Chapel St. Ch. and Soc.</i> , to const. Lewis Fitch and Charles Bostwick L. D., by George Hoadly,	
College St. Ch. and Soc., by E. Benjamin,	
New Milford, Ladies' Mite Soc., by Miss G. M. Merwin,	
North Greenwich, Cong. Ch. and Soc., by Rev. F. Munson,	
Redding, Cong. Ch. and Soc., by Rev. D. D. Frost, in part to const. T. M. Abbot a L. M.,	
Stonington, Aux. H. M. S., by Miss L. A. Sheffield,	
Stratford, Lad. Sew. Soc., by Rev. W. B. Weed,	
Tolland Co. Soc. for Home Evan., by J. R. Flynt, Treasurer,	113 68
Rockville, Cong. Ch.,	25 00
Union, Cong. Ch.,	187 68
Less expenses, "	6 68
Wallingford, Cong. Ch. and Soc., by Rev. E. R. Gilbert,	57 78
Washington, First Cong. Ch. and Soc., by Rev. E. Lyman,	78 00
Westchester, Cong. Ch. and Soc., by Samuel Brown,	36 00
West Killingly, Cong. Ch. and Soc., by G. Danielson,	46 75
Wolcottville, Ladies' Benev. Soc., by Mrs. M. G. Seelye,	8 00

## NEW YORK—

Amber, S. C. Hemenway,	5 00
Barre Center, Horace Street, Brooklyn,	10 00
First Presb. Ch., Mrs. W. S. Packer, \$50; L. N. Judson, \$80; D. Pomeroy, \$5; Few, \$57, \$10; R. J. Hutchinson, \$10,	105 00
Burke, Cong. Ch., by Rev. R. R. Demming,	10 00
Busti, Cong. Ch., by A. Hazeltine,	6 40
Cazenovia, First Presb. Ch. and Soc., by S. O. Hitchcock,	85 00
Champlain, First Cong. Ch. and Soc., by Joel Savage,	85 94
Cornwall, a Friend,	5 00
Covington, Nathan Merriam,	80 00
Delhi, Presb. Ch., by Rev. D. Torrey, to const. James H. Torrey a L. M.,	58 00
Hunter, Presb. Ch., by Rev. J. B. Fiah,	5 00
Leyden, Legacy of Reuben Kimball, \$4;	9 00
Gurdon Lord, \$5, by R. Kimball,	2 00
New York City, Elizabeth,	2 00
Eastern Cong. Ch., Mon. Con. Coll., by L. Chichester,	2 00
Mercer St. Ch., B. F. Butler, \$75; W. W. Chester, \$50,	125 00
North Presb. Ch., by A. Phelps,	60 00
Church of the Puritans, J. T. Gilbert, \$20; Mon. Con. Coll., \$5, by E. M. Kingsley,	26 00
Steth St. Ch., F. Duncan,	5 75
University Place Presb. Ch., J. K. Myers,	50 00
Redford, by Rev. J. S. Stone,	14 50
Riga, on account of Legacy of Samuel Baldwin,	1,097 28
Rochester, B. Hinsdale,	5 00
South Salem, Miss S. Rockwell,	1 00
Watertown, Second Presb. Ch., to const. Erwin Sackett a L. M., by R. E. Bacon,	85 00
Yorktown, Cong. Ch., by Rev. J. H. Thomas,	8 00

## NEW JERSEY—

Caldwell, Presb. Ch. Coll., \$56; Mon. Con. Coll., \$43 50, by J. Provost,	99 50
Elizabethtown, Third Presb. Ch.,	30 00

## PENNSYLVANIA—

Randolph, Cong. Ch., \$11; Sab. Sch., \$12, by L. Reed,	28 00
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## OHIO—

Edinburgh, Cong. Ch., a Friend, by E. Pearson,	2 00
Jackson Co., Second Presb. Ch., by Rev. Warren Taylor,	9 00
Marietta, David Putnam,	200 08
Ridge and Newton, Presb. Ch., by Rev. Thomas Griffith,	7 50
Ridgeville, Coll., \$5; Rev. W. B. Stow, L. M. in full, \$10,	15 00
Rutland, Presb. Ch., \$16 50; William Parker, \$15, by Rev. E. Wilkinson,	31 50
Wakeman, by Rev. J. M. Van Wagner, Amos Pierce, L. M.,	80 00

## INDIANA—

Lagro, Presb. Ch. Coll., by Rev. A. Hawes,	9 00
Marion, Rev. Alfred Hawes,	18 50
Wabash, Prof. C. Mills and Lady,	30 00

## ILLINOIS—

Beardstown, Cong. Ch., by Rev. S. P. Lindley,	40 00
Lutheran Ch., by Rev. George Grau,	5 00
Osato, by Rev. E. R. Olmsted,	14 50
Elgin, Cong. Ch., Mon. Con. Coll., by Rev. W. H. Starr,	20 84
Galesburg and Knoxville, Swedish Ch., by Rev. T. N. Hapmelquist,	11 15
Godfrey, Timothy Turner,	5 00
Lamelle, Cong. Ch., by Rev. G. B. Hubbard,	6 75
Payson, Cong. Ch., by Edward Seaman,	15 00
Port Byron, Cong. Ch., by Rev. W. P. Apthorpe,	2 50

## MICHIGAN—

Received, by Rev. James Nall,	18 28
Dearborn, Presb. Ch.,	23 46
Wayne, Cong. Ch.,	9 19
Oscoda, Cong. Ch., by Rev. E. T. Branch,	3 50
White Lake, Presb. Ch., by Rev. H. Hyde,	15 51

## WISCONSIN—

Appleton, Cong. Ch. and Soc., Mon. Con. Coll., by Rev. C. W. Munroe,	8 29
Shullsburg, Presb. Ch., by Rev. J. Beynard,	10 00

## IOWA—

Crawfordsville, Cong. Ch., by Rev. W. A. Westervelt,	5 13
Davenport, Cong. Ch., by Rev. E. Adams,	10 59
Fort Des Moines, Presb. Ch., by Rev. T. Bird,	6 65
Sherold's Mound, Ger. Ch., by Rev. A. Frowain,	5 19

## MINNESOTA—

Falls of St. Anthony, Mon. Con. Coll., by Rev. C. Seecombe,	7 54
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## OREGON—

Oregon City, Cong. Ch., Mon. Con. Coll., \$12; H. Hatch, \$5, by Rev. G. H. Atkinson,	17 00
	\$7,128 58

JASPER CORNING, Treasurer.

## Donations of Clothing, &amp;c.

Burlington, Ct., Cong. Soc. Ladies, by Mary E. Scranton, a box,	26 00
Exeter, N. H., Ladies' H. M. S., by Mrs. M. U. Mann, a barrel,	51 97
Hardwich, Mass., Ladies' Char. Soc., by P. L. Tupper, a box,	25 77

Henniker, N. H., Western H. M. S., by Rebecca Ramadell, a box,	49 13	Francestown, Cong. Ch. and Soc., to const. Rev. L. Taylor a L. M.,	58 00
Morris Plains, N. J., Sew. Soc., a box,		Gilmanston, Rev. R. M. Sargent,	2 00
New Haven, Ct., Chapel St. Ch., Ladies, by Rev. W. T. Eustia, a barrel,	108 18	Gilesum, Cong. Ch. and Soc.,	16 00
New York, Mrs. Wilcox, a trunk,		Greenland, Cong. Ch. and Soc., \$18 74;	
Owego, N. Y., First Presb. Ch., Ladies, by Miss M. B. Wheeler, a box,		Legacy of Mrs. Bertha Reynolds, \$25,	41 74
South Reading, Mass., Ladies' Sew. Circle, by E. A. Clayce, a barrel,		Groton, Cong. Ch. and Soc., \$5; D. Cummings, \$5,	10 00
Stratford, Ct., Cong. Ch. Sew. Soc., by Rev. W. B. Weed, a box,	50 00	Hancock, Legacy of Miss Lucy Goodhue,	20 00
Temple, N. H., Ladies' Sew. Cir., by Rev. Walter Follett, a box,	84 78	Hanover, Rev. D. Kimball, \$3; Mrs. F. Moody, \$1,	8 00
Wolcottville, Ct., Ladies' Benev. Soc., by Mrs. M. G. Seelye, a box,	38 00	Harrisville, Cong. Ch. and Soc.,	28 58
		Hebron, Cong. Ch. and Soc.,	5 00
		Hill, Mrs. Mary Shaw,	18 00
		Hillsboro Bridge, Cong. Ch. and Soc., in full to const. N. Taylor a L. M.,	4 48
		Hillsboro Center, Cong. Ch. and Soc.,	30 00
		Hinsdale, Cong. Ch. and Soc.,	20 00
		Hollis, Cong. Ch. and Soc.,	67 00
		Hookset, Cong. Ch. and Soc.,	6 77
		Hudson, Cong. Ch. and Soc.,	5 75
		Jaffrey, East Cong. Ch. and Soc.,	10 00
		Keene, Gent. Assoc., \$42 50; Mon. Con. Coll., \$26 05; Dr. D. Adams, \$15; others, \$15,	98 55
		Langdon, Cong. Ch. and Soc.,	20 00
		Lebanon, Cong. Ch. and Soc., \$28; dying gift of Rev. S. M. Stone, \$5,	28 00
		Lempster, First Cong. Ch. and Soc.,	7 68
		Littleton, Cong. Ch. and Soc., \$10; A. Allen and wife, \$4,	14 00
		Lyme, Cong. Ch. and Soc.,	95 00
		Manchester, First Cong. Ch. and Soc., \$154; Dea. M. Noyes L. M., \$30,	184 00
		Mason Center, Cong. Ch. and Soc.,	14 90
		Mason Village, Cong. Ch. and Soc.,	16 75
		Meredith Village, Cong. Ch. and Soc., \$18; a Friend, \$5; Mrs. S. H. Sanborn, \$2,	25 00
		Meriden, Cong. Ch. and Soc., to const. Rev. Amos Blanchard a L. M.,	69 81
		Merrimack, Cong. Ch. and Soc.,	43 00
		Moultonboro, Mrs. Martha Dodge,	2 00
		Mount Vernon, Cong. Ch. and Soc., to const. Mrs. A. Kendall a L. M., \$49; John Bruce, \$10; T. Kittridge, \$5,	64 00
		Nashua, Legacy of Sarah Carleton,	500 00
		New Alstead, Cong. Ch. and Soc.,	15 16
		Newport, Cong. Ch. and Soc., to const. Rev. H. Cummings a L. M.,	86 00
		North Wallingford, Rev. S. Merrill,	1 00
		Ossipee, Cong. Ch. and Soc.,	20 00
		Paper Mill Village, Cong. Ch. and Soc.,	10 30
		Pelham, Cong. Ch. and Soc.,	28 24
		Pembroke, Cong. Ch. and Soc.,	18 08
		Plainfield, Cong. Ch. and Soc.,	12 00
		Plymouth, Cong. Ch. and Soc., in full to const. D. O. Webster a L. M.,	18 75
		Portsmouth, Ladies' and Gent. Coll.,	156 00
		Rindge, Ladies' H. M. Soc., \$38 46; J. B. Breed, \$10,	48 46
		Salem, Cong. Ch. and Soc.,	7 00
		Salisbury, a Friend,	50
		Sanbornton, Cong. Ch. and Soc.,	19 85
		Sullivan, Cong. Ch. and Soc.,	21 44
		Swansey, Cong. Ch. and Soc.,	14 90
		Tamworth, Cong. Ch. and Soc.,	5 57
		Wakefield, Cong. Ch. and Soc.,	13 00
		Warren, Cong. Ch. and Soc.,	23 86
		Whitefield, a Friend, to const. Mrs. Mary C. Walker a L. M.,	80 00
		Wolboro, Cong. Ch. and Soc., \$17; Rev. N. Barber, \$2,	19 00
		General Association at Littleton,	80 32
		<i>Cent Societies.</i>	
		Amherst,	18 90
		Antrim,	52
		Barrington,	19 00
		Bedford,	49 48
		Bethlehem,	8 00
		Bocawen East,	21 48
		Bradford,	11 75
		Bridgewater,	9 08
		Bristol,	9 50
		Campton,	31 10
		Candia,	11 00
		Chester,	46 00
		Claremont,	7 68
		Center Harbor,	10 28
Rev. A. Jenkins a L. M.,	38 28		

Rev. MARCUS HICKS acknowledges the receipt of the following sums in Ohio.	
Cincinnati.	
Third Presb. Ch.,	116 37
Eighth Presb. Ch.,	21 54
Columbus, Third Presb. Ch.,	15 50
Geneva, Presb. Ch.,	11 79
Granville, Cong. Ch.,	189 25
Sharon, Presb. Ch., in part,	8 50
A Friend,	50 00
	\$356 95
Rev. CALVIN CLARK acknowledges the receipt of the following sums in Michigan.	
Buchanan, Presb. Ch.,	2 00
Detroit, Cong. Ch.,	59 56
Mrs. E. M. Sheldon, for H. M.,	75
Marshall, Presb. Ch.,	47 00
Mishawaka, Presb. Ch.,	37 00
Niles, Presb. Ch.,	44 25
Richland, Presb. Ch.,	8 00
Romeo, Cong. Ch.,	88 65
St. Clair, Cong. Ch.,	56 00
Vermontville, Cong. Ch.,	1 00
	\$891 21
Receipts of the New Hampshire Missionary Society from March 30 to Aug. 29, 1853. Rev. B. P. Stone, Treasurer.	
Andum, Cong. Ch. and Soc., \$18; Miss Apphia Hoyt, \$5,	19 00
Bath, Cong. Ch. and Soc., to const. Rev. T. Boutelle, L. M.,	30 00
Bedford, Presb. Ch. and Soc., \$39 15; Blanchard Nichols L. M., \$30; John French to const. his son J. O. French a L. M., \$30,	149 15
Bennington, Cong. Ch. and Soc.,	18 00
Bethlehem, Cong. Ch. and Soc.,	17 00
Boscawen West, Mrs. Apphia C. Little L. M., Bradford, Cong. Ch. and Soc., \$14 65; Rev. D. Goodhue, \$10,	80 00
Candia, Cong. Ch. and Soc.,	24 65
Center Harbor, Cong. Ch. and Soc.,	54 00
Charlestown, Cong. Ch. and Soc.,	11 05
Charter Cong. Ch. and Soc., to const. Dea. T. J. Melvin a L. M., \$40; J. W. Noyes, \$10,	18 00
Claremont, Cong. Ch. and Soc., in part to const. Rev. R. F. Lawrence a L. M.,	50 00
Concord,	23 82
First Cong. Ch. and Soc., Sub., \$107 41; Mon. Con. Coll., \$18; Coll., \$9 61,	135 02
South Ch., Rev. B. P. Stone and wife, \$10; S. Farrington, \$5; Rev. B. P. Stone, for supplying pulpit, \$5,	90 00
West Cong. Ch., \$5; Individuals, \$15,	90 00
Conway, Z. Cutter,	8 00
Croydon, Mrs. Abigail Metcalf,	1 80
Derry, Cong. Ch. and Soc.,	81 50
Dover, Cong. Ch. and Soc.,	134 75
Dublin, Cong. Ch. and Soc.,	5 00
Epping, Cong. Ch. and Soc.,	16 85
Fisherville, Mrs. Hawes, \$10; J. C. M., \$5,	15 00
Fitz William, Cong. Ch. and Soc., to const. Rev. A. Jenkins a L. M.,	38 28



Concord,  
*First Ch.*  
*East Ch.*  
*South Ch.*  
*West Ch.*  
 Deerfield,  
 Dover,  
 Dublin,  
 Dunbarton,  
 Epping,  
 Epson,  
 Exeter,  
 Fitz William,  
 Francetown,  
 Francoia,  
 Franklin,  
 Goffstown,  
 Hancock,  
 Haverhill,  
 Henniker,  
 Hillsboro Bridge,  
 Hookset,  
 Hopkinton,  
 Hudson,  
 Jaffrey,  
 Keene,  
 Langdon,  
 Lebanon,  
 Lempeter,  
 Litchfield,  
 Littleton,  
 Londonderry,  
 London Village,  
 Lyme,  
 Manchester,  
*First Ch.*  
 Franklin St. Ch.,  
 Marlboro,  
 Mendith Bridge,  
 Meriden,  
 Merrimack,  
 Milton,  
 Nelson,  
 New Lebanon,  
 New London,  
 Newport,  
 North Wolfboro,  
 Northwood,  
 Oaspea,  
 Pelham,  
 Pembroke,  
 Pittsfield,  
 Plainfield,  
 Plymouth,  
 Portsmouth,  
 Rochester,  
 Salem,  
 Salisbury,  
 Sanbornston,  
 Sandwich,  
 South Merrimack,  
 South New Market,  
 Tamworth,  
 Tuftonboro,  
 Wakefield,  
 Washington,  
 West Boacawen,  
 Wolfboro,

26 55 Ashburnham, Rev. J. D. Crosby,  
 21 19 Attleboro, Rev. Mr. Orane's Soc.,  
 5 56 Bedford, Cong. Soc. Mon. Con. Coll.,  
 15 19 Boston, P. E. Woodford to const. Mrs. Har-  
 7 00 riet H. Woodford a L. M. \$50; Rev. Dr.  
 30 00 Jenks, \$10; Samuel Coverley, \$10; Geo.  
 4 25 Smith, \$5,  
 26 00 Braintree,  
 9 23 *First Parish, Ladies' H. M. S. to const.*  
 9 19 Mrs. Laura Stetson and Miss Eunice  
 46 39 Storrs, Life Members,  
 15 18 *Rev. Dr. Storrs' Soc., Quarterly Coll.,*  
 55 50 Brookfield Assoc. S. M. Lane, Treas.,  
 4 04 Oakham,  
 12 54 New Braintree, 78 18  
 15 00 Collection at Conference, 12 67 129 85  
 21 25 Cambridge, Shepard Ch. Lad. Sew. Soc., 73 73  
 21 00 Cambridgeport, Rev. Dr. Stearns' Soc., 124 37  
 6 29 E. D. Goodrich to const. Mrs. Sarah L.  
 25 52 Goodrich a L. M. 30 00  
 5 19 Cohasset, Mrs. Daniel S. Sutton,  
 15 24 Conway, a Friend to const. Mrs. Mary R.  
 15 24 Pratt L. M., 30 00  
 6 35 Essex, North Aux. Soc., J. Caldwell, Treas.,  
 39 60 Rowley, Rev. Mr. Pike's Soc., 63 15  
 7 00 Newburyport, Rev. Dr. Dimmick's  
 24 00 Soc., Mon. Con. Coll. to const.  
 16 63 Mrs. Hannah M. Sumner a L. M., 23 63 94 77  
 6 72 Essex, South Conf., C. M. Richardson, Treas.,  
 5 53 Ipswich, Rev. Mr. Fitz's Soc., 46 00  
 20 54 Middleton, Ladies' H. M. circle, to  
 6 26 const. Mrs. Andrew P. Averill  
 6 60 a L. M., 30 00 75 00  
 52 40 General Association, meeting at Yarmouth,  
 39 65 Hadley, Third Ch. Benev. Soc., 17 75  
 8 00 Harmony Conference, W. C. Capron, Treas.,  
 44 05 East Douglas, 32 11 40 00  
 14 06 Coll. at Semi-Annual Meeting, 30 89 119 00  
 39 84 Hatfield, Cong. Ch. and Soc., 145 28  
 16 08 Haverhill, Legacy of Moses Gale, by Moses  
 10 67 Howe, Exr., 300 00  
 19 50 Holland, Mon. Con. Coll., 5 00  
 32 56 Holliston, Rev. Mr. Tucker's Soc., 76 00  
 92 50 Hopkinton, Ladies' H. M. S. to const. Mrs.  
 10 00 Betsey Gray and Mrs. Abel Underwood  
 16 78 Life Members, 72 01  
 15 56 Lancaster, Cong. Ch. and Soc., 28 00  
 8 00 Lowell, a Friend, 5 00  
 17 00 Marblehead, Rev. Mr. Lawrence's Soc. to  
 11 45 const. Benjamin F. Hooper, Henry Hoop-  
 26 43 er, Mrs. Sarah H. Pierce and Miss Catha-  
 8 00 rine Fettyplace, Life Members, 154 80  
 40 12 Middlesex, North Bel. Char. Soc.,  
 40 00 Pepperell, Evan. Ch. and Soc., 68 15  
 16 78 Westfield, Cong. Ch. and Soc., 19 66 101 83  
 15 56 Milton, a Friend to const. Mrs. Mary Reed a  
 8 00 L. M., 30 00  
 7 70 Newburyport, Rev. Dr. Dimmick's Soc. in  
 7 00 full to const. G. Curtis, J. O. W. Brown,  
 6 68 S. S. Hodge, T. Goodhue, B. Cross, E.  
 15 00 Rogers, L. Brown, J. H. Spring, S. F.  
 21 45 Pike, Mrs. F. Coolidge, Miss S. Newman,  
 4 00 Miss C. Farnum, Miss M. A. Frothing-  
 12 00 ham, Miss C. W. Frothingham, Miss L.  
 8 00 Adams, Miss S. E. Tell and Miss M. Kit-  
 19 37 chell, Life Members, 122 08  
 17 91 Newton, First Cong. Ch. Coll., \$60 21;  
 Mon. Con. Coll., \$56 13, 116 34  
 \$4,271 69 Palmer, bal. of Legacy of Dwight Foster, by  
 J. and J. S. Foster, Extra, 141 64  
 Rockport, Miss. Sew. Soc. to const. Mrs.  
 Hannah B. Gott a L. M., 20 00  
 Royalston, First Cong. Ch. and Soc., 219 21  
 Salem, Cromble St. Ch., 100 00  
 Sandwich, E. H., \$1; Seleg, \$10, 11 00  
 Southboro, a Friend, \$1; Ladies' D. M. S.  
 to const. Mrs. Martha C. Thompson a  
 L. M., \$40, 41 00  
 Tewksbury, Central Ch. and Soc. to const.  
 Mrs. Susan H. Nickerson a L. M., 21 00  
 Wareham, a Friend, 8 00  
 Webster, Cong. Soc. Ladies, in full to const.  
 Mrs. Ruth H. May a L. M., 11 00  
 Weston, Mrs. M. A. T. Bigelow to const.  
 Mrs. Susan Roby a L. M., 30 00  
 Whitinsville, Cong. Ch. and Soc. to const.  
 Isaac T. Pierce, Lewis Armaby and Mrs.  
 Ann Dudley Life Members, 150 00  
 Winchendon, North Ch. and Soc., 46 00

\$2,164 16

Donations and legacies paid into the Treasury of the New Hampshire Missionary Society, designed for the American Home Missionary Society, will always be found acknowledged in the Home Missionary, under the head of New Hampshire.

*Receipts of the Massachusetts Home Missionary Society in the months of June and July, 1853.*  
 BENJAMIN PERKINS, Treasurer.

Andover,  
*South Cong. Ch. and Soc.*, to const. Ed-  
 ward Taylor, W. P. Foster, Dea. Albert  
 Abbott, N. Abbott, Dea. Amos Abbott,  
 S. T. Cooper and Dea. J. Cummings,  
 Life Members, 230 22  
 West Parish Cong. Ch. and Soc., 12 07  
 Theological Seminary, 75 00

# THE HOME MISSIONARY.

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Go, . . . . . PREACH the GOSPEL, . . . . . *Mark xvi. 15.*

How shall they preach except they be SENT? . . . *Rom. x. 15.*

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**Vol. XXVI.**

**NOVEMBER, 1853.**

**No. 7.**

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## Lord, what wilt thou have me to do?

There are times in the life of every Christian, when this inquiry bursts forth from his heart with irrepressible earnestness. When he looks around him and contemplates the condition of a world lying in wickedness, a sense of dissatisfaction with his present comparative unproductiveness overwhelms him, and he longs to be something more than he is, and to accomplish more than he has ever done.

And why do these aspirations so often come to naught? How happens it, that amid the multitudes who ask "*What wilt thou have me to do?*" so few are found to do *anything*? We cannot believe it is always because the inquiry goes forth from hearts that are not sincere; we are more disposed to attribute the failure to the fact that the *answer is not understood*. The wretchedness and sin which draw out desire are so vast, that the heart assumes that the remedial effort must be on a scale of corresponding visible dimensions. The philanthropist would do some *great* thing; he would revolutionize a continent; he would, at one grand sacrifice, one single energetic movement, overthrow some giant evil or institute some great and pervading system of beneficence. But, while he is waiting and looking for such a grand occasion, time passes, and with it the freshness of feeling and the strength of zeal also pass away, and the individual sinks down to the level of his ordinary life. While he looks and longs for an opportunity to do some magnificent good, he oversteps the obvious occasions for usefulness which lie around and before him in his daily path.

On all sides the Christian can find work to be done for his Master; and it is in the doing of this that the human portion of the work of converting the world mainly consists. Our own church, our own neighborhood, our own country, are parts of "the world" which Christ bids us evangelize; and we are not permitted to overlook these because there are other larger fields beyond. Is it not possible

that the whole christian church fails of her grandest efficiency, because she is waiting for some vast providential movement, which is to save her the trouble of grappling with human wickedness in detail? Instead of descending to particulars, and looking into all the highways and hedges of society, seeking everywhere for the lost, is there not a secret feeling that this is too tedious a method of doing good, which is somehow to be superseded by an interposition of Heaven, in which the Gospel shall gain a rapid and triumphant prevalence throughout our own land, and abroad over the heathen world? It is true, the promises of God lead us to hope for displays of spiritual triumph beyond the *proportion* of human agency; but do they warrant us to expect the triumph *without* such agency? It requires but little consideration of the word of God, and the methods of the divine procedure, to see that pagan nations will be brought to the knowledge of the Lord only through the medium of influences emanating from *christian* nations; and that those influences will be numerous, efficient, and well-sustained only in proportion as those christian nations are vitalized by the pervading power of a living Gospel. Instead, therefore, of looking abroad, the primary duty of every man is to begin about himself, to get his own heart right, and thence to work outward upon others—other hearts, other communities, and other nations.

The true doctrine on this subject is well expressed by the "Home and Foreign Record of the Free Church of Scotland."\*

"As a general rule there is no 'royal road' to anything great. The merchant finds it so; the scholar finds it so; and the statesman finds it so. Skill, laboriously and patiently acquired, and then laboriously and patiently put forth, is the grand secret of success in every department. But least of all is there a 'royal road' to the conversion of the world. We must go about it just as we would go about any ordinary duty, first providing the means, and then working assiduously and patiently with these means. We must go about it as the philosopher who, when he would move the world, sought first a fixed point on which to rest his lever. We must seek a fixed point—a christian nation, exemplifying on a grand scale in the midst of the earth the righteous and sublime virtues of Christianity, and giving free scope to the proclamation of Heaven's message so far as its power extends. Or, if we cannot get this, we must at least have a church uncorrupted in doctrine, scriptural in form, full of knowledge, and, as a consequence, full of love and zeal, sincere and vigorous in working, and of such numbers and influence and means as in some sort to be proportioned to the difficulty and greatness of the work to be done. Every step we take towards the attainment of this object we are just so much the nearer to the conversion of the world. Every new member added to the Church at home is an additional contributor to the cause of missions abroad. A new item has been added thereby to the pecuniary and the spiritual agency by which the world is to be converted. We have one more who contributes, and one more who prays. And in proportion as we multiply contributors, so do we multiply Bibles and missionaries, and as we multiply Bibles and missionaries, so do we multiply that agency which God has commanded us to employ, and which He has promised to bless for the saving of mankind. All this infers labor, involves delay, and severely tries our patience; nevertheless it is not only the *easiest* and the *quickest* way of coming at our great end, but it is the *only* way. It is by working in this the appointed way, working laboriously and patiently, day after day, and year after year, that 'the ends of the earth' are at length to fear God. 'God be merciful unto us, and bless us; and cause his face to shine upon us. Selah. That thy way may

\* No. for July, 1853, p. 817.

be known upon earth, thy saving health among all nations.' So did the Spirit teach the Church to pray. 'All things,' observes Solomon, 'are full of labor;' but this most of all. It is the greatest of all works, and exceeds all others in labor, by how much it exceeds them in greatness. After Deucalion's flood, the heathen poets peopled the earth by sowing it with stones; but after the flood of Noah, the inspired writers peopled the world in the ordinary way from the little family in the ark. There is a not unsimilar difference betwixt the true religion and the false ones, as regards their mode of propagation over the earth. Mohammed carried his religion over immense continents in an incredibly short space of time, because he made use of the sword for this purpose. He peopled the earth with 'true believers,' after the same manner in which the pagan poets peopled it with men after the flood. But Christianity must be propagated, not imposed. The Church cannot, by an edict simply, annex provinces or tribes to her empire; she must deal with men individually. She must convince their understandings, change their hearts, and, having obtained their free consent, enrol their names among 'the living in Jerusalem.' But this implies that the Church look first of all to her own condition. 'If the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.' We can scarce be at too much pains in the cultivation of that field from which the world is to be sown.

"We may labor most effectually for the cause of missions without going out our sphere, or leaving the post Providence has assigned to us. It is in the way of ordinary Christians doing their ordinary duties, and doing them with minute, continuous, and painstaking diligence, that the Gospel is at last to become triumphant. *The man who cultivates religion in his own soul, and who seeks to cultivate it in his family, and in his neighborhood, is a laborer for the conversion of the world.* His efforts tell with beneficial effect far beyond the sphere in which they are put forth. They are felt in heathen lands as well as at home, not so immediately, but, in the long run, not less really.

"There is not the slightest incompatibility between Home and Foreign Missions. Rivalship betwixt them there cannot possibly be,—unless the generous rivalry of which shall most excel. They are one and the same enterprise; and if they can be said to differ at all, they differ, not in respect of object, but of locality. Thoroughly identified in respect of character, they are not less completely identified in respect of success. To talk of divided fortunes here is out of the question. As it fares with the one, so must it fare with the other. If the Home Mission prosper, not less will the Foreign; if the former languish, the latter will soon decay. There is the same connection between the two as between the throbbings of the heart and the vigor of the extremities. They are like the twins of Hippocrates, they must flourish or fade together. The more Christianity and the more Christians there are at home, the more efficiently will the great work of christianization be urged forward in India, and in Africa, and in every other idolatrous land. And therefore it is that we would so earnestly urge the adoption of efforts on a larger and more comprehensive scale than has yet been attempted, for the thorough christianization of our own country. This would be a mighty step towards the christianization of the whole world. Indeed, the work might then be said to be half done."

## From the Missionary Fields.

### CALIFORNIA.

*From Rev. James Pierpont, Placerville.*

Mr. P. was one of the Missionary Company sent out by the Society to the Pacific a year ago. This report describes the commencement of his labors in March last.

After a few days spent in San Francisco, I came to this place, arriving on the evening of March 4th. A walk through the city, after tea, convinced me that the place was large, and that heavy business operations were carried on. The saloons were thronged, and the long line of stores on either side of the street; the many public houses; the Express Office, and the newspaper depot, gave the place an appearance much like inland cities in New York. I learned that the population of the place was six thousand, and was constantly increasing.

The next day I met the Rev. Mr. R., of the Methodist Episcopal Church, who was preaching in the only church edifice which had been erected. He gave me a cordial welcome, and invited me to preach in his desk the next Sabbath evening.

The Sabbath dawned. It was a lovely day. Nature seemed to praise; man, however, did not suspend his business. The voice of the auctioneer was heard. All the stores and business places were opened and doing more, I was told, than upon all the other days of the week beside. Placards announced a bull fight for the P. M. of that holy day!

At the hour of church service, Mrs. P. and myself with some difficulty pressed our way through the crowded street to the house of worship. The house would seat about 150, and was nearly filled with attentive hearers.

For two Sabbaths we worshiped with Brother R., after which time till the present, we have occupied a large room which will seat about 200 persons.

#### Efforts for the Sabbath.

It seemed as though our first effort must be for the rescue of the Sabbath; for how could people go to the sanctuary when the business of the week was done mainly on that day? All seemed anxious that it should be otherwise; but, how change the entire customs of the place? was the question. About the middle of

April, a movement was set on foot by which a number of prominent businessmen agreed, to close their stores on and after the first Sabbath of June. Eight stores have been closed from that time, now six Sabbaths. The sabbath business has greatly diminished, and we hopefully look forward to the time when it will be suspended entirely.

#### Erection of a Church.

A subscription was in due time circulated for funds to erect a church. We have agreed upon a plan, 44 by 32 feet, and have contracted for the building, which is now in process of erection, and will be completed in about six weeks. It will cost us \$3,000, and will, when erected, be nearly paid for. It shall be our first effort to procure a bell, whose solemn tones in this our mountain city shall speak to the conscience, perhaps more effectively than the voice of the preacher.

A Presbyterian church has been organized, and now, after our second communion, we number 15 members. We have two services each Sabbath, one in the morning and one in the evening. In the P. M. our Sabbath school convenes, numbering from 15 to 20 children. A donation of \$50 in books, from the Brick Church in Rochester, N. Y., adds greatly to the interest of our school. The gift is valuable, for, could such books be found here, at California prices \$200 would hardly purchase them. We have also a precious weekly prayer meeting.

The overland immigration is now pouring into our city; wagon after wagon, followed by droves of cattle, sheep, and horses, are daily arriving. Many pass through our place and seek the valleys below. And, as we are the first and largest mountain town, and as our mines are the richest in gold, a large proportion of immigrants are satisfied and glad to end their long journey here. This must soon make our place important. The two daily stages from Sacramento, which connect with the steamers from San Francisco, are always well filled. The immigration adds greatly to the business of the place, and all look forward to it with interest. We also cannot but hope that our circumstances may be improved by this immigration. We want families, and we want leading men who will take a personal interest in religious move-

ments. May God send us men full of the Holy Spirit and love for souls! is our daily prayer.

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*From Rev. E. B. Walsworth, Marysville, Yuba Co.*

#### Condition and Prospects of the Place.

I have been in Marysville three months. It is a place of great importance. It must be what Albany and Buffalo are to New York. There is now a population of some 6,000. The number of buildings erected since the first of April amounts, I am told, to some 500. Some of these are the best kind of brick buildings for stores, hotels, and dwellings. We have two daily lines of steamboats, one from San Francisco and one from Sacramento. All the vast mining and agricultural regions which lie north of us in the Sacramento Valley and in the Sierra Mountains, center upon this place. Pack trains we see coming and going in all directions, and stages almost without number. Marysville must be the interior city of the State.

If, therefore, the Gospel can gain a controlling influence here, it must send its saving power into the multitude of towns and villages with which it is connected. I have met with much to encourage me since I have been here. Nothing can exceed the kindness which I receive from the members of my own congregation, and also from the citizens generally. My support has been entirely assumed by the congregation, and will, I have no doubt, be liberal and generous. Our house of worship is too small for our use, and we must soon have a new one of brick to answer the demands of this intensely hot climate.

The only thing in the way of my permanent usefulness here will be the heat of the summer. It exceeds anything that I have ever conceived of hot weather. We are having it now, (July,) at its maximum point. The thermometer has been above 120°. It has for eight hours of one day (from eleven in the morning to seven in the evening) stood at 104°, in my room. The heat continues day after day, without rain and without a cloud scarcely to cover the face of the sun. Mrs. Walsworth has stood it, till the last week, very well; but since this intense heat has set in, it was thought best that she should go down upon the coast, and remain till the hot weather is over. I have had three seasons of sickness during the three

months, but perhaps when the *seasoning* is over I shall have as good health here as anywhere. At least, I shall make the experiment.

I have nothing of peculiar interest to communicate in regard to our religious aspects. The brethren who were here before me did a good work. There are a few among us who are really the friends of God. The great want here and elsewhere in the cities of the State, is pious men. I wish that you would encourage good men to come. Let them come and make the money which the children of this world make here, so easily and plentifully, and at the same time help to lay the foundations of Zion. I used to think that a good man had no business in California, but I do not think so now. We have enough of terribly wicked men and women here now, without another addition. We do need a few to bring the Gospel to bear on the masses of the ungodly around us. All of the States have sent to this their worst characters. God speed the time when they shall atone for the injury they have already done us, by sending a multitude of their best sons and daughters, who shall make the waste places of Zion, which now mourn, to be glad!

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*From Rev. S. S. Harmon, Sonora, Tuolumne Co.*

I arrived at Sonora with my family, March 24th. Not being able to find a room to worship in on the Sabbath, at the invitation of the Methodist brethren of this place, both North and South, I preached alternately on Sabbath afternoon in each of those churches, for one month—they, of course, using their own houses morning and night. This was working at great disadvantage. By the proffered assistance of an aged gentleman, I secured, finally, an upper room, used for lodgers and cotillion parties. The owner very kindly offered it to me for the present free of charge. Any other room of the same size could not be had for less than \$50 a month. Neither of these gentlemen is a professor of religion. One of them being an excellent singer, renders us important service in that way. We have the best choir in town. With one exception, it is all of the New-England element.

On the 24th of April, I preached in that upper room, for the first time, and have continued to do so every Sabbath morning and evening since. There were about

thirty present the first Sabbath. Each succeeding Sabbath has shown a small increase; and now the room, though out of the way, difficult of access—and when reached, is very low and oppressively hot—is so well filled, that every seat is occupied. I never preached to more respectful or more attentive hearers.

The Sabbath in Sonora is awfully desecrated. It is the great day of business and pleasure. Every store and shop is open, and filled with purchasers and idlers. On my way to church I pass three large gambling saloons in full blast, each containing three times the number that are found in any church in town. Stages are constantly arriving, crowded with miners from adjacent camps, to spend the day in business, riot, or dissipation. Enormous trains of freight wagons are constantly arriving from Stockton. The teamsters make it a point to get here on the Sabbath, for they are then paid off, and they have a chance to revel with the excited multitude already congregated. The merchants are also interested in their arrival on this day, for unloading their goods in the sight of the crowd is a good and cheap way of advertising. All these things, together with dog, bear, and bull fights, are the order of the day on the Sabbath in Sonora.

#### Church Organized.

On Sabbath, May 8th, a Presbyterian church, of twenty-six members, was organized. Rev. J. W. Douglas was present, and assisted in the organization.

On Sabbath, June 5th, the sacrament of the Lord's Supper was administered. Two infants were baptized, and also two young men, who connected themselves with the church. Two other individuals presented letters from churches at home, and were also admitted. The church now numbers thirty members; but they are scattered over a large territory. One, an elder, and the leader of our choir, an excellent singer, and for many years a chorister in one of the largest churches in Connecticut, comes eight miles every Sabbath. It has required a great deal of labor to find these brethren and bring them up to even the duty of confessing Christ before men. There are, however, some worthy exceptions,—men whose lamp has shone steadily and brightly, and, when an opportunity was offered, promptly embraced it to connect themselves with God's people. One young man, hearing that at last a Presbyterian minister had found his way to Tuolumne

county, came sixteen miles to present his letter, most cheerfully performing what he conceived to be a duty and a privilege.

Another young man united with us on profession, (he was one of the two that were baptized,) who came from his home in Connecticut unconverted. In his own language, "So many were the temptations, and so great was the wickedness around me, that I became alarmed, immediately on entering the country, lest I should become like the multitude. I felt afraid to trust myself out of the fold of Christ. In my own strength, I saw nothing but ruin before me. I felt the need of shelter from the seductive but corrupting influences around me. At home, the strength of my resolution had kept me in the path of virtue; but now I dreaded to have the power of that resolution tested; I instinctively shrank from the thought, lest it could not stand the fiery ordeal. I therefore went to God and gave myself up to Him, and prayed Him to give me that moral power which I knew I had not of myself." This young man is now one of the most exemplary and useful members of this church.

Another young man, who has followed the sea since he was nine years of age—an Englishman by birth—was recently converted, under circumstances somewhat peculiar, such as to establish a risible proof of the wonderful workings of God's Spirit. Though an entire stranger, he came three miles to converse with me about the salvation of his soul, so great was his anxiety. Not finding me at home, he came again. The instrumentality in his awakening seems to have been simply the godly life and the morning and evening prayer of a pious young man, one of the occupants of his cabin. This excellent young man is a member of a church of your city. The convert is one of the number mentioned as having been baptized at our recent communion. He is now a member, and thus far a truly consistent one. It is a blessed privilege to be even a feeble instrument in gathering into the fold and watching over such lambs of the flock.

Hon. G—— K——, of Michigan, I have good reason to hope, became a sincere and humble believer some six weeks ago. It was during his sickness, which last week resulted in his death. He was a very interesting man. He had, years ago, been an extensive contractor on the Erie canal in Western New York, recently on the Southern Michigan Railroad, and for the last three years he has been a large contractor in several enterprises in this

State. His death is deeply deplored, as being a great loss to the State, whose resources he has helped much to develop.

He gave most satisfactory evidence of having become a new creature in Christ. That fact seems to have left a very favorable impression of religion on the minds of a very worldly populace.

This is a place of great activity; a very large business is transacted here. It has long been regarded, and is, in fact, by far the most important place in the southern mines. Our Methodist brethren already have two churches in this city, North and South. The Catholics, also, have just erected a very large and elegant building, "cathedral," as they call it. The community has been very heavily taxed in that direction already; but we have resolved on building. The size of the edifice fixed on is 36 by 58.

I preach in this city twice every Sabbath day, once in the morning and once at night. I go out of town and preach every Sabbath afternoon at 2 o'clock; one Sabbath at Shaw's Flat, some two miles north of this; and the next at Jamestown, some four or five miles south-west. At *Shaw's Flat* there is a population of 1,000 or 1,200. We have there the free use of a log school-house, put up some two years ago for a meeting-house, by Mr. De Puy, an old gentleman, a member of my church. It will hold about one hundred—it is generally well filled.

*Jamestown* contains a population of about 1,500. The great difficulty there is to get a room. In this the Methodists have anticipated us, and have just completed a small church edifice. A few Presbyterian and Congregationalist families desire to have a small church of their own, especially for the benefit of the miners. A subscription-paper is now in circulation in that village, and they think they will succeed; if so, they will want preaching every Sabbath. If we had a man to put on the ground this very day, he could labor there most profitably—preaching there, for instance, every Sabbath morning; at *Campo Seco*, a mile and a half distant, in the afternoon; and at *Shaw's Flat*, or *Columbia*, at night. This last place is four miles north of Sonora, and contains a population of 1,500 or 2,000.

When the Methodist clergyman has finished the church which he is now building, I can have that room, and shall endeavor to preach there occasionally. I cannot do it on the Sabbath without losing ground either at Jamestown or Shaw's Flat. When you send us another man, I

can preach here in Sonora, as I now do, and once every Sabbath at Columbia or Shaw's Flat. But, until then, we will labor on and do what we can. You will recollect, however, that in all Tuolumne county—one of the largest and most populous in the State—a county in which new and populous camps are springing up almost monthly—there is not a Presbyterian or Congregational minister besides myself.

At *Murphy's*, some sixteen miles north-west of this, a man will be needed as soon as he can get here; it is in Calaveras county—it is a very rich mining town, increasing in population rapidly. In March last, there was no minister there. The Conference sent a man to look after the field, and in less than two months he had a little church built and furnished, and that, too, where the majority of his hearers are Presbyterians. I was there myself some six weeks ago. I found five or six Presbyterian families, (and *families* here in the mines are very scarce,) one of them consisting of thirteen members. They expressed much regret that a man from your Society had not been sent there six months previous.

#### Cost of Living.

Expenses in Sonora are really frightful. Rent of a small house containing three small rooms, \$60 to \$100 per month. Mechanical labor is very high—\$7 to \$12 per day. A common laborer gets from \$4 to \$6. The lowest price for washing is \$3 per dozen. A domestic cannot be had for less than \$60 per month. Every article of food commands an exorbitant price. Flour, that sells in San Francisco for \$12 or \$13, sells at Sonora for \$20 or \$22 per barrel—it has never been below \$18, and then only for a week or two. In the fall and winter it runs up from \$60 to \$100, and last winter it was \$200. Potatoes range from 16¢ to 50c. per pound; onions 63c.; turnips 12c. to 38c., cabbages 6 lbs. for \$1.00; beef 25c. to 50c.; mutton, never less than 50c. per pound; fresh butter \$1.00 per pound; milk 25c. to 50c. per quart—always 50c., except about eight weeks in the spring.

Horse hire here is also enormous. A saddle horse, \$10 per day, besides keeping. I have never hired one except when necessity demanded. When on the Sabbath it is very hot, and I have four or five



miles to walk, as to Jamestown and the walk back again, and preach in the evening for the third time, I have ventured to hire a horse; once or twice on other days. While Judge K. was sick he gave me the use of his mule, when not in use by his men.

The people, during this quarter, have done nothing for my support.

The friends of missions are requested to note the items of expense mentioned above. Similar testimony as to the cost of living has been received from Oregon. One correspondent says, "We pay 50 cents per pound for butter; 25 cents for beef; \$24 per barrel for flour; wages \$3 to \$6 per day out of doors, and \$3 to \$6 per week within doors; fare from Portland to Oregon City, (12 miles), \$3." In such circumstances, and with congregations made up of fluctuating persons who feel the power of local ties in but very slight degree, it is not strange if the call for assistance from abroad is loud and earnest. The American Home Missionary Society is necessarily put to heavy expense in sustaining missions on the Pacific; but, of the propriety and even necessity of doing it, there cannot be any reasonable doubt. It is an encouraging fact, that the average length of time in which those missions will need foreign assistance, is likely to be much less than is required by churches on this side of the mountains.

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### MINNESOTA.

*From Rev. G. H. Pond, Oak Grove.*

The place of meeting of the Oak Grove church has been removed from the agency (Indian agency) near Fort Snelling, to Little Falls, two miles west, which is outside of the present military reserve. The congregation on the Sabbath is increasing, and six heads of families have lately been added to the church by letter. A degree of christian liberality exists in this church which tends greatly to encourage a minister. They are now erecting a building, which is intended to answer the double purpose of a school-house and chapel for the present, of a size sufficient to accommodate probably one hundred and fifty persons.

At Bloomington, where I commenced to preach a year ago to half-a-dozen, we now have an exceedingly interesting congregation of from twenty to thirty, besides children. Two years ago, not a white man was living in the vicinity of this place; and here the blind Indian, in his savage wildness, was accustomed to bow down in worship to "beasts, creeping things, and fowls of the air." It is now with a peculiar feeling of pain and pleasure, and with tender interest, that I meet once in two weeks with this little assembly, and address them on the great and affecting things of eternity; and when at times I watch the fixed attention and moistened cheeks of some of the little audience, I feel disposed to bless God that he has put me into ministry and opened to me a door.

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### IOWA.

*From Rev. J. H. Shields, Centerville, Appanoose Co.*

#### An Open Door.

Since my last report nothing strange has occurred in my missionary field. My labors have been as usual in this county. I have spent a week in the county of Decatur, some fifty miles west of this, where we have a little church which was organized about one year ago. Here I spent a most interesting week. The people were anxious to hear the Gospel, and never in this State have I seen a more deeply affected assembly than I preached to on this occasion. I hope God will send soon to this people a minister who shall break to them the bread of life. Emigration is pouring into this region of country, this season, from almost all points of the compass, while others are preparing to start, by the coming spring, for Oregon or California. This perpetually changing state of things has a very unhappy influence on religion; still we hope and look for a better state of things.

Our Sabbath schools in this county are doing well this season. The cause of Temperance is also on the advance. People are becoming more and more disgusted with intemperance, and more solicitous to have something like the Maine Law to protect them from its evils. May God in his providence, hasten the day!

No other single form of evil presents more hindrances to the success of the Gospel here than intemperance.

*From Rev. B. A. Spaulding, Ottumwa,  
Wapello Co.*

#### Encouraging.

I am happy to say that the religious interest existing at the close of the quarter, though, perhaps, somewhat abated, has by no means entirely subsided. One hopeful conversion and one addition to the church have taken place during the last quarter. The prayer meeting has been observed twice instead of once each week, and the attendance has been large, chiefly of young people. Our congregations also on the Sabbath have been large and attentive, and there are unusual indications of good in the vicinity of this place, where I have expended a portion of my labors. Sabbath schools are much better sustained, both on the part of teachers and scholars; and prospects of permanent good effected in connection with my labors were never more promising than at present.

#### Romanism.

A few Sabbaths ago, at the Romish church in this place, two young girls, who were approaching the communion, were pointed out by the priest and set aside. What was the reason for this? They had not been engaged in keeping dirty shops where ardent spirits were sold, to corrupt and brutalize their fellow beings. They had not been seen mingling in riots or street brawls, or been guilty of drunkenness or other immoral conduct. Oh, no! They had only been to a school where the teachings of Christ and his apostles were studied instead of the dogmas of Papacy. Such a result from such a cause can only do good, where men have the Word of God in their hands, and are capable of reading it.

#### Secular Prosperity and Enterprise.

Thus far this season, there has been not much sickness except in case of children. The prospect of good crops and other things of a similar character are calculated to cheer and encourage our citizens. They are at present considerably elated with the hope that a railroad will be completed from the Mississippi to this point, in about two years. Recently, this county, in connection with three others lying east of it, voted, by a very large majority, probably of not less than two or three to one, to take stock in the proposed road to

the amount of \$450,000. Private subscriptions will, perhaps, swell the amount to \$600,000. This, applied to a distance of eighty miles, will give about \$7,500 to the mile. What effect such an enterprise may have in a country so new as this, may be imagined. Farms have been selling, in this county, during the past year, I suppose, on an average of not more than six dollars to the acre, whose natural fertility is, I presume, not inferior to those in the valleys of the Connecticut, Hudson, or Mohawk. What a population shall we, then, have, when we are brought within three days of New York? If distance is to be measured by time, the West is soon to be blotted out, as far as its magnificent distances are concerned.

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*From Rev. A. L. Leonard.*

#### Revival in Louisa Co.

W. is an interesting village, of 600 inhabitants, the county seat of Louisa county, one of the oldest counties in the State, bordering on the Mississippi river, on the main road between Burlington and Muscatine. Meetings were commenced early in the spring: the interest gradually advanced; and, though a deluge almost of rain oftentimes fell, not only did the meetings continue without interruption, but religion became the theme of general thought and conversation everywhere throughout the village. In the course of near three weeks, over twenty became deeply interested personally, and most of them, it is hoped, gave themselves as lost sinners, into the hands of the blessed Saviour. As the result, in part at least, a church has been organized with thirteen members, ten by profession, six of whom were baptized at the time of the organization. The converts commenced a weekly prayer meeting immediately after the organization, which has been continued since that time until the present. There have been several applicants for admission since. Some, as was to be expected, had sympathy with other denominations.

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*From Rev. H. W. Cobb, Tipton, Cedar  
Co., Iowa.*

#### Assistance Earnestly Desired.

My field is more than a whole county, and I have occupied it as best I could. I have had regular appointments at nine

different places, most of which occur once in four weeks. I preach three times every Sabbath, save once in four weeks, when I preach twice only. These places are from three to seven miles apart. Here, at the center, I preach once on every Sabbath but one in the month, and then I go out.

My congregations are generally very good all around, and good attention is paid. Often do I see the word spoken seemingly taking effect for the time, and I have to grieve over the fact that my next appointment is so far distant—four weeks. Ere that time comes around, the good impression seems dissipated, and perhaps some forget the appointment. It is trying. Still I trust good is done. I try to sow good seed, and trust in God for the result.

O, how much I do need more help in this field! One part of my field, where I spend a fourth of my time, I feel that I must give up after this year, for my time must be more employed here at the center. Who will come into and cultivate this portion of my field? Enough church members are there already to form a church, and more are coming. The country around is fast filling up. They want a minister, and in that neighborhood they promise to help a man all they can. They know I must leave them, and they anxiously inquire for some minister. Who will come and build up a church there from the foundation, in that promising field? Who?—who? Shall that field, white for the harvest, go to decay?

Here, at the center, we keep up a weekly prayer meeting, monthly concert and Sabbath school.

During this quarter the Lord has seen fit to remove by death one of our most prominent church members.

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*From Rev. T. Bird, Fort Des Moines, Polk Co.*

No sooner had the excitement of our annual exodus to Oregon and California passed away, and we were hoping the people would become sober and in their right minds, when, lo! the railroad mania came rolling over this distant frontier region. An inspection of the map will show this place nearly in a direct line from Chicago to Council Bluffs. This line, within the limits of this State, is now visited by the agents of two rival companies, soliciting the people to take stock. It is now wholly absorbing the public mind. In the street, the store, the shop,

the field, by the way side—it is alike the topic of conversation. When will the church be as much awake to preparing the way of the Lord in filling up the valleys and cutting down the hills, morally and spiritually, as these men are, physically?

During the quarter now reported, the presence of the Lord has been with us. At our last communion there was an addition of six—three by letter and three on profession of faith. The father and mother of a large family, and another whose wife was received a year ago, were those on profession. These tokens of the divine presence encourage us to go on, praying the Lord to add unto the number of such as shall be saved.

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## MISSOURI.

*From Rev. G. S. Woodward, Parkville.*

### Progress.

The last quarter I consider one of marked progress in the church. Our prayer meetings have been much better attended than they have ever been in the summer before; and there seems to be a good degree of ardent devotion. Our audiences on the Sabbath, I may say, are large, when we take into consideration that we have two congregations in town, where previous to six months ago, we never had but one; and they are very attentive. At our last communion, we had four admissions to the church—three by profession, one by letter. We have an organized choir, and received the present of a melodeon, which adds very much to our music. In a secular as well as in a religious point of view, affairs are assuming more of an air of permanence and age than they have ever worn before. There has been a paper started here this quarter, which begins well: it is far above the papers of the West in its moral tone. It is edited by one of our elders.

We have this season six boats traversing our river, which make regular trips to and from St. Louis, going above us as far as Weston, and St. Joseph: so we may always know the day and almost the very hour to expect a boat.

### Nebraska Territory.

There is a great interest now felt in the Nebraska Territory—hundreds and thousands have their eyes on it, waiting impatiently the time for it to open for settlers. Our proximity to it—it lying right across

the river—makes us feel every pulse that throbs in regard to it. In July, they had a meeting of all the Indian tribes residing in the Territory, together with the whites who may be among them, for the purpose of eliciting the feeling in regard to its becoming open to settlement, and in relation to the great Pacific Railroad. They nominated a delegate to Congress, a provisional governor and secretary to sign and properly attest the papers of delegate, &c., &c. That Territory is rich in farming lands; though it is not well timbered, it is beautifully picturesque. There is, I think, some of the finest scenery there that the West can afford.

## WISCONSIN.

### Value of the Home Missionary Society.

The efforts which have been made by those interested in our church-building enterprise have diverted some portion of the amount which would otherwise have been raised here towards my salary; so that thus far I have received very little indeed besides what has come from you. Truly the Home Missionary Society will deserve the title "Alma Mater" of the West; for were it not for her fostering care of the feeble churches, scattered over this wide section of our land, many would die in their infancy; many a missionary tree would be rudely torn up and prostrated before time was given for the soil to settle about its roots and fasten them to the earth, were it not for the strengthening bands and supporting stakes put around them by your Society.

### Rejoicing in a Sanctuary.

We have been occupying our new church, though in an unfinished state, as "summer quarters" since the last Sabbath in May. Our ministerial brethren on the Atlantic coast can hardly sympathize with me, or our lay brethren there with our little church, in this change in our situation.

We are not at all reluctant, I can assure you, to leave the log school-house, 16 feet square, or the larger room in the framed house, but still small, low, crowded and of course badly ventilated, for the comparatively large and commodious meeting-house. The minister now feels that he is a Gospel minister. Before, however carefully he had prepared his sermons, however serious and attentive his audience, the feeling would remain, that

he and they were out of place. It was hard to call that a *sanctuary* which all the week had been used for secular purposes. Early associations and reminiscences would continually force upon preacher and hearer the incongruity between the worship and the place of worship. Yet, I would not attach undue importance to the *place* where the public worship of Jehovah is held; I would not forget that the "Most High dwelleth not in temples made with hands;" neither would I forget that the acknowledgement, "The heaven of heavens cannot contain thee; how much less this house which I have built!" occurred in the dedicatory prayer of the most magnificent temple ever consecrated to the worship of the Lord of Hosts.

Since our occupancy of the new house, the audience has nearly if not quite doubled, and there is good prospect that when the inside is completed and comfortably fitted up a still larger increase will be seen.

### Fruit of the Spirit.

We see yet the good fruits of our little revival at R., in full and attentive audiences on the Sabbath. Hot as it has been, our log school-house has been literally jammed full. And nothing would render it bearable but the hope of a new meeting-house, and the deep interest felt on the subject of divine worship. A very marked change has been wrought of God in this church since I commenced my labors among them. They had well nigh been rent in twain; and there were some that would not then subscribe a dollar for a meeting-house, who are now active and efficient; and the whole church are harmoniously prosecuting that good work, as well as building up the spiritual wastes of Zion here. We now have a united church.

### Grateful Appreciation of the Home Missionary Society.

I do not know what your Missionaries would do, if it were not for these refreshing draughts that come always so timely. Whenever I meet my brethren at our conventions, and look around upon your Missionaries and upon the delegates of your missionary churches in Wisconsin, I am constrained to exclaim, What hath God wrought through the single instrumentality of your noble Society! What would have been the present condition of Wisconsin, and of all this great Western Valley, had not God raised up that agent

so mighty through God, to the pulling down of the strong holds of Satan's kingdom?

#### Varieties of Experience.

We are favored with some evidences that our labors here are not in vain. A few Sabbaths since, three young persons were examined and propounded for admission to this church. Two of them are the subjects of the religious interest in one of the school districts in my congregation, where I preached several evenings in succession last spring. The other was at that time awakened anew to a sense of her duty, which she had for a long time neglected.

Our new church moves along so slowly, that at times I am almost discouraged. It might and ought to have been finished before this time, but for several weeks the work ceased, partly for want of funds. Its progress depends so much upon my efforts, that I am almost tired out with this in addition to all my other burdens. Those who build churches at the East, know little of the difficulties connected with building them at the West. I hope I shall never have to aid in building another. They are now painting ours on the inside, which is the completion of it. Still, our meetings on the Sabbath are well attended, though under very unpleasant circumstances; and our sabbath school is rapidly filling up. It has not been as full for years. Most of the scholars are learning the Shorter Catechism.

#### Rejoicing in the Work.

I can sincerely say, that I rejoice that my steps have been turned to this field. True, we have our privations in regard to the conveniences of life, but these are small sacrifices for Him, who gave his life a ransom for his people. Though no refreshing shower has descended upon us, still there has constantly been an increased interest, both in the attendance on the Sabbath, and in hearing the word. Our meeting-house now, in the forepart of the day, is too small for us; and we begin to talk of enlargement. This is certainly one of the encouraging features in this place. Our Sabbath school and Bible classes are increasing in interest; and but one more blessing, the descent of the Holy Spirit, and our joy would be full. For this, I think, some of our people pray devoutly.

Another encouragement is taken by

me, in that the church are laboring to raise more for my support than they did last year, that your Board may be relieved in part this year. The people are not accustomed to pay for preaching. Indeed, among the ———, within six miles of the place where I now sit, there are fourteen or fifteen local preachers, who preach in turn every Sabbath, as I have been informed, for the express purpose of saving the support of a minister among them. Add to this, the people are poor. Every thing is to be made here, with the exception of the soil and its natural productions.

#### Foreign Missions at Home.

Another encouragement is a good degree of unity, not only in the church, but among the different denominations of Christians. I have in my congregations two kinds of Methodists, Baptists and Lutherans, and not unfrequently Romanists. The latter are among my most attentive hearers. Thus, you will readily see, that so far as tenets are concerned, we are a mixed multitude, yet no more so than we are by birth. My hearers are Americans, English, Irish, Scotch, Dutch and Norwegians. Some of the latter class understand but a little of the English language, and others perhaps not a word. Still, for some reason, they meet us in the sanctuary; and we rejoice to have them here, though we cannot do much to benefit them. It is to me an interesting thought that, on the Sabbath, so many of different denominations and races of men are inclined to sit under the sound of the Gospel. The Gospel alone can subdue the nations of the earth, and bring the wandering sons of men to Heaven. It is pleasant in many respects, to labor in such a field. I shall count it all joy if I may be the instrument in the hands of God, of bringing a single representative of these nations into the fold of the Redeemer.

Here we have an exemplification of the general truth contained in the remark in our last Annual Report, that "in the wonderful arrangements of Heaven, our Home Missions become Missions to the dwellers on the banks of the Danube and the Rhone; we set up our schools, our presses, and build our churches, for Savoyards and Austrians; and distribute God's Holy Word and preach without fear of chains and prisons, to the subjects of the King of the Sicilies, and even of the Great Duke of Tuscany."

*From Rev. C. Warner, Elk Grove, Lafayette Co.*

It is a matter of gratitude that we have enjoyed a season of general prosperity. Our congregations, as is usual in the summer season, have been increased. In the "Boner Branch" neighborhood, we have been obliged to resort to the grove to worship, in order to accommodate the people who come to hear. Means are being taken there to erect a house of worship as soon as practicable. It is not probable, however, that it can be completed before another season.

#### **Influence of Grog-Shops on Foreigners.**

There is now an unusual interest taken in the Temperance enterprise, owing to the fact that our Legislature at its recent sitting, passed an act submitting the Maine Law to the vote of the people. The friends of the law and order are moving in concert to secure a favorable result, and are quite sanguine of success. The tug of war will be in our part of the State, for the reason that we have so much of the foreign element in our population. Indeed, this is a serious hindrance to promoting any benevolent or philanthropic enterprise in this section. It is one great reason also why the labors of our missionaries are no more effective. It requires time and much patient toil to remove the prejudices of foreigners, and bring the truth to bear upon their minds so as to influence them to a right course of action. I am most thoroughly satisfied that grog-shops are the most serious obstacles in the way of their improvement and salvation. If we can sweep these out of existence, large numbers will be accessible to Gospel truth. One individual of this class said to the writer last evening, in the most decided manner, "We must have the Maine Law." A year since, he thought his harvest could not be gathered without the aid of intoxicating drinks. He now finds that he can succeed much better without them. He is a man of influence with his class, and will do great good among them. Such facts are fitted to encourage and strengthen the hands of those who have hitherto stood alone against this *mighty* foe. While we are encouraged by such developments, we are satisfied that a great work remains to be done, in order to secure the full benefit of such temperance legislation as we seek. It is a work of faith and love, to be wrought in dependence upon an Almighty arm.

#### **ILLINOIS.**

*From a German Missionary.*

The majestic development of the kingdom of God is hastening, according to the counsels of Eternal Love, towards the destined end. We see in our days how, on the one hand, reckless infidelity endeavors to hinder its course by entangling it in its snares; while on the other hand, blind zeal is attempting to lay its iron claws upon it, and thus retard its progress. But the Gospel of Christ cannot be bound; with Divine power its victories over the hearts of men reach one nation after another; and the Lord permits us, his feeble servants, to experience this from time to time.

The last half year has been one richly blest to my congregation and to myself. The Lord stood faithfully at our side and has supported the preaching of his word by his power. A young man came, with his family, to this place some years ago, from Germany. Like many others who trust in their own strength and wisdom, and never inquire after God and his word, he ridiculed the church and all other divine institutions. His marriage was a most unhappy one; he ill-treated his wife and was addicted to idleness. This unhappy man was struck by lightning one evening in the midst of his family in his own room, while the others—five in number—remained unhurt. This extraordinary occurrence caused a salutary terror all over the town, in spite of all the attempts of some people who tried to explain it as a mere natural incident. Although the family do not belong to my church, I was requested to attend his funeral. The company was uncommonly large, and the church crowded full. I spoke on Luke xii, 40: "Be ye also ready," &c. The Spirit of God was among the company, and his word was listened to with marked attention. Several who do not belong to my church were touched thereby and roused from their sleep of sin, and made seriously to inquire, "What must I do to be saved?"

Our meetings are regularly attended even by such as were not in the habit of frequently going to church. Half a year ago, we averaged about 70 or 75 attendants; at present we number 150 or 160. The Sabbath school is also better attended by children and adults. As we were without a Sabbath school library, and too poor to purchase one, we got \$5 worth of books from the American Tract Society and distributed them. We collected for Home Missions during the past six months, \$29; for the Bible Society, \$24.

**A Missionary on a Thoroughfare.**

I am confirmed in the conviction that the Spirit of the invisible God alone is potent to change the hearts of men here. So long as I do labor, I labor with a trust in God. I believe that I am in a modern Sodom. I have seen more of wickedness in the shape of profanity, Sabbath-breaking, card-playing, fighting, debauchery and intemperance, since I have been here, than I ever saw in my whole previous life. Justice in our courts before corrupted and politic jurymen, or before our foreign magistrates, is a complete burlesque. The ordinary rules of decency in the street are wholly suspended by a portion of our population; and a woman lying dead drunk on the side-walk is an occasional object of observation. It does seem sometimes, that a foreign police or a chain gang would be the best of all accompaniments for a church. It was the remark of a young man last Sabbath, "I have done pretty well to-day; I attended church this morning, and this afternoon sold a fine bill of goods." I mention this as an index of the general spirit of the place.

There are in the church some devoted men. Others are neither remarkable for sharply-defined christian character, nor even much of an appearance of piety.

**Trials of Dependence.**

It is certainly trying to one's constitution, feelings, and faith to labor through a whole year, with barely a perceptible advance. I suppose it is likewise trying to the Committee, to make appropriations year after year, to churches that make so slow progress. I have been strongly tempted to say, I never will receive another dollar from any Missionary Society. I have full confidence, that with the ordinary blessing of Providence I can provide a comfortable subsistence for my family; but, to do it I must in a great measure relinquish the ministry. Ought I to do that? is the question. Or ought I to struggle on the remnant of my days, with half a support, and, as almost a necessary consequence, be but half a minister? I do not say these things because we have not succeeded as well as I anticipated. Our people have done as well as we expected them to do. I think we have made as much progress as we could reasonably have looked for. And yet I never understood so fully the kindness and wisdom of those repeated exhortations: "Let not your heart faint"—"Lest your hearts

faint"—"Ought always to pray, and not to faint"—"Faint not in well-doing"—"Shall reap if we faint not"—"Lest ye be weary and faint in your minds," &c.

**A brighter side to the picture.**

Our Sabbath congregations have been, we think, larger during the summer, than they have been for the last six years. This we can say emphatically of our Sabbath school which has increased to 120 scholars. It is cheering and encouraging to meet so many children and youth from Sabbath to Sabbath and impart to them the instructions of the Gospel. We expect several additions to the church on the next Sabbath.

**From a Husbandman on the Prairie.****Seed sown by the wayside.**

There is a species of labor which Home Missionaries engage in more or less, that is to them most pleasant, and often, no doubt, productive of good to others.

It is, going into the highways and hedges, and preaching the Gospel to men, wherever and whenever they are or can be congregated. Such an opportunity I improved yesterday afternoon. About five miles from this village is a public watering place, where, of late, hundreds of people resort almost every Sabbath. The proprietor of the place and a few invalid friends who were seeking benefit from certain springs, had earnestly besought me to come and preach to them. There were from two to three hundred persons on and about the grounds. Many were quaffing at the bubbling fountain, and many more lounging in the shade of the overhanging oaks, while others were rambling here and there wherever the most earnest conversation or loudest laughing called them. They were, indeed, without form and void, as a worshipping congregation. A few temporary seats, occupied by the female portion of the assemblage, beneath two large forest trees, indicated where I was to stand, but how the scattered multitude were to be collected and approached was not apparent. At the appointed time, however, I rose, and after alluding to the difficulty of securing general attention under such circumstances, requested that all would place themselves as conveniently as possible for hearing what I had to say to them. They at once came forward, and, taking the most convenient positions they could find,—some perched upon the

top of a long line of fence, some beneath them at its base, some standing erect, some reclining upon the grass in the valley, and others upon the hill side, gave for more than an hour (with a few exceptions) the closest, and seemingly most solemn attention.

My theme was, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation!" I knew that in that motley mixture of minds, I had almost every shade of thought and feeling, in regard to the great subject of religion and the Scriptures; and it filled my heart with anxious solicitude, to show to all that this Gospel was the redeeming power which they needed, and which the world needed and must, have in order to become just what all mankind demand in the characters and life of all others. I endeavored to show that the Gospel was fully adequate to all the exigencies of man's moral nature. The gushing fountains around which we were assembled, supposing them to possess a healing virtue for all diseases, furnished me a most forcible illustration of the powers of Christ's Gospel to renovate man's entire moral nature, and fill our world with the beauty and blessedness of order, harmony and love.

And there, beneath the open heavens and the waving forest—rich in its mid-summer robes of mingled foliage, fruits, and flowers—all nature seemed to assist me in proclaiming the greatness of the gospel scheme of mercy. Reminding them, in conclusion, that as speaker and hearers of this great salvation, we had met but once, and would probably meet no more until at the Judgment we should stand face to face, and account for the improvement of that hour, they were commended to the grace of God in strong hope that all had not heard in vain: for there was seen the anxious countenance, the suppressed emotions struggling within, the moistened eye, and tears of joy, if not of grief.

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## INDIANA.

"Out of Weakness were made Strong."

My enterprise, since my last report, has not only been moving steadily along, but I feel that through God's assistance I have gained a few points of vantage ground, which not only make my work incomparably more interesting, after removing many oppressive burdens, but give two-fold energy to all my opera-

tions. The Lord has truly been with us, and wrought changes in the midst of us.

We had, about two months ago, a series of very impressive meetings. Souls, as I trust, were converted, and in numbers were added to the church. As you have been informed, our church at first consisted of four female and one male member. We now number thirteen, and several others have already expressed a desire to enter, which will swell our number to twenty; and they will all be, I think, valuable members.

Our prayer meeting, which formerly circulated from house to house, and was sustained with difficulty, is now held in the church, and is uniformly well attended. There are more present, as a general thing, than used to attend my preaching; and nothing but good feeling has attended all our meetings.

### A Governor in the Sabbath School.

When I came here to live, there was no Sabbath school, excepting an apology for one, which soon fell through. Every attempt, heretofore, to sustain a Sabbath school has failed, partly from a want of harmony in measures; and partly from the lack of efficient teachers. I talked with the people, and found that they wanted to have a Union school, and they wished me to go forward and organize it. But, after all, I observed a lack of harmony of views between different denominations. But the day being appointed to organize the school, Governor Wright was providentially with us over the Sabbath. Knowing him to be an advocate of Sabbath schools, I asked him to be present and make an address. At the time appointed, in the afternoon, the house was well filled with parents and children. The school was organized, the Governor made an eloquent address, and all passed off with the best feeling. The next day, I went around and raised \$17 for books for the library; and the school is doing well and promises fair.

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### Trust in God not disappointed.

God has greatly blessed me in my family. I have seven to feed and clothe; I cannot see from year to year how we are to be sustained; but I have ever seen the truth of the declaration, "I will provide." Our lives and health have been very precious in the sight of our Heavenly Father, and we have every reason for gratitude.



**Changes consequent on Secular Enterprise.**

Hitherto our county seat has been separated from any outlet by twenty miles;—but our village promises now to be quite a railroad center. Already, where two years ago the forest was unbroken, the car-whistle causes the woodman's axe to move more briskly, and a new energy is infused into those who felt contented in their cabin homes, because located upon land of their own. Schemes of speculation are bringing all this region into notice. I cannot foresee the result; but I feel that the Christian should bestir himself. The Germans, Jews, and Catholics are flocking in, and we need more men of principle and integrity, to sustain our free institutions and save our Sabbath. As I look over the church at large, I can see an advance in the kingdom of Christ; but when I confine my attentions to the sphere of my personal exertions, I should despond did I not believe in the declarations of a faithful God. I could speak of attentive congregations, pleasant Sabbath schools, profitable pastoral visits, and of general education; but all these things are quite common in the experience of pastors. I think that I can see that the almost nine years of persevering effort has done away much prejudice, and given me influence. In this time, I have been bereft, by changes, of one whole church and congregation, and I often feel their loss, for some of them were excellent members. But the Lord provides, in developing the energy of the remainder. The removal of a single member often changes the apparent aspect of the prosperity of a church; and we see the necessity of trusting the Great Head, consoled with the idea that, amid all changes, God is the same.

*From Rev. P. Anderson, Blackford Co.*

**Church formed.**

I organized a church, a few weeks since, at Montpelier, under very favorable circumstances. It consists of eleven members—five husbands with their wives, and a mother of one of them. They were formerly of different communions, yet they all unite heartily in the belief, government, and discipline of our branch of the church. They are persons of intelligence and active piety, containing much of the New England element, and present a band of Christians of much promise, in whom I am much interested. Another couple, of the Lu-

theran church, are now waiting to unite with us. This church, I am encouraged to think, will act promptly in the matter of the support of the Gospel, although they are all in moderate circumstances, and as yet few in number.

Our Sabbath school is doing well. The number, twenty, reported for last summer, is now increased to sixty. Arrangements are now made to keep up the monthly concert the year round.

**MICHIGAN.**

*From Rev. W. W. Atterbury, Lansing.*

The last winter was one of peculiar interest to the church here, inasmuch as it has witnessed the completion of our house of worship, and the establishment of the church on its own basis, distinct and separate from other religious societies with whom, in common, it has hitherto had an undivided share of the sympathies and support of the community.

Early in the spring, there seemed to be some indication of the special presence of the Holy Spirit. The fact of revivals occurring in neighboring churches enkindled afresh the desire of God's people to see like influences among us. There was an increased interest in the prayer meetings, and in the Sabbath services. But while a few of the church have been, as I trust, permanently revived, the desired blessing is as yet withheld.

We have been much interested in efforts made to establish a church in the neighboring village of Williamston. The period of four months in the spring produced a marked change in the character of that community; and the establishment of a church and the speedy erection, as we hope, of a house of worship, will, with God's blessing, render the change permanent.

A more particular account of the change here referred to, will be found in the next article.

This part of the State is now being very rapidly settled, and will need increased assistance from the Society, in the way both of men and means. Lyons, Ionia, and other important points on the Grand River, are unsupplied with ministers. They are growing villages, important in themselves and as centers of influence and labor for adjacent districts.

*From Rev. H. E. Waring, Williamston, Ingham Co.*

#### **Renovated Community.**

Williamston is situated on the plank road between Lansing and Detroit, being fifteen miles east of Lansing, the capital. It is the place alluded to in the preceding article. Almost all kinds of vice have abounded in this place. Immense quantities of liquor have been drunk in the year past; and as a natural consequence, profanity, Sabbath desecration, and the most abject poverty in many cases, have made their appearance. As to religious privileges, we may say they have had none, and apparently desired none, for some four years past. Once they had a Baptist church formed in the place, and enjoyed regular preaching; but the church ran out, and for four years they have had no regular preaching, and not so much as a prayer meeting in the place. So abandoned had the place become, that, only a few months since, when the Methodists tried to hold a quarterly meeting in the place, they were so disturbed that they thought it best to abandon the place. Hence, it was ground wholly given up.

Providentially, my attention was directed to this place in the spring. In preaching a few times, and in visiting the people, it seemed to me that good might be done. I therefore made up my mind to spend a short season in special labor among them, hoping that with the divine blessing, we might see a change among the people. My labors were continued through the day principally in family visitations, distributing tracts, talking and praying with the people. Wherever I could find the people by the wayside, in their shops, or houses, I endeavored to preach Christ unto them. In the evening, however, we met together for regular preaching.

I had continued thus to labor for some eight or ten days before there were any manifest signs of the workings of the Spirit, although the attention and attendance were unusually good. It was soon manifest, however, that the Lord was working among the people. One backslider after another was reclaimed, and one sinner after another awakened, until more than a score of precious souls were hoping and rejoicing in Christ. The work continued steadily to progress for several weeks.

We formed a church, of eleven members; and, I think, about as many more stand ready to unite at another communion. The Baptist church was also

revived, and received a number of members; and so, also, has the Methodist. All have participated in the divine blessing. In visiting through the community around about Williamston, I find quite a number who were once members of the Presbyterian church, and have only been waiting for an opportunity to connect themselves with such a church when it might be formed.

We have also elected trustees of the society, who are now making arrangements to build a church edifice. We have raised on the subscription, between seven and eight hundred dollars, and with three or four hundred expected from other sources, we hope to have a church to worship in, in the course of the year. Since the plank road has been completed through this country, there is a manifest improvement in many respects, calling in many respectable inhabitants. The people, however, generally are in rather poor circumstances, just beginning to get out of debt, and have something wherewith to help themselves.

We have commenced a Sabbath school under very favorable and interesting circumstances. We have a good library of books for the children. We hope the foundation is being laid for future generations. The children of this place, hitherto, have been left to run at large, with no Sabbath or Sabbath school instruction. Such has been the state of things in this community that many of the sober and respectable part of the people have been anxious to sell out and leave; but now they feel contented to remain, under the present encouraging state of things. Those who have formerly been acquainted with the place say that it does not seem like the same place, there is such a change in the conduct and appearance of the people. Now, when the Sabbath comes, all is quiet and peaceful; formerly, there was drinking and carousing, fishing, shooting, gambling, and all kinds of work going on, as if there were no Sabbath. The wicked are compelled to acknowledge that there is a great change.

I could mention a number of interesting cases of individuals reclaimed, illustrating the sovereignty and power of divine grace,—one case, in particular, of a man who had become very abandoned and vicious. He had a praying wife, who, at times, told me she almost despaired of ever seeing her husband what he should be, or seeing a revival in Williamston. She had come to the determination, however, about the time our meetings commenced, that, as for herself,

she would serve the Lord, even if she had to do so all alone. Hearing of the meetings at Williamston, she came, walking through the mud, some three miles, and carrying her child. She expressed her anxiety for her family, and especially for her backslidden husband, who had for several years past cast down the family altar and departed far from God—had formed habits of drinking, Sabbath breaking, and profanity. It pleased the Lord, in a wonderful manner, to arrest the man a few days after this, on a day of special prayer. On town-meeting day, while at the bar, calling for brandy to drink, "God met him," as he said, and found out his sin. It was late in the evening, and so powerful were his convictions, that he was obliged to fall upon his knees and call for mercy, in the midst of his bar-room companions. He came to the place where I was staying that night, and called up the man of the house to pray for him. So terrible were his convictions, that he thought hell must be his portion, and that God would not pardon such a rebel. He could neither sleep nor rest for several days, until at last he found peace in Christ. He has reared up the family altar, and I hope will ever adorn the doctrine of God his Saviour.

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*From Rev. E. T. Branch, Hariland,  
Livingston Co.*

#### Revival at Osceola.

Another quarter of my missionary year has closed, and I hasten to report to you the result of my labors. When I wrote last spring I was engaged in a series of meetings at Osceola, one of my preaching places. The Lord was with us, and blessed our labors there in the conversion of some precious souls. The hearts of God's people were cheered and encouraged, and the little church which has struggled on for many years with scarcely life and activity enough to be called a church, was greatly strengthened. Some have already united with it by profession, and others expect to do so at the next communion. The church will be more than doubled in numbers. Yet there were those there who did not come up to the work. They turned away, and put off till a more convenient season the great business of salvation.

The work at Osceola was a precious one; and though not as extensive as I had hoped, yet I trust great good was

done. My own soul was strengthened and encouraged. Our congregations on the Sabbath are increasing, and seem interested in the truths dispensed.

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*From Rev. O. W. Mather, Paw Paw,  
Van Buren Co.*

The prospect for permanent good and improvement in the society and church is truly encouraging to those who love Zion, and who have been personal witnesses of the scenes in the past.

The success that has thus far attended our efforts in connection with the Sabbath school, has surpassed the most flattering anticipations of its best friends. And yet we have by no means realized the good we ardently desire, nor what, in a state of society differently and more religiously constituted, we should have realized. Everything here in relation to Sabbath schools is an up-hill business. Too often we have to overcome not only the prevailing indifference and even aversion in the young, but also the apathy and want of interest of the parents. The children realize at home very little of that example and influence that should enlist their own affections and sympathies for the Sabbath school lesson, and the various exercises. Hence, very often, in small places at the West, the experiment of organizing and sustaining a Sabbath school is restricted only to a few weeks, when, the excitement of novelty having passed, there remains neither principle nor interest enough to keep the thing in operation. A weekly teacher's meeting I regard an invaluable auxiliary in sustaining and promoting the efficiency and interest of the school; and this we have uniformly observed so far as the state of the weather would allow. The attendance upon this exercise has been tolerably uniform and quite interesting.

The "Monthly Concert for Prayer" has been regularly observed, and with an apparent advance of interest, during the past quarter. Some in the congregation seem scarcely to have known the design of this concert, so little have they been in the practice of attending it. The collections on such occasions are indeed small, yet I do not on this account deem it either advisable or expedient to withhold the opportunity from such as would cast in their offering. We have now from twenty to twenty four copies of the "Day Spring" circulating monthly in our Sabbath school.

**Departure of an Afflicted One.**

This lady had been called, for several years, to drink deeply of the bitter waters of affliction; but in the strength of divine grace she was enabled to meet them all in the spirit of christian meekness, rejoicing that she was counted worthy to suffer. Through the entire course of a long-protracted sickness she manifested, in a very remarkable degree, the spirit of entire resignation to the will of her Heavenly Father. She greatly longed for the assembly of the saints, even after her own weakness rendered it impossible for her to enjoy this privilege. Being at a remove of four miles from the village, her religious advantages were limited, nor was it possible for me to see her so frequently as I desired. Under the wasting power of disease she became a very great sufferer, yet the voice of impatience and discontent was never heard from her, nor any expression of her own will, unless it was that, like the Apostle, she "had a desire to depart and to be with Christ," for this was better than to abide in the flesh. God answered her prayer in the bestowment of his grace, so that at the last she could say that she had "no fear," nay, not a lingering doubt of heaven remained to cloud her spiritual vision. In the exercise of unimpaired consciousness, she took her leave of friends, earth, and the things of sense, to enter into her rest.

We feel that our loss is indeed great. She was one of those Christians whose influence is not a mere *negation*, but the power of whose life was felt and confessed even by the ungodly.

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*From Rev. G. M. Boardman, Vernon, Shiawassee Co.*

**Courage in view of Progress.**

In entering upon this field of labor, and in reference to the churches to which I preach, we all have reason to thank God and take courage. This quarter is one which will long be remembered by us. God has been with us, has blessed us, and caused the light of his countenance to shine upon us. Four have been received and added to our number during this quarter, two by letter and two by profession of faith—heads of families, and valuable additions, we think. These united with the Byron Church.

Christianity is making its way in this country through the enemy's ranks. The

doctrines of the Bible, as taught by your missionaries, are more readily received than formerly; in consequence of which the tone of principle in the public mind is becoming elevated. Michigan may be now, since the vote on the temperance law, considered as one of the model States of our country on that subject. The victory is complete, and we say to you and all our eastern friends, "Rejoice with us, and pray for us that we may hold out to the end."

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*From Rev. G. Magee, Chesterfield, Macomb Co.*

My field of labor is extensive and arduous, partly new and partly old, and full of all sorts of so-called religious teachers and teaching—Universalists, Restorationists, Spirit-Rappers, Enthusiasts, Papists, etc.—the tares thick and luxuriant, the wheat very sparse and green. Chesterfield church and congregation, from want of a regular ministry among them, were discouraged and weak. The want of a house of worship which they might call their own, and in which they could enjoy all their regular and peculiar means of grace, was felt to be a serious want. During the last quarter, a subscription has been commenced toward the erection of a church; and some \$600 or \$700 was subscribed, with the hope of more, so that, with aid from the "fund for building churches in the West," they fully expect to have the house erected and finished in twelve months.

**Spiritual Advancement.**

The Lord has blessed us during the quarter with times of refreshing. The church is considerably quickened, and hopeful of greater things. The providence of God has been remarkably impressive to many in this church and congregation, in the calling away of many young persons by death. Some who, at the commencement of the quarter, were not decided for God's service and people, are now fully so. More are under serious impressions. We hope to have some additions to this church at our next communion service.

At — I preach to a small congregation in the evening. This is a new place; the people are almost wild. They whisper, laugh, look out and around at the least thing passing, while I am preaching to them the word of life. They walk out and in at pleasure, caring, or perhaps

thinking not of the disturbance they create, and of the very serious hindrances to the efficient preaching of the Gospel among them. Yet even here God is working; and most gladdening it is to see the grace of God in this community. Some two or three are under very serious impressions, and afford hope that even here God will raise a seed to serve him. There are many other new and some older settlements around C., where, if time and strength allowed, I might preach the blessed Gospel. I try to visit them, and to leave some religious tracts among them to read. "The harvest truly is great, but the laborers are few!"

The Ray and Lenox church and congregations are very much scattered through two townships, and cannot often, from bad roads and sickness, come together. The people of L. are accustomed to be alone, and live lonely in the midst of the wild forests and wilder people coming in and settling around them. Long without the regular ministry of their choice, they find not the way to begin to speak and act for religion. The congregation at Lenox is frequently disturbed by persons coming in, whispering, and then going out, &c. This church requires exceedingly the quickening and establishing grace of God. O that it may be granted

soon for Christ's sake! At another place I preach, on the evening of the same day that I preach at Ray and Lenox, to a large and attentive congregation. At the commencement of this quarter this congregation was very irregular, inattentive, and indelicate; but God has blessed his word among them, and there is hope of a future harvest of good. Three miles east of Lenox I have another small congregation, in the very midst of the woods, to which I preach occasionally on a week evening. Here is Sabbath breaking to a very fearful extent—hunting in the woods, and doing any and all kinds of work.

The word of life could not by any means be regularly preached throughout this wide, lamentable, yet interesting and encouraging field of labor, without the aid of the American Home Missionary Society. The people in general are poor, and are divided in their religious sentiments, poisoned by Universalism and Scepticism. There is the greatest possible need in this field for patient perseverance in well-doing and sowing beside all waters. Already a great many feel grateful to God for the existence and the aid of so benevolent an institution as the American Home Missionary Society.

*Appointments by the Executive Committee of the American Home Missionary Society, in the month of September, 1853.*

*Not in Commission last year.*

Rev. E. C. A. Woods, to go to Iowa.  
Rev. T. H. Canfield, do.  
Rev. Matthew Smith, do.  
Rev. Joseph Lowry, Toolsboro', Iowa.  
Rev. Theo. Dressel, Germans, Burlington, Iowa.  
Rev. Erastus Chester, to go to Ohio.  
Rev. J. L. Seymour, Weymouth, O.  
Rev. A. R. Clark, Rawsonville, O.  
Rev. F. Maginnis, Nelson, O.  
Rev. Warren Mayo, Stamford, N. Y.  
Rev. Armon Spencer, Reed's Corners, N. Y.

*Re-appointed.*

Rev. G. H. Atkinson, Oregon City, Or.  
Rev. S. Waters, Mount Pleasant and Glasgow, Iowa.  
Rev. W. A. Westervelt, Crawfordville, Iowa.  
Rev. W. L. Coleman, Bellevue and Cottonville, Io.  
Rev. Timothy Hill, Bremen, Mo.  
Rev. A. G. Taylor, Hermon and Red Hill, Mo.  
Rev. B. D. Darling, Oakfield, Wis.  
Rev. C. R. French, Newark, Cedar Lake and vicinity, Wis.

Rev. R. Morris, Delafield and vic., Wis.  
Rev. G. Grau, Germans, Beardstown, Ill.  
Rev. Joseph Butler, S. Illinois.  
Rev. G. C. Clark, Winchester, Ill.  
Rev. James Boggs, New Corydon, Ind.  
Rev. F. E. Sheldon, Pleasant Ridge, Ind.  
Rev. Wm. B. Brown, Spring Place, Ga.  
Rev. J. N. Blackburn, Benton, Arc., Ten.  
Rev. W. E. Caldwell, Cleveland, Ten.  
Rev. Ward Obilda, Mesopotamia, O.  
Rev. B. F. Sharp, Independence, O.  
Rev. J. E. Vance, Sandy Spring and Rome, O.  
Rev. L. C. Ford, Jackson, O.  
Rev. Warren Taylor, 3d Presbyterian Church, Jackson Co., O.  
Rev. E. R. Tucker, DeLancey, O.  
Rev. J. McLaurin, Birmingham, Mich.  
Rev. C. Becker, Germans, Detroit, Mich.  
Rev. W. P. Westell, Manchester, Mich.  
Rev. L. S. Morgan, Gowanda, N. Y.  
Rev. G. T. Everest, Cameron, N. Y.  
Rev. H. Kittridge, Red Creek, N. Y.  
Rev. Charles Crocker, Glenwood, N. Y.  
Rev. H. Blaisfield, Germans, Buffalo, N. Y.  
Rev. P. Field, Linckham, N. Y.

*The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, in the month of September, 1853.*

**NEW HAMPSHIRE—**

A friend,	10 00
Missionary Society, by Rev. R. P. Stone, Treas.,	1,000 00
Campton, Cong. Soc., by Rev. Charles Shedd,	2 00
Canterbury, Lad. Benev. Soc., by Martha M. Moody,	4 00
Hopkinton, Lad. Sew. Soc., by Miss Sophia W. Bailey,	3 00
Jaffrey, First Cong. Ch., by Rev. R. Tenney,	5 00
Mason Center, Lad. Benev. Soc., by Rev. J. S. Arms,	3 00
Mason Village, Lad. Char. Soc., by Rev. E. M. Kellogg,	1 00
Nashua, Olive St. Ch., of which \$30 is from Dea. James Hartshorn, L. M., by J. A. Wheat,	105 00
North Conway, Mrs. Betsey Douglass, L. M.,	30 00

**VERMONT—**

Bennington, Miss Elizabeth Robinson, L. M., in part,	20 00
Burlington, L. E. Herrick,	5 00
Newbury, First Cong. Ch., by Rev. A. Dean, Treas.,	29 78
St. Johnsbury, Lad. Benev. Soc., by M. E. Fairbanks,	3 00

**MASSACHUSETTS—**

Home Miss. Soc., by E. Perkins, Treas.,	1,000 00
Conway, Dying gift of Miss P. C. W., by Rev. G. M. Adams,	3 00
Married Ladies' Benev. Soc., by Mrs. Maria H. Avery, in part to const. Mrs. Gardner Dickinson a L. M.,	28 00
Cummington, Village Ch., Lad. Benev. Soc., by Mrs. Julia P. Clark,	27 25
Hawley, East Parish Ladies, by H. Seymour,	3 00
Hopkinton, First Cong. Ch., by J. C. Adams,	24 00
Middleboro', First Cong. Ch., Ladies, by Rev. L. W. Pittman,	40
North Brookfield, Ladies' Sew. Circle, by Miss Abbie T. Snell,	4 00
School Dist. No. 3 Ladies' Sew. Soc., by Miss Lucy Gilbert,	3 00
Pittsfield, South Cong. Ch. and Soc., by Calvin Martin,	116 89
Rowley, Ladies' Benev. Soc., by Mary E. Lambert,	4 00
South Deerfield, First Cong. Ch. Ladies' Benev. Soc., by Mrs. M. C. Tilton,	4 00
Monument Ch. Sew. Soc., by D. A. Strong,	5 00
South Weymouth, Fem. Char. Soc., by Lydia Pratt,	3 00
West Hampton, Young People's Benev. Assoc., by Miss Mary E. Chapman,	10 00
West Roxbury, Spring St. Ladies' Benev. Soc., by Abigail Proctor,	4 00

**CONNECTICUT—**

Bristol, Ladies' Benev. Assoc., by Emily A. Treadway,	5 00
Centerbrook, Sab. Sch., by Rev. J. W. Sessions,	15 00
Central Village, Cong. Ch., of which \$30 is to const. Charles Hinkley a L. M., by Rev. John Bates,	52 00
Cromwell, Cong. Ch. and Soc., by John Stevens,	105 88
Durham, Rev. David Smith, D. D.,	3 00

Greenwich, Second Cong. Ch. and Soc., by F. Mead,	94 41
Goheen, Sew. Soc., by Mrs. A. E. Perrine,	2 00
Griswold, Mrs. Lucy Avery L. M., in full,	7 00
Gulford, First Cong. Ch. and Soc., by Rev. E. E. Hall, Mrs. Sarah Griffing L. M., \$30; others, \$67,	97 00
Hebron, Cong. Ch. and Soc., by J. A. Flynt,	47 96
New Haven, West Cons., by A. Townsend, Treas.,	
Milford, Second Cong. Ch. and Soc., \$43 55; Sab. Sch., \$9 05,	52 20
Orange,	45 38
Oxford,	26 00
West Haven,	32 13
Wolcott,	15 00
New Haven, in part of legacy of Wm. Canedy, \$250; in part of legacy of Ruamah Canedy, \$100, by Hawley Ohmsted, Ex'r; Mrs. E. E. Salisbury, \$100,	170 71
First Cong. Ch., by John Ritter,	550 00
Church of the United Society, by John Durrie,	30 00
New London, Second Cong. Ch., by Robert Colt,	400 00
New Milford, Ladies' Sew. Soc., by Mrs. David Murdoch,	311 62
Plainfield, Cong. Soc., by Rev. H. Robinson,	5 00
Saybrook, First Cong. Ch., Ladies' H. M. S., by C. C. Spencer,	50 00
Southington, 10th Dist., Ladies' Benev. Soc., by Mrs. T. Clark,	5 00
Rev. E. C. Jones' Parish Sew. Soc., by Mrs. Jane R. Jones,	4 00
Stonington, Second Cong. Ch., by Rev. W. Clift,	3 00
Fem. Aux. Soc., by Miss L. A. Sheffield,	84 00
Torrington, Ladies, by Mrs. Mary E. McKinaly,	4 00
Vernon, Ladies, by Mrs. Julia S. Kellogg,	2 00
Watertown, Children of Maternal Assoc., by J. DeForest,	5 00
West Cornwall, Ladies' Benev. Soc., by Mrs. Roxana Barnum,	5 00
West Hartford, Ladies' Benev. Assoc., by Mrs. Julia Ann Flagg,	4 00
Young Ladies' Sew. Soc., by Miss H. S. Storer,	5 00

**NEW YORK—**

Brooklyn,	
First Presb. Ch., Mon. Con. Coll., by R. J. Thorne,	6 60
South Presb. Ch., Mon. Con. Coll., by J. Milton Smith,	32 40
Carroll, Cong. Ch., by A. Hazeltine,	11 87
Flatbush, Rev. J. M. Woodward and wife,	5 00
Fredonia, Presb. Ch., by A. F. Taylor,	18 85
Greenfield, Cong. Ch., by Rev. J. B. Eastman,	25 00
Hartfield, Presb. Ch. and Soc., by Rev. J. H. Henry,	6 00
New York, a friend, to const. Mrs. Mary Clark a L. M., \$30; a friend, \$5; C. M. B., \$1 60,	36 50
Allen St. Ch., Mon. Con. Coll., by Rev. G. Thatcher,	4 15
Eastern Cong. Ch., Mon. Con. Coll., by L. Chichester,	3 75
Morser St. Ch., Mon. Con. Coll., by R. Lockwood,	44 27
Church of the Puritans, J. A. McGaw,	25 00
Spring St. Ch., Youths' Miss. Soc., by James Carlisle, Treas.,	150 00
River Head, Cong. Ch., by Rev. C. Lockwood,	25 00

Balsbury Mills, Presb. Ch.,	25 69
Somers, Presb. Ch., by Rev. D. D. T. M'Laughlin,	6 02
West Durham, Ladies' Mite Soc., by Miss Marinda Moss,	8 00
<b>NEW JERSEY—</b>	
Morris Plains, Lad. Benev. Soc., by A. H. Condict,	8 00
<b>PENNSYLVANIA—</b>	
Corydon, Rev. Asher Bliss,	5 50
South Valley, Rev. W. Hall, by Rev. Asher Bliss,	19 50
Wattsburgh, Presb. Ch., by Horace Wood,	8 00
West Chester, a Friend of Missions, by Rev. W. E. Moore,	500 00
<b>OHIO—</b>	
Defiance, Presb. Ch., by Rev. E. W. Tucker,	1 87
<b>INDIANA—</b>	
Lawrenceport and Livonia, Presb. Chs., by Rev. J. A. Tiffany,	8 65
<b>ILLINOIS—</b>	
Andover, Luth. Ch., by Rev. I. P. Eab-jorn,	14 00
Big Rock, Cong. Ch., by Rev. John Daniel,	5 00
Elida and Otter Creek, Cong. Ch., by Rev. James Hodges,	7 00
Elk Grove, Con. Ch., by Rev. B. B. Drake,	1 50
Freeport, Rev. E. Whitney,	2 00
Griggsville, First Cong. Ch., by J. D. Philbrick,	25 00
Naperville, Cong. Ch., Coll., \$15 26; Sab. Sch., \$8 74, by Rev. Hope Brown,	19 00
Springfield, Second Presb. Ch., by Rev. A. Hale, Joseph Thayer, \$30; R. P. Abel, \$10; C. E. Wells, in part to const. Mrs. Frances N. Wells a L. M., \$30,	50 00
Wethersfield, Cong. Ch., by Rev. D. Gore,	8 00
<b>MICHIGAN—</b>	
Jonesville, Presb. Ch., Mon. Con. Coll., by Rev. H. L. Stanley,	1 44
Manchester, Presb. Ch., by Rev. W. P. Wastell,	18 25
<b>MISSOURI—</b>	
Warsaw, Presb. Ch., by Rev. J. V. Barka,	19 00
<b>WISCONSIN—</b>	
Dodgeville, Welsh Cong. Ch., by Rev. E. Evans,	11 00
Dowagiac and Summerville, Cong. Ch., \$10; Rev. E. F. Waldo, \$3 50,	13 50
Hartford, Presb. Ch., by Rev. I. C. Holmes,	15 25
Newark, Presb. Ch., by Rev. C. R. French,	5 00
<b>IOWA—</b>	
Bellevue, Cong. Ch., Mon. Con. Coll., by Rev. W. L. Coleman,	1 00
Benton, Presb. Ch., by Rev. John Sum-mers,	1 00
Bloomfield, Presb. Ch., by Rev. A. Mar-tin,	10 00
Charlestown, a friend,	5 00
Cottonville, Cong. Ch., by Rev. S. D. Helms,	2 50
Le Clair, Cong. Ch., by Rev. L. R. White,	2 75
Maquoketa, Rev. J. B. Windsor,	1 00
Muscataine, Ger. Ch., by Rev. C. F. Viets,	5 00
Yankee Settlement, Cong. Ch., by Rev. C. H. Gates,	5 00
	<b>\$5,791 86</b>

JASPER CORNING, *Treasurer.**Donations of Clothing, &c.*

Asheutneyville, Vt., Benev. Soc., by M. Kimball, a box,	16 47
Bristol, Ct., Ladies' Benev. Assoc., by Emily A. Treadway, a barrel,	49 59
Campton, N. H., Cong. Sec., by Rev. Charles Shedd, a box,	47 66
Canterbury, N. H., Ladies' Benev. Soc., by Martha M. Moody, a barrel,	23 00
Conway, Mass., Married Ladies' Benev. Soc., by Mrs. Maria H. Avery, a barrel,	36 33
East Brookfield, Mass., Ladies, by Elizabeth C. Flagg, a barrel,	
Farmington, Ct., Ladies, by Mrs. Mary E. McKinstry, a box,	40 39
East Ommungham, Mass., Ladies' Benev. Assoc., by Mrs. Julia P. Clark, a barrel,	27 50
Goshen, Ct., Ladies' Sew. Soc., by Mrs. A. E. Perrin, a box,	77 78
Hawley East Parish, Mass., Ladies, by H. Seymour, a box,	23 70
Hopkinton, N. H., Ladies' Sew. Soc., by Miss Sophia W. Bailey, a box,	40 00
Mason Center, N. H., Ladies' Benev. Soc., by Rev. J. L. Arms, a cask,	33 10
Mason Village, Ladies' Char. Circle, by Rev. E. M. Kellogg, a barrel,	29 15
Middleboro', Mass., First Cong. Ch. and Soc. Ladies, by Rev. I. W. Putnam, a barrel,	27 17
Morris Plains, N. J., Ladies' Benev. Soc., by A. H. Condict, a box,	47 54
New Milford, Ct., Ladies' Sew. Soc., by Mrs. David Murdoch, a box,	73 01
Newport, R. I., Spring St. Ch., Ladies, by Miss Eliza R. Hammett, a barrel,	61 00
Norwich, Ct., Ladies' Sew. Soc., by Miss Mary C. Stedman, a box,	125 00
Prospect, Ct., Cong. Ch. and Soc., Sabbath School Books, by G. H. Hotchkiss,	
Rowley, Mass., Ladies' Benev. Soc., by Mary G. Lambert, a box,	39 35
Saybrook, Ct., First Cong. Ch., Ladies' H. M. S., by O. C. Spencer, a box,	43 09
South Deerfield, Mass., First Cong. Ch., Ladies' Benev. Soc., by Mrs. M. C. Tilton, a barrel,	22 06
Monument Ch. Sew Soc., by Rev. D. A. Strong, a barrel,	28 69
Southington, Ct., Rev. E. C. Jones' Parish Sew. Soc., by Mrs. Jane R. Jones, a box,	45 00
Tenth Dist., Ladies' Benev. Assoc., by Mrs. T. Clark, a box,	40 00
South Weymouth, Mass., Fam. Char. Soc., by Lydia Pratt, a box,	42 39
Stonington, Ct., Aux. Mite Soc., by Miss L. A. Sheffield, a box,	
West Cornwall, Ct., Ladies' Benev. Soc., by Mrs. Roxana Barnum, a box,	35 25
West Durham, N. Y., Ladies' Mite Soc., by Miss Marinda Moss, a box,	24 64
West Hartford, Ct., Ladies' Benev. Assoc., by Mrs. Julia Ann Flagg, a barrel,	61 39
Young Ladies' Sew Soc., by Miss H. S. Storer, a barrel,	
West Roxbury, Mass., Lad. Benev. Soc., by Abigail Proctor, a box,	23 37
Yonkers, N. Y., Presb. Ch., Ladies' Benev. Soc., by E. Anna Forshey, a barrel,	50 00

*Receipts of the Central Agency at Utica, N. Y. for the quarter ending Sept., 1853, Rev. E. F. CLEVELAND, Secretary.*

Amboy, Presb. Ch.,	17 00
Baldwinsville, Presb. Ch., Ladies, to const. Rev. J. R. Young a L. M., \$30; Coll., \$10,	40 00
Champlon, Cong. Ch.,	13 09
Constantia, Presb. Ch.,	25 00
Fayetteville, Presb. Ch.,	50 50
Gilbertsville, Presb. Ch.,	43 00
Guilford Center, bequest of Miss Rebecca Hughson, by Mrs. James,	6 00
Homer, Cong. Ch., J. Barber, \$5; J. M. Schermerhorn, \$50, of which \$39 is to const. Mrs. Sarah M. Barber a L. M.; Amos Rice, \$10; Rev. J. K. Fessenden, to const. Miss Editha Babcock a L. M.,	

\$30; Rev. T. K. and Mrs. N. C. Fessenden, in part to const. Miss Jane E. S. Fessenden L. M., \$30; Ladies' Soc., to const. Mrs. Hilpah Kingsbury and Mrs. Arabah Hitchcock, L. M., \$78; Coll., \$77.  
 Kingsborough, bal. of legacy of Mrs. Laura-  
 na Giles, \$10; Amos Beach, \$10; Mrs.  
 Amelia Potter, \$1 21,  
 La Fayette, Cong. Ch.,  
 Madison, Cong. Ch.,  
 Manlius, Trinity Presb. Ch.,  
 Middlefield, Center Presb. Ch.,  
 Morrisville, Rev. M. Harrington, \$8; Cong.  
 Ch., \$7 53,  
 New Berlin, Cong. Ch.,  
 New Haven, Dea. Job Doud, to const.  
 Thomas S. Doud a L. M.,  
 Otisco, Fern. H. M. S., to const. Mrs. Rachel  
 Searle a L. M., \$83 75; Cong. Coll., \$31 63,  
 Paris Hill, Cong. Ch. Coll.,  
 Sacketts Harbor, Presb. Ch. Coll.,  
 Springfield, David Cotes and family, to const.  
 Mrs. Polly Dean a L. M., \$30; Presb. Ch.  
 Coll., \$58 28,  
 Stockbridge, Cong. Ch.,  
 Syracuse,  
*First Presb. Ch.,*  
*First Ward Presb. Ch.,* by Rev. Mr.  
 Newell,  
*German Evng. Luth. Ch.,* by Rev. Mr.  
 Rechenberg,  
 Triangle, Presb. Ch.,  
 Truxton, Presb. Ch.,  
 Vernon, Presb. Ch.,  
 Volney, Presb. Ch.,  
 Watertown, First Presb. Ch.,  
 Winfield, Cong. Ch.,

Lowville, Presb. Ch., Ladies' Missa. Soc., a  
 box,

*Receipts of the Western Agency, Geneva, N. Y.,  
 from May 18 to Sept. 8, 1853, Rev. J. A. MURRAY,  
 Secretary.*

Albion, Alexis Ward, \$25; W. P. Collins,  
 \$25,  
 Andover, by Rev. Charles Kennore,  
 Arkport, by Rev. B. Wells,  
 Attica, to const. Rev. G. P. Folsom a L. M.,  
 Batavia, P. Tracy, \$10; Presb. Ch., \$35,  
 Buffalo,  
*First Presb. Ch.,*  
*North Ch.,* G. B. Rich, \$100; Charles E.  
 Clark L. M., \$30; Dennis Bowen, \$25;  
 Benjamin Hodge, \$25; J. E. Lee, \$20;  
 A. J. Rich, \$15; B. C. Rumsey, \$15;  
 H. C. Walker, \$10; G. C. Colt, \$10; E.  
 P. Beale, \$10; others, \$108 86; by Dr.  
 Chester,  
 Burdette, to const. Mrs. Angelina B. Town-  
 send a L. M.,  
 Canandaigua, William Antia,  
 Castleton, in full to const. Mrs. Phila Hart  
 a L. M.,  
 Danby, by Mr. Jennings,  
 Dryden, Edward F. Healy, \$5; Freeman  
 Shebbins, \$5; others, \$10,  
 Fredonia, Dr. Charles E. Washburn L. M.,  
 in part, \$30; others, in full to const. Rev.  
 Daniel Clark, Jun., a L. M., \$45 53,  
 Gosport, Stedman Spencer,  
 Gowanda, by Rev. L. S. Morgan,  
 Groton, Village Cong. Ch., by S. De Lano,  
 A Barrows,  
 Havana, to const. David Tracy a L. M.,  
 Hector, a friend,  
 Holland, by Rev. N. C. Robinson,  
 Ithaca, George D. Sears, to const. Sarah  
 Louisa Sears a L. M.,  
 Presb. Ch., C. Hardy, \$10; J. B. Williams,  
 \$40; others, \$80 19; Mon. Con., \$11 94,  
 Jasper Village, by Rev. G. T. Everest,  
 Lancaster, George Clapp, to const. Mrs.  
 Mary B. Clark, a L. M., \$20; E. S. Ely,  
 to const. Rev. Samuel L. Merrill, of Alder  
 Creek, a L. M., \$20; J. F. Sears, \$10;  
 others, \$43,

Livonia, G. Clark, in full to const. Miss Amy  
 T. Clark a L. M., \$30; Adna S. Gibbs,  
 \$10; others, \$36; by Rev. B. G. Riley,  
 Lyons, Jesse Smith, to const. Miss Marg-  
 aret Smith a L. M., \$30; others, \$101;  
 Ladies' H. M. S., \$29 52; by Mr. Dwight,  
 Middleport, by Rev. Joel Kennedy,  
 Niagara Falls, Augustus S. Porter, L. D.,  
 \$100; Mrs. Sarah G. Porter, L. D., \$100;  
 Mrs. Jane S. Townsend, L. D., \$100;  
 others, \$28 53,  
 North Bergen, Presb. Ch.,  
 North Chili, by Joshua Wells,  
 Penn Yan, Cong. Ch., Charles Shepard,  
 Prattburgh, from the late Wm. G. Downs,  
 by Rev. B. C. Smith,  
 Riga, in full of legacy of the late Samuel  
 Baldwin, by E. Terry,  
 Rushville, by Rev. Mr. McGlashan,  
 Scottsville, by Rev. J. B. Richardson,  
 South Wales, by Rev. N. C. Robinson,  
 Springville, by O. Cochran,  
 Westfield, to const. Mrs. Mary T. Tinker and  
 Rev. E. Colman L. M., and in full to const.  
 Rev. Reuben Tinker a L. M.,  
 Williamson, Mrs. R. Bennett, to const. John  
 P. Bennett a L. M.,

*Receipts of the Western Reserve Agency at Hud-  
 son, O., from April 1 to Sept. 16, 1853. Rev. M-  
 rion TRACY, Secretary.*

Ashabula, Mrs. Russell Clark,  
 Atwater, Cong. Ch.,  
 Aurora,  
 Bainbridge,  
 Basetta,  
 Burton, bal. of Coll.,  
 Charleston, by E. Johnson,  
 Chester,  
 Claridon,  
 Cleveland, in part of legacy of P. M. Wed-  
 dell,  
*First Presb. Ch.,*  
 Second Presb. Ch., T. P. Handy, \$50;  
 James Root, \$10; W. A. Oth, \$30; Dr.  
 Seely, \$10; Coll., \$131 63,  
 Conneaut,  
 Cuyahoga Falls, by Dea. J. Hamlin,  
 Eaton, Cong. Ch.,  
 Edinburgh, Legacy of Samuel Coe,  
 Enclid, Mrs. B.,  
 Fowler,  
 Franklin Mills,  
 Freedom, Rev. F. A. Dunning, L. M., in  
 part, \$17 60; Cong. Ch., \$18 16,  
 Fremont,  
 Garrettsville, Mrs. F.,  
 Grafton,  
 Gustavus, First Cong. Ch.,  
 Hambden,  
 Hartford, Beth Hayes,  
 Hudson,  
*First Colonizatio Soc.,* J. W. Smith, \$35;  
 Coll., \$51,  
*West. Res. College Ch.,* Rev. S. Warren,  
 \$5; Rev. H. N. Day, \$10; Cash, \$10;  
 Coll., \$4,  
 Independence,  
 Johnson, D. Hine, \$5; Coll., \$10,  
 Kingsville,  
 Lyme, C. Nash, \$8; Legacy of C. Nash, by  
 L. Nash, \$30,  
 Nelson, D. Everest in full to const. D. Ever-  
 rest, Rev. C. B. Everest, Rev. A. G. Mar-  
 tin, Rev. A. Cone, T. Davis, B. E. Hop-  
 kins, and Cordelia F. Sackett, Life Mem-  
 bers, \$30; Cong. Ch., \$6 31,  
 Orrville,  
 Randolph, by Rev. J. Merriam,  
 Ravenna, Rev. W. Sanders Cong.,  
 Richfield, interest on notes donated by H.  
 Oviatt, by J. W. Weld, \$45; M. and N.  
 Hammond, \$10,  
 Ripley,  
 Rome,



Rootstown,	15 28
Sheffield,	25 00
Streetsboro,	8 25
Tallmadge, Cong. Ch.,	65 14
Troy,	2 46
Twinsburgh,	15 11
Vienna, Rev. X. Betts,	5 00
Wellington, a balance,	1 50
Willoughby, Miss R. B. Tenney,	10 00
Windham, Mrs. H., \$3 30; J. Angel, \$5;	
Rev. H. Bingham, \$10; Eber Earle, \$10;	
Coll., \$73 37,	100 67
Youngstown, Rev. Mr. Boardman's Cong.,	28 50
Home Missionary,	5 00
	<hr/> \$1,996 16

Rev. HENRY LITTLE acknowledges the receipt of the following sums up to Aug. 1, 1858.

## OHIO—

Bloomington,	15 25
Cincinnati, Second Ch.,	10 00
Dayton,	168 70
Hanging Rock,	60 00
Oxford,	1 00
Paddy's Run,	1 25
Troy,	82 00

## INDIANA—

Amity,	15 00
Bloomington, in full to const. Rev. John M. Bishop a L. M.,	91 00
Franklin,	10 25
Mirpeh,	5 50
Munroe,	15 00
Rushville, Mrs. Foote to const. Rev. W. M. Cheever, of Terre Haute, a L. M.,	90 00
Sand Creek,	25 50
	<hr/> \$461 55

Rev. CALVIN CLARK acknowledges the receipt of the following sums in Michigan.

Birmingham, Presb. Ch.,	40 81
Brighton and vicinity, \$5; Rev. C. Osborn, \$10,	15 00
Commerce, Cong. Ch.,	1 50
Flint, Presb. Ch.,	61 87
Lapeer, Presb. and Cong. Ch.,	8 50
Milford, Presb. and Cong. Ch.,	15 78
	<hr/> \$148 51

Rev. DEXTER CLARY acknowledges the receipt of the following sums in Wisconsin.

Beloit, Cong. Ch.,	58 00
Platteville, Cong. Ch.,	43 65
	<hr/> \$96 65

The Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of August, 1858. BENJAMIN PERKINS, Treasurer.

Abington, Legacy of Edward Cobb in part,	175 00
Amesbury and Salisbury, Cong. Soc., D. Bachelder, Treas.,	90 00
Andover, Phillips' Academy Society of Inquiry to const. Addison Van Name, William Greenough Harding, and Thomas Bond Reynolds, Life Members,	90 00
Bedford, Fem. Char. Soc.,	7 00
Berkshire and Columbia, Miss. Soc., L. Church, Treas., \$30 to const. Samuel Russell a L. M.,	800 00
Boston, Miss Blodgett,	1 00
Dedham, Rev. Dr. Burgess' Soc.,	74 28
Fall River, Central Ch. and Soc., \$168 25;	
Dr. N. Durfee to const. his son, Holden B. Durfee, a L. M., \$30,	196 25

Gloucester, Ladies' H. M. S. for the West, to const. Mrs. Mary L. Lowe a L. M.,	30 00
Halifax, Cong. Ch. and Soc.,	15 06
Medford, Second Cong. Ch. and Soc. to const. Rev. E. P. Marvin a L. M.,	41 89
Natick, First Cong. Ch. and Soc.,	74 87
New Bedford, Mrs. Fanny Montague,	8 00
New Braintree, Lorenzo Converse,	100 00
Newburyport, Fem. Soc. for promoting Christian Knowledge, Fourth CA, Ladies' Assoc. to const. H. Spiller a L. M.,	10 00
North Bridgewater, Porter Society,	41 70
Reading, Legacy of Ephraim Weston by Luther Weston, Ex'r,	177 00
Saxtonville, Cong. Ch. and Soc., to const. B. G. Northrop, Jr., a L. M.,	50 00
Templeton, Rev. Mr. Sabin's Soc.,	60 15
Tewksbury, balance of Coll.,	63 41
	<hr/> \$1,559 53

Receipts of the Philadelphia Home Missionary Society from June 1st to Sept. 1, 1858. Rev. ROBERT ADAM, Secretary.

## NEW JERSEY—

Augusta, by Rev. A. Ketcham,	23 00
Boonton, by Rev. D. E. Magee, \$38; Miss A. E. Scott, \$10,	43 00
South Camden, by Rev. John W. Meara,	17 00
South Orange, by Rev. D. G. Sprague,	50 00

## PENNSYLVANIA—

Athens, by Rev. N. Elmer,	25 00
Beecher's Island,	6 50
Birmingham, by Rev. T. T. Bradford,	4 00
Cambridge, by Rev. G. W. Hanson,	5 00
Osteauqua, by Rev. C. Earle,	11 15
Darby, by James Knowles, \$29; Rev. M. E. Cross, \$2,	31 00
Dauphin, by Rev. G. E. Moore,	13 50
East Whiteland, by John Todd,	13 50
Farmington, by Rev. H. E. Woodcock,	5 50
Harrisburgh, James W. Weir, \$30; Miss Isabella Todd, \$20; John Weir, \$10; Others, \$101 50; Mon. Con. Coll., \$30;	188 00
Female Prayer Meeting, \$6 50,	25 00
Hawley, by Rev. E. W. Stoddard,	43 20
Marple, by A. C. Eckfeldt,	27 00
Mottrose, by Rev. B. Baldwin,	
Presbytery, by S. D. Ward, Jr.,	
Franklin,	22 37
Liberty,	5 51
Pike,	10 00
Philadelphia,	
First Presb. CA, J. B. Lapsley, \$100;	
Thomas P. Sparhawk, \$25; A. Eastlack, \$5,	120 00
Third Presb. CA,	28 00
Clinton St. Ch., A. McElroy,	5 00
First Independent CA, by W. Smyth, Treas.,	
Western CA, Robert Jordan, \$20; E. F. Wayne, \$3,	20 00
Kensington First Presb. CA, Coll.,	25 00
\$59 50; Miss Soc., \$10 50,	70 00
Central CA, N. L.,	25 00
Smithport, Rev. S. Porter,	15 00
Springville, by Rev. N. Pinne,	7 50
Wells, by Rev. J. L. Riggs,	125 00
Williamsport, by Rev. Wm. Sterling,	57 00
Interest on Alleghany bonds,	

## DELAWARE—

Milford and Mispillion, by Rev. G. W. Kennedy,	13 50
St. George's, Coll., by Rev. John Patton,	56 61
\$41 61; others, \$15,	

## MARYLAND—

Harmony Ch., by Rev. M. Jewel,	1 46
	<hr/> \$1,174 87

# THE HOME MISSIONARY.

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Go, . . . . . PREACH the GOSPEL, . . . . . *Mark xvi. 15.*

How shall they preach except they be SENT! . . . *Rom. x. 15.*

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Vol. XXVI.

DECEMBER, 1853.

No. 8.

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## The great American Problem.

HERE is a vast country, spreading through all climates, capable of yielding nearly all the productions of the earth, rich in mineral resources, and, with its commodious harbors, its innumerable lakes and rivers, furnishing facilities for commerce, the like of which, on so vast a scale, is nowhere else to be found on the globe. In due time, this land is to be filled. Ah! what shall be its destiny then? Shall the republic be preserved? Shall our posterity have freedom to worship God? Shall this land be a land of Gospel light, when it shall number its three hundred or five hundred millions? These are questions of fearful import, not only to our children, and our children's children, but to the whole world. The battle of the great day—for pure religion and for the freedom of mankind—is, I am persuaded, to be fought in that great valley. "Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision;" not, we may trust, with confused noise of warriors, and with garments rolled in blood, but with the weapons of light and truth, against the powers of error and darkness; and whoever wins that valley will, in one hundred years hence, rule the world. If evangelical truth, how auspicious the day! If Romanism, or Romanism combined with infidelity and socialism and agrarianism—for Rome will league with anything on earth or in hell to crush the rising power of freedom and truth—then how dismal the cloud that shall shut out even the light of hope from all mankind! If our great experiment of freedom and of self-government fails, what further continent remains; what other wilderness, whither freedom and truth may flee for shelter? If this land, with its advancing millions, shall be lost to true religion, can the world supply the missionaries who are once more to conquer it for Christ? Believe it, we stand at a point of more momentous interest to our country than that occupied by the Pilgrims at Plymouth, or by our fathers at the time of the Revolution. Other men have

labored, and we are entered into their labors. The Reformers, the early Puritans, the Pilgrims—they who saved this land from the designs of France and the Pope, they who established the constitution under which we became a nation, rather than a neighborhood of feeble and disjointed States—all these, each in their day, labored for our good. How rich the harvest for which our hands have not labored! But if we have entered into harvests prepared by the toils of others, we have also entered into their labors. By the toils of others this land was prepared, freedom achieved, and the institutions of government, of learning and religion established; by our labors, under God, all these blessings are to be preserved. The Lord seems to have ordained that such blessings shall not be preserved without labor.

Since we cannot send missionaries to papal lands, God is bringing the subjects of papal despotism to our doors, and planting them in the midst of our Bibles, churches, and schools, and under the protection of our civil institutions and laws. Since we have felt it a trouble to send missionaries in adequate numbers to the heathen, God is bringing the heathen hither. And remember that the single nation from which they come, numbers its four hundred millions. She can spare a hundred millions for us in fifty years, and grow all the stronger and the richer. Now God will make the Christians of this land labor for life. They shall hold forth the light of truth, they shall plant and sustain the institutions of learning and religion in this land, or they shall be overwhelmed! O my people, blessed with such light and freedom and prosperity, preserve this land! O my people, now on the stage of action, gird yourselves for the contest! No future generations can do your work. No amount of effort and liberality on the part of your children and your children's children, can remedy the want of effort and liberality now! Now the character of your country is forming; now it is plastic, and may be molded. The next generation may see it fixed, either for good or for evil, for a thousand years! So speaks the voice of Divine Providence to us; and never was a more momentous trust given to any people or to any generation, than that which the Lord has devolved upon us—to save this land for freedom and for Christ.

#### The work to be done.

1. There is ample room for the most active exertions of Christians of every name. Let none envy the prosperity of others, but rejoice that by any means the Gospel is preached in that widely-extended field. May the Lord of the Harvest send forth laborers into his harvest; and send whom he will. The only fear is, that with the intensest activity of all, the fields may spread beyond the reach of all the reapers.

2. No means of doing good which God has appointed, or which has been tested by experience, should be neglected. Send teachers. Encourage the emigration of pious families; if in colonies, their concentrated light will shine the brighter; if singly, they will still be the salt of the land. Employ the press. Raise up Baxter, Flavel, Edwards, Legh Richmond, Andrew Fuller, Payson, and Nevins; multiply them, and send them out to preach the Gospel by every fireside, with their best digested discourses, and in their holiest frames. Send the colporteur, to distribute books and tracts, to converse with people by the wayside, and in the remotest cabins where the minister of the Gospel has not yet reached. Better than this, send the Bible. If you send Baxter and Flavel, it is surely better to send Moses and the Prophets, and the Apostles and Evangelists, with the words of our Lord and Saviour Jesus Christ. Send the Sabbath school agent. Let him gather the children and establish a school wherever he can, and wait not for the gathering of a Church.

But, 3. While we give all due importance to these methods of doing good, surely no enlightened friend of Christianity would advise us to rely exclusively on these, or to regard them in any other light than as auxiliary to the instrumentalities which God has ordained, the ministry and the Church. If some hundreds of individual men were sent to scatter seed-wheat, broadcast, over the untilled forests and prairies of the West, here and there a stalk would, beyond question, spring up and bring forth fruit, sixty or an hundredfold. Here and there a few continuous rods of ground would flourish with a most exuberant harvest. But if one should then draw the conclusion that the means peculiarly adapted to that western fields—the cheapest and the most efficient means—is not to clear the forests, and till the prairies, and fence the fields, and plant the husbandman to cultivate and nourish, and gather by a steady and uniform labor, but to send itinerants to scatter the seed-wheat and pass hastily onward, and then to write back and publish glowing accounts of how much seed-wheat they have scattered, and how, here and there, a mighty stalk has sprung up and flourished, no conclusion could be more erroneous, no husbandry could be more mistaken and thriftless than that which should concentrate the main energies of the country on such a system of efforts as these. So in cultivating the spiritual field. The regular, permanent, indispensable agencies are, the ministry and the Church. No agencies are so economical, none are so efficient, as these. These are the agencies which God ordained. The isolated fire, kindled up by the flying agent, dies without the fostering care of the ministry and the Church. The broad woodlands and prairies of the West abound in scattered Christians, who, on removing from the sanctuaries of the East, sought out some well-watered and fertile plain where they could grow rich, rather than some neighborhood of christian institutions where their souls might be fed, and where their children might be trained up for God. The too frequent result of such a choice has been backsliding or open apostasy. It was not without reason that Christ gave ascension gifts for the edifying of the Church. Even in the midst of a christian community, the Christian who forsakes the assembling of himself with the Church, as the manner of some is, becomes soon a withered branch. The communities who try to dispense with the sanctuary, the ministry, and the Church, always find religion decaying among them, and vice and crime progressing. Let the process go on, and they become as heathen. The christian Churches, who conclude to dispense with pastors, and to employ casual and transient laborers, ever grow weaker and weaker; their policy of saving expense always resulting like the policy of the farmer who starves his land through parsimony, and loses his farm. We can by no means dispense with the Divine ordinances, the sanctuary, the ministry, and the Church. All other societies and agencies for the propagation of Christianity, for the maintenance of truth, or for reformation in morals, depend upon the Church. All become powerless and die whenever the Church decays. The Church dies without the ministry; the ministry dies without the Church. God has appointed the one for the “edifying of the body of Christ,” and he made the other “the pillar and ground of the truth.” Whatever other agencies we may employ, we can by no means dispense with these as first and foremost. If, therefore, we would evangelize the West, we must by no means make the Church and the ministry a secondary concern. Let flying agents wake up here and there a soul as they shall be able; but to till the field, to gather in and to preserve the harvest, to train Christians up to the stature of perfect men, to establish fountains which shall send forth streams of living water, and help to swell the river that shall make glad the city of our God, plant the Church, and nourish it till it shall be able to live without your care. This is the cheapest, the most efficient, the most permanent of all agencies for planting

and perpetuating the Gospel in that vacant field. I hesitate not to declare my full conviction that the work of Home Missions is the great cause of all causes, to be sustained for the evangelization of this land.—*Rev. E. Hall, D. D.*

### Anniversaries of Auxiliaries.

#### NEW HAMPSHIRE MISSIONARY SOCIETY.

THE Fifty second Annual Meeting of the New Hampshire Missionary Society was held at Littleton, August 25, 1883, the President, Rev. Nathaniel Bouton, D. D., in the Chair. Extracts from the Annual Report were read by the Secretary, Rev. B. P. Stone, and addresses were delivered by Rev. E. S. Wright, of Acworth, and Rev. Milton Badger, D. D., one of the Secretaries of the Parent Society.

We make the following extracts from the Annual Report.

There have been in commission, during a part or the whole of the year, 47 missionaries, of whom 10 were pastors, 30 stated supplies, and 7 who performed short missions of from four to twelve weeks each. Two pastors have been dismissed; six stated supplies have been employed who were not in commission last year; four have changed their fields of labor, but are still in commission, and three have left the State. Three missionaries have labored in two different towns, administering to two congregations each; two have administered to three congregations each in the towns where they are located, and forty two have confined their labors to the benefit of one congregation each. The whole number of missionary churches and congregations that have enjoyed the benefactions of the Society during a part or the whole of the year is *forty nine*.

#### Additions, Removals, &c.

The whole number added to the churches aided, is 116, viz.: 47 by profession, and 69 by letter. The whole number of removals by death, letter, and exclusion, is 82; net gain, 34. The whole number of communicants connected with 45 churches is 1,900. There have been contributed by 27 churches, \$527 88 to Home Missions, and \$674 27 to other objects, in all \$1,202 15. Sab-

bath schools are connected with nearly all the congregations aided, and are reported to be highly prosperous. They number 3,588 pupils.

#### State of Morals and Religion.

Except in a few instances, there has been a decided improvement during the year, both in the temporal and spiritual condition of our feeble churches. In five or six congregations there has been more or less religious interest, the most remarkable of which was enjoyed by the church in Gilsom. The whole number of hopeful conversions reported is 60. The cause of temperance has remained nearly stationary. No decided decline or reaction is spoken of. While we should be humbled in view of the fact that there has been no general display of divine grace in the conversion of sinners and the enlargement of the churches on our field during the year, yet we rejoice that so much good seed has been sown for a future harvest. God only can mature the crop. He waits for the trial of our faith and our fidelity, and our confidence in his word of promise will secure us its glorious fulfillment.

#### The Treasury.

There have been received during the year, \$9,302 94, which exceeds the receipts of last year by \$3,144 69. The balance on hand at the close of the account last year, was \$1,599 87; making the available resources of the Society for the year \$10,902 81. Of this sum, \$2,798 30, viz.: \$1,208 92 in donations, and \$1,989 38 in legacies, were received for the American Home Missionary Society, leaving \$6,504 64, for the use of this Auxiliary. A surplus of \$500 was paid to the Parent Society near the commencement of the year. In addition to this, \$1,158 27, of which \$415 were legacies, have been paid to the A. H. M. S., which did not pass through our treasury; making in all for the West, \$4,456 57; and swelling the whole amount raised in the State during the year, for Home Missions, to \$10,461 21; which is an advance

on the sum raised the preceding year of \$2,564 71. The whole amount of legacies received during the year is 3,079 38; viz. \$700 for the New Hampshire Missionary Society, and \$2,379 38 for the American Home Missionary Society. By comparing the receipts from donations only, we find that for the New Hampshire Missionary Society, they are \$686 40 more than they were last year, and \$1,289 95 more for the general cause than they were last year.

The disbursements of the Society during the year have been \$8,314 27; leaving a balance on hand, at the close of the year, of \$2,583 44. Of this balance \$1,000 have been appropriated at this meeting to the American Home Missionary Society.

#### **New Hampshire not to be Neglected for the Sake of the West.**

The Home Missionary field is divided into two grand divisions, the East and the West, each possessing its own importance, and presenting its own peculiar claims. With respect to the moral and religious interest of these two divisions, they both stand related to each other, mutually and reciprocally, and they are bound to each other by many ties of common interest. To bestow all our sympathies and our benevolence either upon the East or the West, from the conviction that we are under no obligations to the division we discard, can find no justification in the plea of higher and more important claims. New Hampshire, as a Home Missionary field, has its own domestic and internal importance, and yet it is not with respect to the West a foreign or an isolated land. The day of New-England's commanding influence in the political affairs of this nation has passed, and yet her moral power upon its character and destiny continues unabated, and will continue so long as our Republic shall stand. Of that power, New Hampshire will wield no inconsiderable part. From whom will it emanate? If it shall be for good, will it not be the moral power of its christian people? and will it not have its source among our hills and valleys, in the silent influence of a preached Gospel, and of religious institutions? The truth is, however important it may be to plant the institutions of a pure Christianity in the wide regions of the West, and in the rising empire of the Pacific coast, (and no tongue can exaggerate that importance,) it can never justify the suspension of Home Missionary operations in the East, no, not in one

solitary instance, where there is a church and people able to enjoy them with a reasonable amount of aid. Such a procedure would be anti-christian, and a most certain sacrifice of all the dearest welfare of our fathers' legacy.

Let our motto be, The East, yea, New Hampshire, for the sake of the West,—the West and the East together for the sake of the Nation, and the Nation for the sake of the World, and the glory of God.

#### **Conclusion.**

The circumstances of birth, education, and of social and civil position, make the men of this age and of this nation, as in no other land men are, necessarily responsible for the character and destiny of generations to come. They cannot divest themselves of influence if they would, whether for good or for evil, upon the great body politic. Influence is as much a part of their being as the breath they breathe. This, though a commonplace truth, we too little feel. We cannot be human only—our humanity must be expansive, passing over and entering into the humanity of a multitude of others. Millions that shall live after us will be affected by what we now are. O, that we could be men of God, and for God; then would our words be nails of principle in our national fabric, and our example its ornament. The only character that will secure to us and to the nation any valuable end is that modeled after the pattern of Christ. This will make us a light that cannot be hid—the salt that will not lose its savor—a diamond that will glitter in the crown of our national glory. But let us turn to thoughts more particular. While we are moved by a natural affection for kindred and friends, together with a stronger love than that of father or mother, brother or sister, to build up the desolations of New Hampshire, let the same noble principles impel us forward in the more enlarged work of laying new foundations for our American Zion all over the land. Let not our Home Missionary action be so local as to overlook the great common good, thus failing by its own limitations to reach all the high purposes to which it should ever be directed. Nor let it be so general as to exhaust its energies at the expense of the local. A Home Missionary benevolence that, having first made provision for the necessities which are nearer, and then diverges abroad to those more remote, is the only benevolence that is not contracted nor limited, but liberal, apostolic and christian.

With such a benevolence, the feebleness and moral wastes in the midst of which we are now assembled, the triumph of its influence as it glowed in the breasts of those good men who have gone before us, and the stirring developments of this youthful nation, should inspire us. The work it will fit us to do, though short, is yet enduring and glorious, long after we have entered the "joys of our Lord."

### VERMONT DOMESTIC MISSIONARY SOCIETY.

The Vermont Domestic Missionary Society held its Thirty fifth Anniversary at Windsor, June 22d, 1883, Hon. ERASTUS FAIRBANKS, President of the Society, in the Chair. The Report of the Directors was read by the Secretary, Rev. J. F. Stone, and addresses were made by Rev. A. Bullard, Rev. Wm. H. Lord, and Rev. Worthington Smith, D. D.

From the Annual Report we gather the following particulars, which exhibit the condition of the missionary cause in this State.

#### The Treasury.

When the account was closed at the last Annual Meeting, there remained in the treasury \$177 95. But there were outstanding claims, which had not been presented for payment, amounting to \$275 42. So that there was then a deficiency of \$97 47 of means to meet all the liabilities of the Society.

During the year that now closes, there has been received by the Treasurer of this Society, \$6,151 77—and \$4,753 12 has been forwarded to the Parent Society without passing through the treasury of this Society, making the entire receipts from Vermont, this year, for Home Missionary purposes, \$10,904 89—which exceeds the receipts of last year by more than \$4,400. This increase, however, is mainly from legacies.

There are claims, which have not yet been presented for payment, amounting to about \$600, so that the balance in the Treasury, over the liabilities, is but about \$400.

#### Summary.

Ministerial labor, amounting to forty four years and six months, has been performed, by sixty nine ministers, in sixty

four fields, in all but four of which are churches. Of these ministers thirty five have labored all the year, and the remainder different portions of it, varying from nine months to only a few weeks.

Of only forty seven of the aided churches have the statistics been reported. These, according to the reports, contain 1,749 resident members, of which 545 are males;—and 202 non-resident members. If the churches whose statistics have not been reported average an equal number of members, as they probably do, there are in all the aided churches about 2,220 resident and 260 non-resident members.

The reports from 19 missionary fields give us 46 hopeful conversions; and 12 of these, but one conversion in each field. One missionary reports 20, and another six.

The number added to the aided churches, during the year, 28, by profession 26, by letter 55, while the removals have been, by death 38, and by dismission 56, so that there has been a decrease of 13.

The usual number in attendance, in forty eight congregations, has been about 5,430. And if the attendance in those congregations whose statistics have not been reported has averaged the same, as it probably has, the attendance in all the aided congregations has been about 7,120, or 111 upon an average to each congregation.

Connected with 45 congregations are Sabbath schools, in which, according to the reports, are embraced about 2500 members. If the Sabbath schools whose statistics are not reported have an equal average attendance, which is probably the case, the whole number in the Sabbath schools connected with the aided congregations is 3,490.

Thirty four churches have reported as having collected for Domestic Missions, \$526 43,—and 40 churches, for other objects of benevolence, \$1,326 39. Total, \$1,852 87, which exceeds the collections of the aided churches, for last year, by more than \$600, and by nearly \$800 those of the previous year.

Two meeting houses have been repaired, and four are in process of erection. Four parsonages have been provided and one repaired.

During the year eight fields have been added to the list, some of which, however, had been aided till within two years past, and have been destitute most of the time since they disappeared from the list.

Of those that were aided last year, there are five that have not applied for

aid during the year that now terminates and three of these are known to have been destitute during the whole year. Of the fields which have been occupied by the Society, more or less, within the last five years, twenty have been destitute this year, and most of them for several years. And of those that have been supplied during the whole or some portion of this year, seven are now destitute or about to be destitute of ministers.

Not far from forty Congregational churches in Vermont are now without ministers. Most of these are already reduced to a state of extreme feebleness. Very few of them, there is reason to believe, will ever obtain a minister, or make any attempt to do so, unless they are taken by the hand, and encouraged and aided. Within a few years the names of several churches have disappeared from our ecclesiastical calendar, and such must be the result of a few years more of neglect and destitution in the case of many others. Many of them are more feeble by far than the statistics in the Minutes of Convention would seem to indicate, those statistics having been carried forward from year to year, while the churches have been diminishing.

More than 70 fields, including those in which these feeble churches are situated, are without Congregational preaching, and many of them without preaching by any denomination.

#### What shall be done?

While we are cheered by the steady though gradual growth and progress of many of the aided churches, and while we are slow, upon the whole, to regret that so many of the pious, who have been trained for christian service in the churches of this State, have gone to other parts, where, in many cases, we doubt not, they are more needed, and will render more important service to the cause of Christ at large; still, if we would not have such removals result in so great a

disaster as the extinction of many of our churches, and the perpetual desolation of the fields they have occupied, we must understand how our duty is modified in consequence of these changes; and the necessity of increasing the means of home evangelization, at least in proportion as the work to be done has been increased.

To leave these feeble churches—churches that have been rendered feeble by their members being transferred to other parts—to die, will be to convert fields hitherto fruitful in contributions for benevolence, and in christian missionaries, and teachers and church members for the West and for other parts, into worse than barren wastes.

Hitherto a goodly proportion of those that have gone out from Vermont, especially those that have gone from those towns where the churches have been so reduced by emigration, have been such as might be expected to prove a blessing to any community in which they may take up their abode. But let these churches die, let the influence of the living ministry, of the preached Gospel, of the praying and exemplary churches cease to be felt, and though the tide of emigration shall still continue, it will not bear upon its bosom those who shall prove the salt of the earth and the light of the world. Far different will be the influence going out from Vermont upon other States and other lands, when the light of her own sanctuaries shall have ceased to shine, and a generation shall have grown up without the molding, the purifying and elevating influences of the Gospel of Christ.

If, then, Vermont is to be a blessing to this and other lands, and if she is to be herself blessed with the intelligence and virtue, and good order and saving piety which are the fruits of the true Gospel alone, it is clear, perfectly clear, that more must be done, and done without delay, in the work of Domestic Missions within her bounds.

### Items of Intelligence.

#### MINNESOTA.

*From Rev. J. C. Whitney, Stillwater.*

#### Changes in four Years.

LOOKING back upon the nearly four years of labor amid all the discouragements of the place, I exclaim, "What

bath God wrought?" Here we now see a temple erected to his praise; a church, organized with seven members, now numbers nineteen, one of whom is now studying for the ministry. A Sabbath school and Bible class are taught, and thus the leaven of Christianity is diffusing itself among the young. The greatest result is the unobserved change



which has been wrought in the general features of society. Some have profaned the name of God less; some have violated his holy day less; some have attended church more; more respect has been paid to the burial of the dead. When I first came to this Territory, it was no uncommon thing to see the dead treated like dead swine, a hole being dug and rough boards, or even barrels, used as coffins; but now, almost every person, whether he be a citizen or a stranger, is buried with christian services and in a decent manner. These, and other unthought-of things, are changes which God has accomplished, in part, at least, by the agency of your noble Society. What a work, will the day of revelation discover to us, has been accomplished by the instrumentality of the A. H. M. S.

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## IOWA.

*From Rev. C. H. Gates, Fairfield, Monroe Co.*

### A Contrast.

Another quarter of missionary labor has been performed; how well, or with what success, can only be known fully when all the little streams of influence, which make up so great a part of a missionary's life, shall have finished their windings and emptied into the common ocean—Eternity.

When I contrast my present circumstances with those which existed when I came here, less than two years since, I feel greatly encouraged, and am led to exclaim, "Hitherto hath the Lord helped us!" I remember the old leaky house of worship where, on a rainy day, I was compelled to move my old Bible lest it should be still more defaced by the rain; I call to mind the almost insufferable heat in summer, and cold through the floor in the winter, we then experienced.

I remember, as a consequence of these things, how few came to the solemn feasts of the sanctuary, and how nearly these discouragements drove us from our field, to seek another where the probabilities of success would be greater. But now how changed! That New England spire, the finger-board, I trust, of our faith; that comely structure, beautiful, attractive and comfortable, both in summer and winter; that new Bible and becoming pulpit; those easy and well-filled seats; that choir, increased in numbers

and in the richness of its music, too, by the soft tones of a melodeon—all these things, with an audience increased by half truly awake my wonder and my gratitude to God, while hope brightens in the future.

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*From a Missionary in Central Iowa.*

### Bells.—A Hint.

We were kindly and liberally assisted by some Boston merchants, in August, to procure a bell, which I presume is now on the way and will be hung this fall. The use of a bell will be a great convenience in regulating our hours of worship, and inducing punctuality of attendance. The sound of the "church going bell" gives animation to an assembly, and prompts many individuals to go to church who otherwise would not be aroused. I wonder that so many churches are content to grope along without any sort of effort to procure a bell. The grants of our church-building fund ought to have been on condition that each house, built by the aid of that charity, should be provided with a bell. And when the A. H. M. S. sends out a missionary to destitute settlements, if it would send a bell with him to ring the people to meeting, he would gather twice as large an audience.

Bells ought to be procured by private charity. But Eastern Christians, desirous of propagating their faith in the West, ought to set more value upon them as a means for aiding the cause of Christ. The procuring of a bell is generally left to the church itself, whereas it is often more difficult for a congregation here to get a bell than to build a house. For building materials exist among us, but a bell has to be bought in the East and only with cash.

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### Another Gospel.

Systems of belief the most absurd and monstrous, which, in an old community, would be received only with ridicule, in an unsettled state of society find ready and eager advocates. The facility with which the public mind becomes agitated with such heresies, constitutes one of the most serious hindrances to the work of the Western missionary. The character of

these obstacles is indicated in the two following communications:—

During the last quarter, my labors at some points have been a good deal impeded by the propagandists of a singular system of doctrines—if it can be called a system—which, while it professes to stand on the Bible, directly contradicts some of its first principles. There recently fell into my hands a small book containing the substance of this system, and entitled "*The Contrast between Protestantism and the Gospel.*" It denies human depravity, the divinity of Christ, and future punishment, and teaches that no man can be a Christian without being baptised, and, virtually, that baptism is regeneration. It affirms that good men will be happy beyond the grave, and the wicked will be annihilated at death. The views of this writer on the immortality of the soul are essentially the same as those reviewed in the August number of the *New Englander*. These propagandists teach a kind of eclectic system of religion—or, rather, of infidelity—embracing some features of Campbellism, Universalism, and Deism, tinctured not a little, perhaps, with Mormonism; and their instructions have been listened to with interest by skeptics and infidels. In the mouth of these men the Bible is made to deny its most obvious teachings. May the Lord deliver them from their delusions, and save his heritage from their ravages!

#### "Ironsides."

The "Ironside Baptists," as they are termed, have just held their annual Association, in a grove about two miles from this place. The meeting commenced on Friday, and closed on the following Tuesday. Thirteen ministers were present, and a large congregation assembled to hear them preach, which is commonly the case on such occasions. The main object of this Association, seemed to be, to lift up their testimony against Missionaries, Bible Societies, Sunday Schools, and educated Ministers. One man preached a sermon (?) four hours in length, in which he informed the audience that he never learned the alphabet until after his third child was born; that he had never read the Old Testament any, and not more than one-half of the *New*. They labored very hard to bring into ridicule the practice of ministers using notes, and being paid for

their services; giving as their belief, that ministers ought to be 'called' to preach and not *educated* to preach, and should support themselves by their own labor. Taking it altogether, it was a most deplorable exhibition of presumption, bigotry and ignorance. It shows that here, in Iowa, there are places where gross darkness covers the people. I am told that some in this neighborhood will not allow their children to read Sunday school books. When I look upon the different elements of which the society around me is composed, the inquiry will sometimes arise: when shall these moral wastes be reclaimed, and the glorious light of the Gospel dispel the darkness which now blinds the understandings of many, and the intelligence and courtesy of christian society be enjoyed?

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### WISCONSIN.

*From Rev. C. R. French, Newark,  
Washington Co.*

#### Sowing among Thorns.

The state of religion at Newark, as in all this region, is low, very low. Though the congregations on the Sabbath are generally good, and the attention given to the word spoken, respectful, there seems comparatively little stable, vital piety, and consistent, christian walk, among us. The ungodly are bold and reckless in sin. Iniquity abounds, and the love of many waxes cold. Our eyes are often pained by seeing men and women performing their daily labor on the Sabbath, or our ears by hearing the report of their guns, or by hearing their blasphemies and drunken songs and revels. By a large portion of the community, the Sabbath is observed as a day of mere recreation and amusement. Last Sabbath, as I am informed, not far from this place, our German friends had a regular shooting match. On Monday, the prize, in the shape of a harmless sheep, decorated with gay ribbons, was conveyed in triumph through our streets. Many a time in the course of the summer, while on my way to and from my appointments, have I had occasion to stop and converse with Sabbath-breakers in regard to their sin. I could refer to numerous examples of the evils of Sabbath-breaking which have occurred in this vicinity within the last year, resulting in some cases in the

loss of limb or of life. Yet many do not heed the admonitions of God's providence, or the instructions of his word.

Intemperance, profanity and infidelity prevail to an alarming extent. The dealer in intoxicating liquor laughs at the idea of abandoning the nefarious traffic. Some are ready to threaten to gibbet the advocates of the Maine Law. Nevertheless, we are doing what we can to secure the passage of such a law. Probably most of our American and some of our foreign population will vote for it.

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*From Rev. J. C. Sherwin, La Crosse,  
La Crosse Co.*

The region to which the following communication relates, is assuming importance as a field of missionary labor. It lies along the Mississippi and its tributaries, from 100 to 200 miles above Galena. It was the theater of some of the bloodiest scenes of the Black Hawk war, and has but recently been vacated by the Winnebago Indians. During the last two or three years, immigration into this part of Wisconsin has been very rapid, and the demand for missionary labor has become loud and urgent. We commend to those whom it concerns, the following appeal:—

I have now closed the second year of my ministry in this new and yet interesting field of labor. Although I came into this region with health much impaired, I have not failed to fill my Sabbath appointments, on account of sickness, in more than one or two instances. The change of climate, and the demand for much exercise in the open air have done much to give me back youthful vigor. It is only when greatly fatigued with a long walk, say a circuit of from one to two hundred miles, that I think of labor in a wild country in any other than a pleasant light. Crossing cold, swollen streams, an occasional fall through treacherous ice, camping out at night with the howl of the wolf for company, and now and then a streak of ill success in keeping the points of the compass, are not regarded as hardships. I meet them with pleasure, ever having my heart warmed with the thought of meeting an attentive and affectionate audience in some rough board shanty, private log dwelling, or school house.

#### **Sheep having no Shepherd.**

The country is rapidly filling up with a vigorous and enterprising farming population. It makes my heart ache when I think of the hundreds, and even thousands, that are now without the preaching of the Gospel, except as occasional visits are made them by the ministers who live in this village. We need a good man at Viroqua, the county seat of Bad-axe County, and another at the Falls of Black River, the county seat of Jackson County. Another still is needed at the Falls of Chippeway; to say nothing of several other points of about equal importance. At some of the points above named, from one to two hundred dollars would be readily raised towards the support of an acceptable minister. Are there no brethren in the ministry who need the change in climate and labor which a situation here will afford them, to make them young again; or are there none already young who would think it a luxury to lay foundations in a field full of future promise? Do send help, if possible. I find the people everywhere ready to hear the Gospel; not only once or twice, as a new thing, but with a steadiness that indicates a more correct appreciation of its untold value.

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#### **ILLINOIS.**

*From Rev. J. N. Powell, Winslow,  
Stephenson Co.*

#### **Missions and Railroads.**

Owing to the revolutionary influence of a railroad through our region, we have now but one direct mail out during the week. This results from the fact that the R. R. has disarranged the old routes and the new ones are not yet established. It will be difficult for you to appreciate the influence of this mode of travel and transportation in this new country. Everything and everybody is eager to be put in direct communication with these iron nerves that are being projected into the wild wastes of a prairie wilderness; and the sensation of quickened activity is everywhere manifest. But with myself, few things have been more difficult to realize, than the idea of a railroad in actual operation over that wide and houseless and treeless prairie, where we spent the first five years of our missionary life; yet so it is; the grading is al-

ready completed, and in three weeks the iron horse will be regularly traversing that region which was so lately a scene of unvaried loneliness.

As a natural consequence, immigrants of a new class are making their appearance on each side of the line of the road—men of character and influence, with means to pay well the original pioneers for their toils and hardships. Landed property has rapidly advanced within the past year, so that lots, which two years ago were eagerly seeking purchasers at almost any price, are now eagerly bought up at from five to ten dollars per acre. I do not say these things because I have any pecuniary interest in them, but it shows what influences are at work to develop the resources of this country and fill it with people. And these influences, you will observe, are all, or nearly all imbued with the spirit of Mammon. The multitudes who throng through all the land, are those who are allured by the promises of the god of this world. They will not bring the Gospel with them, and the majority of them will be slow to call it after them. Yet there are those, who, while they seek to better their worldly circumstances, are also attracted to those points where they can enjoy the privileges of christian fellowship and christian institutions. Such a case has occurred here within a few weeks, and it illustrates the desirableness of having the standard of the Gospel erected and the banner of the cross unfurled.

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*From Rev. Joseph E. McMurray, Calhoun Co.*

#### **Manifold Labors.**

For the first time, I am constrained to send you a quarterly report made in a time of great affliction. I was taken ill in July, and lost three Sabbaths by being sick with the fever. In addition to this, every member of my family has been sick, and our only babe is now on the verge of the spirit-land. Sickness has diminished the size of our congregations; but God in great mercy is now removing from us all the hand of affliction.

A Sabbath school has recently been organized at Gilead. This settlement had been for a number of years quite destitute of the means of grace. There was but little reading matter to be found, except those "two-bit novels" in paper covers, which are so very abundant in all

our cities. The citizens furnished the Agent with a respectable sum of money to procure books from the American S. S. Union. A very good selection was made, and the school has been using the books for some six weeks. The children are delighted with "the new books." Every book drawn from the library is carefully read, and quite an interest is manifested in the school by the entire settlement. The school numbers about thirty scholars and five or six teachers. We were fortunate enough to find a very pious and devoted man to fill the office of Superintendent. He enjoys the confidence of the neighborhood, and makes the general complexion of the school a decidedly religious one. This school is in a very promising state, and bids fair to exert a very good influence upon the rising generation.

Last spring I commenced, in my visiting of the families in the bounds of my field, the work of ascertaining, as far as possible, the extent of Bible destitutions. While I was prosecuting the work, an agent of the American Bible Society providentially came here, and under his auspices an Auxiliary Society was formed. One hundred dollars' worth of Bibles and Testaments was ordered. The Society will engage in exploring the county as soon as a suitable man can be found to do the work. We expect considerable difficulty in the prosecution of this undertaking. There is a considerable papal population here, and I am sorry to say that, in some instances, they have put themselves to some trouble to get possession of the Bibles which the kindness of the benevolent had put into the hands of the poor, and wherever they have succeeded, the Bibles have been consigned to the flames.

But the friends of Christ are not discouraged at this, but will prosecute their work to the very extent of their ability, until every family, that can be prevailed on to receive a copy of the Scriptures, has been supplied.

The principal difficulties that lie in the way of the speedy evangelization of this country are, a general tendency to intemperance, profane swearing, Sabbath-breaking, &c. These are so nearly universal, that the reverse is the exception. Then the literature: novels are found in nearly every house, and are read by nearly all classes of persons, old as well as young. This I endeavor to counteract as much as possible, by introducing the publications of the Tract Society and other publications of a like character. And then we have among us a certain

species of infidelity—not, indeed, a rejection of Christianity—but a disbelief of some of its most important doctrines, such as the divinity of Christ, the necessity and reality of repentance and sanctification in order to a christian life—the eternal punishment of the wicked after judgment.

There is, however, an increased and continually increasing attendance upon preaching, a greater regard for the Bible, and a growing desire to know more of its teachings and doctrines. These I regard as favorable omens.

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*From Rev. S. Peet, Batavia, Kane Co.*

#### A fruitful Year.

The feebleness of many churches lies mainly in their ignorance of their own resources, and to develop and render them available is an important duty of the missionary. He combines the diverse and scattered elements, proposes schemes of improvement, awakens hope, stimulates effort, and thus puts in operation agencies of good which had till then been unknown. By forming the habit of self-reliance, they soon reach the condition of self-support. Such is the process commenced, and such will doubtless soon be the result attained, under the labors of the writer of the following paragraph.

Something has been accomplished during the year, though far less than what might have been done. When I came here the church was weak and discouraged. The congregation was small, the house of worship small, cold, and uninviting. There had been alienations and divisions, though hostilities had ceased, and there was a disposition for peace, or, rather, a dread of division. The house of worship has been enlarged, re-seated, painted and furnished, and rendered convenient and pleasant. The congregation is much enlarged, and remains uniform. Ten have been added to the church, of whom two are young men who were converted among us during the year. One of them is now a member of Beloit College. Entire harmony exists in the church as far as I know.

The people are astonished at their own doings during the year, in pecuniary matters. They paid up an old debt (ar-

rearages on the salary of a former minister), about \$40; contributed to A. B. C. F. M., \$30; Am. Bible Society, \$30; Cong. Church Building Fund, \$54; A. H. M. S., \$30; for the enlargement of their church, \$316; for salary (being \$100 more than ever before), \$350; subscribed in my congregation for the Institute, over \$5,000, of which about \$2,000 has been paid and spent on the building.

The church contains only twenty male members, five of whom are absent or under age, and contribute nothing.

The "*Batavia Institute*," designed as an institution of learning of the highest order (not a college), for males and females, with permanent professors, &c., was begun in connection with my coming here. A charter has been obtained, a subscription of \$8,500 raised in the place, a site of forty acres purchased, the grounds laid out, and the building is now up and ready to receive the roof.

This Institution is the result, chiefly, of thoughts and plans which have been on my mind for some time, and is being carried out, in part, by means of a member of this church who was once a missionary among the Choctaws.

I suppose you have no objection to your missionaries doing good in such ways, when it does not interfere with their usual duties and labors.

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*From a Missionary in Northern Illinois.*

#### Falling among Thieves.

Afflictions in my family, in themselves not joyous but grievous, have been made light by supplies of divine grace. Notwithstanding the unusual demands upon my time at home, I have been able to discharge the ordinary duties of the Sabbath, attend weekly appointments, and visit among the people to some extent. In this last, however, I have not been able to "abound" as I would, and as the circumstances of the people seem to demand. On our recovery from sickness, I was planning a more general visitation in the distant parts of my field, when some "wicked hands" were suffered to take from me my faithful horse, thus literally "setting me upon my feet again," though in circumstances of great embarrassment. He was stolen about two months ago, and our physician's horse with him. The loss to me is not less than \$100, but the embarrassment is greater, as I have no means at present to procure a successor.

Only two weeks previous to this event my watch was also stolen, on the Sabbath, from the pulpit, where I had accidentally left it after religious worship. And the perpetrator of this wicked deed has thus far escaped suspicion.

I pray that the blessing of sanctified losses may be mine, and that I may go on, even with increasing faith and boldness, to preach the Gospel to those walking in the ways of sin.

#### Struggling to build a Sanctuary.

Our congregation is gradually increasing, so that already the Court House has become too strait for us. This, together with the fact that it is a very unpleasant place for public worship, because of its uncleanness consequent upon the great amount of public business transacted there, the want of good seats, &c., has stirred our people to an effort to build a house of worship. At a church meeting about a week ago, and with only seven male members in the church, the question was put, "How much can we raise in the church for this object?" One deacon answered, "We ought to raise \$1,000." Startling as this reply was to the others, after a moment's reflection they cheerfully responded. That I might be "an example to the flock," I pledged my name for one tenth of the sum. The others immediately followed and pledged their proportion. A paper was at once drawn up, and the \$1,000 secured in the church. Considering the pecuniary circumstances of the brethren here, *this is liberality indeed.* The enterprise also meets with favor beyond the church. There is now a flattering prospect that we shall reach the mark of \$1,600, which, with the aid we hope to get from the "Fund," will build a comfortable house. Our prayer is that the Lord may direct in all this matter, and that we may be led to such means and efforts as he will bless; for "except the Lord build the house, they labor in vain that build it."

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### INDIANA.

#### This one thing I do.

When we consider the privations to which the ministry in our new settlements are exposed, and the many opportunities presented to obtain speedy relief by turn-

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ing aside from the appropriate duties of the ministry, we ought not to wonder that some are persuaded to divide their time between professional labor and secular pursuits. Yet we submit whether the views presented in the following communication are not correct, and the example of the writer worthy of imitation.

It fills my heart with gratitude to feel that there is a source to which I can look for my daily bread. I do not think that I could feel much more grateful if I should receive manna from heaven, or if the ravens should bring me bread and flesh morning and evening.

The thought often flits through my mind, "What should I do were it not for distant christian friends to care for a toiling missionary?" My time I must have, and my whole time. My work requires it. My Bible I must study; my mind and heart must be improved; my sermons must be dug out. I remember well what our good Professor told us in the Seminary about "getting up sermons." Says he, "don't scratch around on the surface, but drill down thirty feet and *blow up a hundred tons.*" If there is a minister on earth that needs to be steeped in the Gospel of Jesus Christ, and to have all the great doctrines of the Bible before his mind as clear as a sunbeam, it is he who has the molding of the religious character of the great growing West. The reason is obvious. My time, *my time*—I must have it all; my work demands it, and I have resolved again and again that I never would, knowingly, step aside from it, not even for a cup of cold water, although the temptation has several times been pretty strong, considering that I am in debt.

I feel these things more sensibly, from the fact that I see preachers in other denominations undergoing so much for the lack of support, and, perhaps, dropping from the ranks because they cannot gain a living, and some laboring six days in the week and trying to preach on the seventh. It would most assuredly be so in my field were it not for your Society. Here is a great moral desert, where truth should be presented in all its power and primitive simplicity, in season and out of season. The love of Christ must burn in the soul, the Bible must be at the tongue's end, and, what is equally important to success, human nature, not in general but in particular, must be understood.

Now God, as I trust, has placed me here; and I feel that he *requires* of me all

those qualifications and even more; and this, "brethren, I count not myself to have apprehended, but this one thing I do (or try to do), forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark."

Now, in this field my people cannot support me; it is out of the question. The members of my church, a mere handful in number including both churches, give me perhaps \$30 a year, and \$20 of this comes from one individual; and although they might, perhaps, do somewhat better than this, yet I do not feel like complaining, for they are few, and young, and, most of them poor. God hath not called many wise men after the flesh, not many mighty, not many noble, into my churches; I have not even a single officer in either of my churches, excepting a sexton. I seem to stand alone and work alone, except, as I trust, my great Master is with me. You can hardly conceive of my loneliness at times. Yet I never was happier, nor was my faith ever stronger, and my greatest trial is that I fall so far short of my duty. Now, what I wish to say is, that if my mission should succeed, and flourishing churches be built up, as I trust there will, and souls saved and brought home to glory, it will be in a great measure through the instrumentality of your Society.

*From Rev. J. Boggs, New Corydon, Jay Co.*

#### Deplorable Destitution.

The following statistics indicate a state of spiritual destitution which no Christian can contemplate without sadness. And yet the region here described is not on the frontier, but has been settled for more than a generation, and has a comparatively dense population. The 13 counties named contain not less than 145,000 inhabitants. It is presumed that the statements which follow would apply, with slight variations, to most of the neighboring counties.

Were I to draw a circle, with a radius of thirty miles, having this place for its center, I should pass over a region where there is neither N. S. Presbyterian nor Congregational church, besides these two in which I labor, except one which is

nearly extinct, with only three or four members. Few within all this immense region have any other Gospel than one of selfishness.

East of this is Mercer Co., O., with neither N. S. nor O. S. Presbyterian minister, and not a dozen members of both denominations. North of Mercer Co. is Vanwert Co., in which there is neither N. S. Presbyterian nor Congregationalist minister. East of Mercer Co. is Anglaize Co., in which there is no N. S. or Congregationalist minister, and only about half a dozen members. South of Mercer Co. is Darke Co., with one N. S. Presbyterian minister and two small churches. South of this Co. is Randolph Co., in which are two N. S. Presbyterian ministers, one of them an agent, and two small churches, and a Congregationalist minister who teaches a colored school. South of Randolph is Wayne Co., having no N. S. Presbyterian minister. The contiguous counties, Henry and Delaware, are equally destitute. West of this Co. is Blackford, in which are only one N. S. minister and two small churches. Adjoining this Co., on the north, are Adams and Wells Cos., neither of them having a N. S. Presbyterian or Congregationalist minister. West of these is Huntington Co., in which are only one infirm N. S. minister, without charge, and a small N. S. church. The same might be said of other counties of this State, and of Ohio. Within the distance of one hundred miles from this place, in this State, I do not know of a single county that has two N. S. ministers laboring in it. From what I have seen, heard, and read, I fully believe that in two thirds or more of the counties in this State, all the Presbyterians, O. S. and N. S., and Congregationalists, are not able to sustain more than one man to each county. One of our Presbyterians complains that it has but six men for sixteen counties, and there are other sections of the State in no better condition.

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#### MICHIGAN.

*From Rev. Wm. P. Esler, Eagle, Clinton Co.*

Our little church is gradually increasing in number, and several have been brought to repentance during the quarter. One lady lost a son in the early part of last summer. In preaching the funeral sermon, I reminded the parents

that a good shepherd who wished, during cold weather, to entice an old sheep into the fold, was induced to take up her lamb and carry it in first. The mother saw that God, in order to induce her to give her heart to him, had, in love, taken her little beloved one into his heavenly fold. She became serious and prayed much in private. She kept the state of her mind to herself until the struggle was over, and then she could refrain no longer.

#### Spurious Revivals.

There is great spiritual destitution in this part of the country. I often hear the Macedonian cry, and feel deeply afflicted in not being able to render the much needed assistance. O that God may raise up and thrust laborers into his harvest! Still there is a good deal of preaching wherever I have formed an acquaintance, but it is often superficial and worthless. A great deal of error is thus spread under the pretence of preaching the Gospel. These men depend mostly for success upon excitements, which they term revivals of religion, but which, in a short time, prove themselves to be only animal excitements. Such converts, alas, are soon as bad or worse than they were before. Many were thus induced to profess religion, in this and the town south of us, about a year ago, and scarcely held out for three months. In this way the steady habits of society are very much disturbed. People are taught that when they *feel so and so* they are Christians, fit to join the church. Sound principle is overlooked, feeling is everything. After such a time the people are allowed to go to sleep, and it would seem that they must need it. No good is expected, and little effort is made until some powerful preacher gets up another excitement. The regular ministrations of the word are often neglected. Ministers who do not come in a thunder-storm are thought good for nothing. Thus the missionary looks out over this new country, and sighs for "the land of steady habits," and prays and labors for a better state of things. He longs to see the people serve God from a loving principle of duty and right. He would have them regular in attending to religious matters, and deeply serious and consistent in their endeavors to propagate and perpetuate the Gospel.

Eternity only can fully disclose how deeply the West is indebted to your Society. By your aid a portion of this great field is blessed with a ministry of a different stamp. Around your missiona-

ries the more stable and intelligent part of the people gather. By them the leaven is laid which, we trust, will yet leaven the whole lump. We are steadfast in our trust in God. May he teach our hands to war and our fingers to fight.

*From Rev. J. Scatford, De Witt, Clinton Co.*

#### "Faint, yet Pursuing."

I entered this field deeply impressed with its need of evangelical labor, to check the tide of error and worldliness, and to educate the minds of the people in gospel truth. The moral soil had been left so long to the husbandry of the Prince of Darkness, that soul-destroying errors had grown to a prominent height, and were exerting a fearful influence for ill. Hence, to uproot them, or to neutralize their influence by presenting a better faith, is not the work of a moment. I have desired to see the fruit of my ministry in the speedy conversion of many sinners to God; but in this I have not been gratified to the extent of my wishes. Some few have professed faith in Christ under my ministry, since I have been here, but in a great degree I have been obliged to walk by faith and not by sight,—to labor and leave the result to God. I have thus been laboring for more than two years on this field, amid alternate scenes of encouragement and discouragement; and, but for the word of promise, "Lo, I am with you," my courage would fail. But as the natural husbandman hath long patience till he receive the early and latter rain, so the moral husbandman must "bide God's time," assured that, "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

*From Rev. D. M. Cooper, Saginaw City, Saginaw Co.*

#### Delight in the Ordinances.

Nothing of particular interest has occurred worthy of note since my last report, save the administration of the Sacrament of the Lord's Supper. Several circumstances contributed to make the exercises peculiarly interesting. The ordinance had been observed but once be-



fore, during a space of four years; and then the officiating minister was a stranger. Now, for the first time, they received the elements from the hands of their Pastor, the brethren who have labored from time to time with this people, having been only stated supplies. It was also the first time the Pastor himself had been enabled to distribute the bread and wine. We were no longer in a small, inconvenient school house, but in Jehovah's newly dedicated temple.

The communion service employed, was one recently presented us by some kind christian friends in Newark, Wayne Co., N. Y., who are now, it pains us to hear, mourning the loss of their own beautiful sanctuary.

But especially have our hearts rejoiced to welcome to our communion some who had long been awaiting this opportunity to unite with us. Six individuals entered into covenant with us; all, however, had previously been in connection with sister churches. Others purposed uniting, but circumstances rendered it expedient to postpone the matter until some future time.

#### A New and Promising Field.

Some six weeks since I commenced regular afternoon services at East Saginaw, a village some two miles distant, and situated on the opposite side of the river. My intention is to organize a church there soon. Several preliminary meetings have already been held, and we are now anxiously inquiring for a minister. East Saginaw, in the short space of three years, from absolutely *nothing*, has grown to be a rival of this city. It is the terminus of a plank road, and possesses a population equal to our own. Religious meetings are at present held in the school house, but not a school house of the *inferior* sort. A more commodious or neatly finished school edifice can hardly be found in the State.

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### KENTUCKY.

#### Disastrous Effects of Political Excitement.

We certainly need something to arouse us at present to a sense of the responsibility that rests upon us as professed followers of the Saviour, for, in the ten years of my ministry, I have never seen a time of such declension as the past quarter has been. There has been apparently

more worldly-mindedness, more carelessness, and more restlessness in our little church, since my return last spring, than I have ever witnessed since its formation. Some of our brethren managed to get up an excitement on the subject of slavery. This continued to divert the attention of the people during the larger portion of July. Then succeeded a most exciting congressional election in which the emancipation question was introduced in this district, and added much to the *furor* the politician had already kindled. I never saw, and hope never again to see, any evil passion of our poor fallen nature excited to such an extent. All the flood-gates of intemperance were again opened in defiance of the law, and almost everything gained previously by the prohibitory law movement was lost.

Imprudently, political questions were introduced into ours, as well as two or three neighboring churches. Our two flourishing Sabbath schools were entirely broken up, and our prayer meeting forsaken. Disputes violent and unmanageable arose amongst our members, and we were compelled to discipline quite a number. Two, who were reformed drunkards, we were forced to excommunicate, after the first and second admonition. Notwithstanding the law, highly penal against gambling, the sum of \$100,000 was wagered on the election in this and two or three surrounding counties. Even professors of religion forgot themselves, and indulged in the pernicious practice of selling their property for two or three prices, the payments being conditional on the election of their favorite candidate. Indeed, if every politician became a pious man, and labored assiduously for the next twelve months, it would not repair the damage that has been done. Awful beyond description has been the widespread desolation, moral and spiritual, that has pervaded this whole region. At times it seemed as though Satan himself was making a special effort for the destruction of the church. In the midst of this I have endeavored to be faithful, looking to God for assistance. I trust we have weathered the storm. Quiet is beginning to be restored, and I trust the cases of judicious discipline we have been compelled to resort to have not been without their appropriate result.

We earnestly continue to pray without ceasing, that God may speedily visit us in his infinite mercy, and pour out his Spirit upon us. As the trial of our faith has been severe and long continued, so may the blessing that shall succeed it be rich and abundant.

## NEW YORK.

*From Rev. C. Spooner, Wadham's Mills,  
Essex Co.*

We are in a cold, rough, iron region, and iniquity abounds. There have been no revivals, and but few additions to the churches. We deeply feel our need of divine aid. In this whole county we have but six ordained ministers and one licentiate. More than half of our churches are destitute, and struggling for life. Death has released many of the old, tried pioneers; emigration has removed much of the intelligence, enterprise and wealth; but there are a few left who love Zion, and many souls to be enlightened and saved. Our wants are as many, and our necessities as great, as those of almost any other field of the same size; yet we are scarcely known to the friends of missions out of the Missionary Rooms. We are kindly remembered there, but the

public attention is turned to the West. Nothing is said of the poor churches of Essex County. Nothing is known of the twenty five or thirty thousand human beings living up there—many of them in the foundries, on the coal jobs, and in the bowels of the earth digging ore. We do not complain of this, but we feel our condition. There are more productive fields, and we toil on in silence, not unfrequently meeting with privations that would astonish the public, were they known. Truly, this is a missionary field; it is an outpost that I hope will yet be manned. There is some progress—light, as well as darkness. Religion, in my own parish, is very low, but there are some favorable indications; prayer meetings are reviving, and people seem to be attentive to the truth, in some districts. The Sabbath school is interesting, and the cause of benevolence not wholly forgotten. Still, the people are poor and worldly; the present, and not the future, engrosses their attention.

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 Miscellaneous.
*The Prairie Missionary.*

This is the title of a little book of 180 pages, recently issued by the American Sunday School Union. It purports to have been written by the wife of a Home Missionary, whose station, as the title imports, was assigned him in one of the prairie States of the West. The form is that of a journal, in which the first experiences of missionary life are set down from time to time as they occurred, in a pleasing, simple style, without any attempt at fine writing; and all the more on that account, do the records find their way to the reader's heart. The preface gives occasion to infer that the sketches are a narrative of actual occurrences, and not a well-contrived fiction; and from what we have occasion to know of the toils and privations of Home Missionaries in certain localities and stages of Western society, we are prepared to believe this a true history. The tone of feeling is good, and calculated to point out and correct errors rather than to awaken and foster indignation. The trials to

which this missionary family were subjected, through poverty and sickness, and the want of due consideration and sympathy on the part of their people, seem to have been borne without their contracting any sourness of spirit which the consciousness of injustice and neglect is too apt to engender.

The reader can hardly fail to have his heart made better by the perusal of this book, while he will better understand how it comes to pass that the circumstances and ministry of our gospel laborers in the West, are often more trying even than those of the missionaries to the heathen. Meanwhile, in justice to the cause, he should bear in mind that such sad experiences as are here portrayed, though truthful, are not often found together in the history of the same family, nor are they confined to the new States, and therefore, they afford no good reason why the youthful herald of the Cross should shrink from going forth to sound his message amid the prairies and forests of the West.

“Shall a Nation be born at once?”

This is the text of a Sermon preached by Rev. J. A. Benton, Pastor of the First Church of Christ, in Sacramento, Cal., on Sabbath evening, July 17th, 1853, that being the fourth anniversary of his arrival in California. We give a few extracts, presenting a summary view of the changes that have taken place on that coast during this period.

**Population.**

I should estimate the number four years ago at 35,000. There are now not less than 275,000, more likely 300,000. But taking the former, there has been an increase of 240,000, or 60,000 a year on an average.

Supposing the original 35,000, four years ago, to have been nearly equally divided between the sexes, there were then here 17,000 females. The whole number now here cannot be less than 35,000. The increase is, therefore, 18,000, being an average of 4,500 a year, or of 375 a month. This, probably, is below the reality.

Of the whole population not less than 20,000 are children under 15. Taking from the number of females one half the number of children as female, we have left, as the whole number of white females, who are not children, only 25,000.

Females, . . . . .	35,000
Children, . . . . .	20,000
Males, . . . . .	220,000

Total, . . . . .	275,000
Sea Shore, . . . . .	80,000
Valleys and Mountains, . . . . .	195,000

**Schools.**

Public schools—reported number 20—in attendance 3,300—average 160. The number of private schools it is impossible to arrive at. But in this city there are five, and at the same average for a year, of 160, the whole number would be 800, which is about up to the number of school-goers in the place. But such statistics as we have prove that the children are about one half of them in school, when there ought to be nine tenths.

**Churches.**

For the present I shall allude only to those which are Protestant, of which there were almost none four years ago.

Take them by denominations. There are in the State, at San Francisco, Benicia, Stockton, and Santa Clara, one each; four churches and seven or eight ministers, and two Presbyteries, under the Presbyterian General Assembly, commonly styled Old School.

There are at San Francisco, San Jose, Union City, Marysville, Placerville, Sonora, and Oakland, one each; seven churches, eleven ministers, and one Presbytery, under the Presbyterian General Assembly, commonly styled New School.

There are at San Francisco three, at Santa Cruz, Sacramento, Nevada, Grass Valley, Mokelumne Hill, one each; eight congregations, eleven ministers, and one Association of Congregationalists. These are all, of course, essentially one in doctrine and spirit, and differ only in forms of church relation and government; and in all, there are, commonly classed as Presbyterian, nineteen churches and congregations, thirty ministers, four Ecclesiastical bodies, and about six hundred members.

There are at San Francisco two, San Jose, Santa Clara, Sonora, Santa Rosa, Sacramento, Stockton, and Placerville, one each—nine Baptist churches, ten ministers, one Association, with several hundred members in the State.

There are at San Francisco two, at Stockton, Sacramento, Marysville, and Oakland, one each—six Episcopal Societies and four ministers, so far as I am informed.

There are not far from thirty Methodist Episcopal congregations and forty ministers in the State, with several hundred members, but my statistics of returns are not at hand. Side by side with these, in most instances, there are some twenty congregations and thirty ministers of the M. E. Church *South*; but the number of members I have no means of knowing at present. At San Francisco there is a Unitarian church, with a pastor and a large congregation, who have just finished the finest edifice but one in the State. There have been attempts also, at San Francisco, to establish a Reformed Dutch, a Welsh Presbyterian, and some other churches, which have been scarcely successful, though they may be still in existence. The aggregate of Protestant churches is, therefore, about eighty six; of Protestant ministers, 115; I have no means of knowing the Roman Catholic strength prior to the new era here, but since then there have been planted at San Francisco two; at Benicia, Sacramento, Stockton, Sonora, Placerville, Nevada, Shasta, Marysville, one each—ten

Roman Catholic churches. The number of priests and members I cannot come at.

In church edifices the State is poor. Most of them are of an inferior sort. In San Francisco they have begun to build in a manner worthy of the city and State.

#### Civil Government.

At the time of the speaker's arrival, this region was neither a State nor a Territory, as indicated by its civil magistracies. It was under a mongrel domination of military rule and Mexican laws and usages. The towns and communities made alcaldes, prefects, and so on, as they liked. General Riley was the military commander, invested with some civil powers which nobody could exactly define. It was a state of things which the American mind could not endure. The bent and genius of the people were to their old methods, which were early understood. A movement was made for a new order of things. A Territorial government first, and then a State government, seemed too slow a process for those who were so far from Washington and so likely to be soon a vast multitude. Gen. Riley himself entered into these views, and issued in July a proclamation for an election, in August, of members of a Convention to frame a State Constitution. That election took place on the first of August. We were then on the Mokelumne, and there voted for delegates. One of those voted for was afterwards a good State Senator, and one became a United States District Judge in California. The Convention met in September, at Monterey. In November the Constitution was adopted, and the officers and Legislature chosen. On the first of January, 1850, Gen. Riley gave up his power and prerogatives to the new Governor, chosen by the people. The Legislature met and chose Senators. Senators and Representatives went on to Washington. There, for nine months, they waited before California was allowed to come into the Union. But she did get in; and when the news of it came, one universal shout of joy went up all over the State.

That was a sublime spectacle which the people of California presented when they went right on with their State government, though outside of the Union, and obeyed its laws and officers, never once doubting their own ability to take care of themselves, nor expecting anything else than that their admission

would be granted. It showed the American genius and American character in a new light, so enterprising, so democratic, so self-relying, self-governing, and so singularly attached to their republican institutions and forms, that they never once thought of adopting any other.

Under the Constitution then framed, we are living still. It has its imperfections; but it is a serious question whether we could even now frame one, on the whole, any better, or on which we could agree so unanimously. The wheels of government have moved on, not quite so smoothly as was desirable; yet the concerns of it might have been far worse than they are, under any different state of things.

#### Newspapers.

In the number of newspapers California is quite up to any State with the same population, and they are supported at an immense cost. Four years ago there was a weekly paper at San Francisco, and one here; and these were all. Now there is a weekly for every county in the State, if they were distributed around. There are thirty four counties and thirty six weekly issues at the least. Of these one is literary, one is temperance, and three are religious. There are nine daily papers published, and four tri-weeklies.

*The Pacific* vies with any religious journal in America in appearance—not in size—and has been as highly complimented in all quarters, as any paper could wish to be that asked not to be flattered unreasonably. The very fact that such papers have managed to live at all, for two years, is itself an indication of something sound and good, and is doing much to assure the world that California has germs of goodness that are vital and will grow—doing more, in fact, than ten thousand assertions could do, made in any other form. If the increase of our weekly papers from two to thirty six, and our dailies from none to nine, in four brief years, does not show a progress wonderful and astonishing beyond all precedent, then we may never hope to be astonished again. As a matter of fact, we are becoming so accustomed to marvels and wonders of this sort, that it would be the greatest of marvels to have wonders cease. And we are afflicted with ennui if there be not some big lump, or large potato, some prodigious exploit or quick passage, some tremendous clipper, or thundering crusher, some tall grain or mammoth tree, some startling disclosure or dazzling fortune or ingot swindle, to talk about when conversation flags.

## Cities.

One fourth of our whole population dwells in our four largest cities. These depend mainly on commerce, trade, manufactures, and professions, for their sustenance and wealth. These have grown up beyond all precedent, and that, too, in the teeth of obstacles the most formidable, and calamities the most appalling, and in situations not highly favored by nature. San Francisco has grown, in four years, from 4,000 to 36,000. A yearly increase of 8,000, or nine times what it then was. Sacramento has grown, in four years, from 1,000 to 13,000, being a yearly increase of 3,000, or thirteen times as large as it then was.

## Wants.

What do we need to make a residence in California as inviting as any place where Americans dwell? Not climate, not fertility of soil, not scenery, not diversified resources, not supply of physical wants, not means of living, not avenues to wealth and elements of power, not fields of usefulness, not something to stir the blood and excite the heart—all these we have. But we want railways; the great one most of all; telegraphs, to keep up with the times; schools, munificently sustained, of a high character, and for all ages and sorts; families dwelling in roomy, airy, delightful houses, with shades, shrubbery and flowers, where loneliness enters not; friends and kindred dwelling near us, so as to be accessible, in order to remove the feeling of isolation and banishment from women and children, who cannot share in the excitements that make time and things go blithely with men; literary societies; lectures; reading rooms, and the like; and most of all, chaste, beautiful, sacred sanctuaries, an excellent ministry, and a thorough and consistent habit of church-going. These are much; but these had would make this the land of Benlah. If only all the people that once were regular at church, would at once begin to go here, and make meetings where none now are, we should have a social revolution in California in three months that would delight an applauding world.

Well, another four years will bring us the supply of most of these requisites. The past four years have met the expectations of all but the most sanguine and enthusiastic dreamers. We could not have reasonably anticipated a more encouraging state of things.

## Prospects.

The heavens over us are not more clear and starry than our destination. Our horoscope is cast. Good omens are in the sky. The face of the world is toward us. Every change and revolution will enhance our importance. The glittering treasures, these rivers and bays, were made for a purpose. These farms and fields, towns and cities; these fleets that ride our harbors; these steamers that plough our waters, so quickly brought into existence, mean something. These revolutions abroad, just now, are significant. The Japan and the Northern Expeditions will have a history. The finger of Providence is pointing to our destiny. Asia is to play a new part—to hold some such relation to the world's later history as to its earlier. We must give her institutions, and receive into our bosoms knowledge, conveniences and wealth in return. The Pacific is to be the ocean of the future, and California shall sit the regent queen of the pearly domain, and wave her jeweled hand over the proud hereafter.

## Obituary.

The decease of the Rev. RICHARD F. CLEVELAND, of Holland Patent, has already been announced in the public prints. For three years he had acted as Secretary of the Central Agency of the American Home Missionary Society, but resigned his office on the 1st of September last. Though his official relations to this Society ceased before his death, yet, in his removal the cause of Missions has lost an able advocate and a valued counselor and friend.

The following notice of his life, and testimony to his worth, we copy from the *New York Evangelist*:

Died on the 1st instant, at Holland Patent, N. Y., Rev. RICHARD F. CLEVELAND, in the fiftieth year of his age. Mr. Cleveland was born in the year 1804, of pious parents, in Norwich, Conn. In this place, at the early age of fourteen, he made a profession of religion. He graduated at Yale College in 1824, and was licensed to preach the Gospel in 1828. The first period of his ministry was spent in Windham, Conn., and in Portsmouth, Va. In the year 1834, he accepted a call from the church in Caldwell, N. J. where

he remained seven years. He was then invited to take the pastoral charge of the church in Fayetteville, N. Y. He continued in this place for a period of nine years, in the faithful exercise of his ministry. In 1850, he was appointed to the secretaryship of the Central Agency of the American Home Missionary Society. But ere long his health and strength began to fail under the pressure of the arduous duties which now devolved upon him. For this reason, and on account of the preference he always continued to feel for the pastoral office, he decided at length to return to its duties. The church in Holland Patent cordially and earnestly inviting him to become their pastor, he removed in September last to this place. He was able to preach but one Sabbath after his installation. After this first Sabbath, a violent attack of disease prostrated his strength, and threatened his life. For a week, though aware of his precarious hold upon life, he still indulged the hope of recovery. While seeking the repose of sleep, the final summons came in another alarming and violent attack, and in less than the space of half an hour he died. We have given but a brief and bare outline of the life and labors of this most excellent and useful minister. With what diligence he wrought in his Master's vineyard! With what fidelity to the souls entrusted to his care! The depth and tenderness of sympathy for the afflicted! His self-denying and valuable labors in aid of his brethren in the ministry! His ready and ardent co-operation in every good work! The revivals of religion, which were enjoyed in the congregations he served—all are held in most grateful remembrance in every scene of his official duties.

We had thought that for our departed brother there were yet many years of active labor in reserve. But God has seen fit to call him to another and higher sphere, and while we mourn his loss, we cannot doubt that he has entered upon that eternal rest which Christ has prepared for those who love him.

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#### Decease of Rev. Charles Hall, D. D.

"IN THE MIDST OF LIFE WE ARE IN DEATH."—We are called by an allwise and inscrutable Providence to announce the sudden decease of our beloved associate, REV. CHARLES HALL, D. D., one of the Secretaries of the American Home Missionary Society. He died at Newark, New Jersey, October 31st, at the age of 54 years.

Nearly two years ago he experienced a severe attack of Inflammatory Rheumatism, by which his naturally frail constitution was much enfeebled. In the summer and autumn of 1852, he spent several months in a tour in Europe, by which his health was somewhat recruited. He was able to prosecute his official labors, with occasional interruptions, till within about two weeks of his death, when it became evident that the disease from which he had previously suffered had seized upon his heart. From that time, his decline was rapid. Peacefully and joyfully he saw his end approaching, and he died testifying, in his last words, his "triumph in the Saviour," whom he had served and trusted in his life.

As this afflictive event occurs while our present issue is passing through the press, we cannot, till another occasion, give utterance to our grief or pay our tribute to the memory of our lamented friend and fellow laborer.

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*Appointments by the Executive Committee of the American Home Missionary Society, in the month of October, 1853.*

*Not in Commission last year.*

Rev. S. P. Hildreth, Dresden, O.  
Rev. Charles S. Le Duc, Coolville and Hockingport, O.  
Rev. Flak Harmon, Pittstown, N. Y.

*Re-appointed.*

Rev. J. O. Whitney, Minneapolis, Minnesota.  
Rev. Charles Seecombe, St. Anthony, Minnesota.  
Rev. J. D. Strong, Iowa City, Iowa.  
Rev. Asa Martin, Bloomfield, Iowa.  
Rev. E. B. Turner, Colesburg, Iowa.  
Rev. John Parry, Racine and Pike Grove, Wis.  
Rev. John Reynard, Shullsburg and vic., Wis.  
Rev. T. Waterbury, Cincinnati and vic. Mich.  
Rev. G. Osborn, Brighton and vic. Mich.

Rev. O. W. Mather, Paw Paw, Mich.  
Rev. James Nail, Wayne, Mich.  
Rev. G. O. Wood, Greenville, Ill.  
Rev. C. L. Bartlett, DuPage, Ill.  
Rev. T. M. Orist, Greencastle, Ind.  
Rev. F. S. McCabe, Peru, Ind.  
Rev. Edward Seefeldt, Mount Healthy, O.  
Rev. Rees Powell, Columbus, O.  
Rev. J. W. Thompson, Berlin, O.  
Rev. D. H. Coyner, Genoa and Galena, O.  
Rev. Henry Bushnell, Marysville and Newton, O.  
Rev. J. M. Graham, Shenandoah Co. and vic. Va.  
Rev. J. T. Hargrave, Middleburgh, Va.  
Rev. Benjamin Lynch, Troy, N. Y.  
Rev. Philander Barbour, Mechanicsville, N. Y.  
Rev. L. F. Laine, Portland, N. Y.  
Rev. J. C. Strong, Moira, N. Y.  
Rev. Reuben Torrey, Cranston, R. I.

*The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, in the month of October, 1853.*

**NEW HAMPSHIRE—**

Received by Rev. B. P. Stone,  
Amherst, Cong. Ch. \$33 66; Aaron  
Lawrence, to constitute  
Mrs. Aaron Lawrence a L. M.,  
\$80; Miss Elizabeth G. Law-  
rence, to constitute her father,  
Aaron Lawrence, a L. M., \$80. 92 66  
Hollis Cong. Ch. 49 25 141 91  
Dover, Ladies' H. M. S., by Miss C. M.  
Palmer, 8 00  
Littleton, Young Ladies' Sew. Soc., by R.  
Daggett, 8 00  
Plymouth, Cong. Ch. and Soc., by Rev.  
H. R. Jewett, 4 00

**VERMONT—**

Brattleboro', Un. Benev. Soc., by Caroline  
L. French, 8 00  
Swanton, Benev. Soc., by C. F. Safford, 18 00  
Thetford, in part of legacy of Wm. King-  
man, by N. E. Hooford, 500 00  
Townsend, Cong. Ch. and Soc., by F. Ty-  
ler, 18 00

**MASSACHUSETTS—**

Home Missionary Society, by B. Perkins,  
Treas., 1,000 00  
Amherst College, Faculty and Students,  
bal. by N. A. Francis, 82 00  
Cambridge, First Cong. Ch., by Wm.  
Packard, 5 00  
Fazboro, legacy of Miss Rowanna Clark,  
by Dr. B. Mann, Exr., 100 00  
Hampshire Miss. Soc., by E. Wil-  
liams, Treas.,  
Northampton, a friend, \$4; leg-  
acy of Mrs. Eleota Allen, \$10;  
do. of Miss Sarah W. Allen,  
\$18; Solomon Stoddard, to con-  
stitute Miss Martha Ann Wil-  
liams, of Hadley, a L. M., \$80, 59 00  
West Hampton, 18 25  
Worthington, 60 53  
Other sources, 361 52 500 00  
Middleborough, Lad. Benev. Soc., by  
Rev. C. Chapman, 5 00  
Newburyport, a Lady, by Rev. Dr. Dana,  
Rev. Mr. Pike's Sec., Ladies, by Mrs.  
H. C. Grosvenor, 8 00  
Peru, legacy of Amasa Friswell, by Zenas  
Watkins, 223 00  
In part of legacy of William Wetmore,  
advanced by him, to constitute him-  
self a L. D., and James C. Stowell,  
Mrs. Harriet B. Stowell, Miss Gyn-  
this M. Stowell and Wm. M. Stowell,  
Life Members, by Oliver Nash, 500 00  
Pittsfield, Rev. Dr. Todd's Cong., Ladies,  
by Mrs. M. G. Warriner, 6 00  
Salem, a friend, 5 00  
Southboro', Ladies' D.M.S., by C. Thomp-  
son, 8 00

Whately, Second Cong. Ch., Ladies, by  
Emily C. Judd, 5 00

**RHODE ISLAND—**

Providence, C. D. Gilbert, by M. Cogges-  
hall, 5 00  
Central Cong. Ch. and Soc. by Solomon  
Gilbert, W. J. King, to constitute  
Eben. K. Gleason a L. D., \$100; E.  
W. Fletcher, to constitute Josiah S.  
Chapin, of Jamestown, Wis., a L. M.,  
\$80; Rev. Leonard Swain, to consti-  
tute Dr. Charles Swain, of Warren,  
Ark., a L. M., \$80; others, \$297 50, 427 50

**CONNECTICUT—**

Centerbrook, Young Ladies' Friendly  
Soc., by Mrs. W. F. Sanford, 7 00  
East Hartford, M. Stanley, by Rev. Mr.  
Phraner, 15 00  
Greenwich, Miss L. Howe, by H. Fisher,  
Stiles Benev. Soc., by Miss Sarah  
Lewis, Treas., 220 00  
Guilford, a friend, 5 00  
Kent, S. A. Bissell, 10 00  
Madison, Lad. Cent. Soc., by J. T. Lee,  
New Haven, West Conn., by A. Town-  
send, Jun., Treas., West Haven, to  
constitute Eliza L. Pardee a L. M., 30 00  
New Haven, Miss Mary B. Starr, to con-  
stitute Mrs. Penelope G. Littlefield,  
of Providence, R. I., a L. M., 20 00  
First Cong. Ch. and Soc., bal. by John  
Ritter, 17 00  
Charter of the United Society, by John  
Durrie, Mrs. Lois Chapman, to con-  
stitute Miss Elizabeth King a L. M.,  
\$80; Wm. Johnson, to constitute  
Wm. Henry Andrus a L. M., \$80; E.  
C. Herriek, to constitute Lyman  
Baird and John Edwards, Life Mem-  
bers, \$40; others, \$43, 126 50  
North Haven, North Hill Fam. Benev.  
Soc., by Mrs. W. J. Barnes, 26 00  
Norwalk First Cong. Ch. and Soc., bal. by  
A. E. Beard, 5 00  
Plymouth, Ladies, by Rev. I. P. Warren,  
Pomfret, Lad. Benev. Soc., by Mrs. Clara  
O. Williams, 4 00  
Ridgebury Cong. Ch. and Soc., by Rev. P.  
Oanfield, 26 00  
Scotland, Cong. Ch. and Soc. in full, to  
constitute James Burnet and George  
Bingham Life Members, by Rev. T.  
Tallman, 36 22  
South Mansfield, Cong. Ch. and Soc., by  
Rev. A. S. Atwood, 41 00  
Southport, First Cong. Ch. and Soc., by  
Rev. S. J. M. Merwin,  
F. Marquand, to constitute Deacon  
E. A. Smith a L. D., \$100; E. B.  
Wakeman, to constitute Mary Fow-  
lar Wakeman, Frances Wakeman,

and Matilda Gookin, Life Members, \$100; Mrs. Abel Sherwood, \$10; others, \$102 37.	812 87
South Woodstock, Ladies, H. M. Amos, to constitute Mrs. Lucy B. Palmer & L. M., by Frances M. Lyman,	86 00
Stamford, First Cong. Ch., by T. Davenport,	47 00
Stratford, Sew. Soc., by Rev. W. B. Weed,	8 60
Vernon Young Ladies' Benev. Soc., by Miss Jane Hunt,	8 00
Westbrook, Cong. Ch., by Rev. W. A. Hyde, in full, to constitute Dea. Amasa Spencer & L. M.,	15 00
West Cheshire, Lad. Benev. Soc., by Rev. D. S. Rodman,	10 00
Weston, Cong. Ch. and Soc., by Rev. Z. B. Burr, to constitute Levi Colby & L. M.,	46 00
<b>NEW YORK—</b>	
A friend of Home Missions,	10 00
Albany, Fourth Presb. Ch., Mrs. Richard Winslow,	5 00
Auburn, Theological Seminary, by Levi Parsons, Jun.,	14 00
Brooklyn,	
South Presb. Ch., Mon. Con. Coll., by J. Milton Smith, \$55 78; J. A. Davenport, \$80; Mrs. Davenport, \$5,	110 78
Chazy, Mrs. Ann Hubbell,	10 00
Centerville, Green Co., Presb. Ch., by Rev. A. H. Lilly,	5 00
Colechester, Miss Sarah Downs, to constitute Wm. H. Elwood and Mrs. Sarah D. Elwood, Life Members,	100 00
Factoryville, Presb. Ch., by Owen Baldwin,	26 95
Fayetteville, Youth's Miss. Assoc., by Rev. L. H. Reid,	8 00
Haverstraw, First Presb. Ch.,	6 50
Jefferson, Presb. Ch., by Rev. W. J. McCord,	8 23
Maine, Cong. Ch., Mon. Con. Coll., by Rev. W. C. Boyce,	3 00
New Rochelle, Presb. Ch., by Rev. O. B. Lindale, Coll \$20; Ladies, \$3,	22 00
New York, Cash \$5, Walter Brinckerhoff, Jun., \$1,	6 00
Allen St. Ch., Mon. Con. Coll., by Rev. G. Thacher, \$6 07; S. Fanning, \$3,	11 07
Eastern Cong. Ch., Mon. Con. Coll., by L. Chichester,	8 88
Eleventh Presb. Ch., to const. Rev. Elias L. Boling, of Doaksville, Choctaw Nation, & L. M.,	46 00
Church of the Puritans, Mon. Con. Coll., by E. McKinstry, \$18; C. H. Newton, \$50; T. McNamee, \$100; J. Van Buren, \$12 50,	175 50
North Granville, Presb. Ch. and Soc., by Rev. C. Doolittle,	66 00
Northport, L. I., W. P. Buffett,	20 00
Northville, L. I., Cong. Ch., by Rev. J. O. Wells,	10 00
Smithville, Coll. by M. K. Cochran,	6 30
Southold, L. I., Presb. Ch. a Member,	10 00
Trenton, Mrs. O. W. Douglass,	5 00
Troy, Liberty St. Presb. Ch., by Rev. B. Lynch,	0 60
Vernon Valley, L. I., Presb. Ch., by Rev. I. B. Smith,	20 00
Volney, Ladies, by J. Petrie,	6 00
Walton, Mrs. Jemima T. Webb,	5 00
Yonkers, Presb. Ch., by Rev. E. W. Benedict,	123 49
<b>NEW JERSEY—</b>	
Mendham, Presb. Ch. by Rev. W. L. Douglass,	106 50
<b>PENNSYLVANIA—</b>	
Mount Joy, Presb. Ch., by A. Merwin,	5 00
<b>TENNESSEE—</b>	
Chattanooga, A. M. Perrin,	2 00

## OHIO—

Delaware, Second Presb. Ch., by E. Burr, Greenwich Station, L. Mead, \$5; A. Mead, \$1,	40 00
Liberty, Presb. Ch., by Rev. J. W. Thompson,	6 00
Liberty and Concord, Presb. Cha., by Rev. W. H. Brinckerhoff,	30 00
Piqua, Presb. Ch., by Rev. N. C. Coffin,	6 00
South Fork, Presb. Ch., by Rev. T. W. Howe,	23 00
<b>INDIANA—</b>	
Laurel, Rev. Thomas Spencer,	10 00
New Corydon, Rev. James Boggs,	10 00
New Washington, a Lady, by Rev. J. Gearhart,	50
Plymouth and Hopewell, Presb. Cha., by Rev. N. L. Lord,	15 00
Warsaw, First Presb. Ch., by Rev. J. E. Crane,	11 00

## ILLINOIS—

Batavia, Cong. Ch., by Rev. Stephen Peet,	30 00
Ewington, by Rev. J. H. Russ,	5 00
Geneseo, Coll. by Rev. J. W. North,	15 10
Griggsville, First Cong. Ch., by Rev. C. B. Cady,	37 50
Joliet, First Cong. Ch., by Rev. L. H. Loe,	12 50
Marshall, Cong. Ch., by Rev. J. Chapman,	10 00
Momence, Cong. Ch., by Rev. John Peck,	8 67
New Providence, Presb. Ch., by Rev. H. F. Taylor,	10 00
Ottawa, Mrs. G. Burr,	10 00
Rockville and Bourbonnais, Presb. Cha., by Rev. John Peck,	10 00
Sharon and Portland, Presb. Cha., by Rev. E. R. Martin,	11 50

## MICHIGAN—

Dundee, First Cong. Ch., by Rev. S. Harris,	5 67
Howell, First Presb. Ch., by Rev. Louis Mills,	11 50
New Buffalo, by Rev. P. B. Parry,	12 00
Wheatland, First Cong. Ch., by Rev. J. Morton,	20 00

## WISCONSIN—

Dodgeville, Cong. Ch., by Rev. A. S. Allen,	5 00
Fair Play, Presb. Ch., by Rev. R. Hassell,	3 45
Geneseo, Cong. Ch., by Rev. S. Emerson,	2 50
Green Bay, Rev. Otto Tank,	2 50
Green Lake and Darfield, by Rev. S. Bristol,	25 00
Hazel Green, Presb. Ch., by Rev. B. Burman,	8 00
La Crosse, First Cong. Ch., by Rev. J. C. Sherwin,	7 00
Oak Grove, Cong. Ch., by Rev. H. M. Parmelee,	7 50
Oconomowoc, First Cong. Ch., by Rev. S. H. Bartau,	10 00
Packwaukee, First Cong. Ch., by Rev. John Wilcox,	2 00
Potosi, Presb. Ch., by Rev. Edward Morris,	5 23
Sun Prairie and Windsor, Cong. Cha., by Rev. J. W. Windsor,	9 08
Shoplers, Coll., by Rev. M. Wells,	6 00

## IOWA—

Dubuque, Cong. Ch., by Rev. A. Van Vleet,	12 50
Fort Madison, Presb. Ch., by Rev. M. G. Cass,	12 05

## MINNESOTA—

Point Douglass, Rev. Richard Hall,	5 00
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## CALIFORNIA—

Nevada, Cong. Ch., by Rev. J. H. Warren,	60 00
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\$4,483 00

JASPER CORNING, Treasurer.



*Donations of Clothing, &c.*

Bloomfield, N. Y., a circle of little girls, a box.  
 Brattleboro', Vt., Un. Benev. Soc., by Caroline L. French, a box.  
 Ozenovia, N. Y., Presb. Ch., Ladies, by Rev. G. S. Boardman, a box.  
 Concord, N. H., Ladies' Un. Miss. Circle and Juv. Soc., by Mrs. Sarah C. French, a barrel.  
 Dover, N. H., Ladies' H. M. S., by Mrs. Charlotte M. Palmer, a box.  
 Ithaca, N. Y., Ladies' H. M. S., Presb. Ch., by J. L. Parker, a box.  
 Littleton, N. H., Misses' Sew. Soc., by R. Daggett, a barrel.  
 Newburyport, Mass., Rev. Mr. Fiske's Soc., by Mrs. H. B. Grovesnor, a barrel.  
 New Haven, Ct., Center Ch., Ladies' H. M. S., by E. K. North, a barrel.  
 New Rochelle, N. Y., Presb. Ch., Ladies, by Rev. C. E. Lindsey, a box.  
 North Brookfield, Mass., Lad. Sew. Circle, by Miss Abbie F. Snell, a box.  
 School Dist. No. 3, Ladies' Sew. Soc., by A. Allen, a box.  
 Parsippany, N. Y., by Rev. J. Ford, a box.  
 Pittsfield, Mass., Rev. Dr. Todd's Cong., Ladies, by M. G. Warriner, a box.  
 Plymouth, N. H., Cong. Soc., by Rev. W. B. Jewett, a box.  
 Plymouth, Ct., Ladies, by Rev. I. P. Warren, a barrel.  
 Pomfret, Ct., Ladies' Benev. Soc., by Clara C. Williams, a barrel.  
 St. Johnsbury, Vt., Ladies' Benev. Soc., by M. E. Fairbanks, a box.  
 Southboro', Mass., Ladies' D. M. S. and Juv. Circle, by C. Thompson, a barrel.  
 Stonington, Ct., Second Cong. Ch., Ladies, by Rev. Wm. Cliff, a box.  
 Stratford, Ct., Sew. Soc., by Mrs. Catharine S. Booth, a barrel.  
 Troy, N. Y., First Presb. Ch., Ladies, by Mrs. Brainerd, a box.  
 Vernon, Ct., Ladies' Chr. Soc., by Mrs. Julia S. Kellogg, two boxes.  
 West Middlebury, Mass., Ladies' Benev. Soc., by Rev. Calvin Chapman, a box.  
 Whately, Mass., Second Cong. Soc., Ladies, by Emily C. Judd, a box.  
 Whitehall, N. Y., Ladies, by C. M. Davidson, a box.  
 One box and two barrels, source unknown.

*The Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of September, 1853. BENJAMIN FRAZER, Treasurer.*

Barre, Evan. Cong. Soc., 69 00  
 Berkshire and Columbia, H. M. S., L. Church, Treas., 425 00  
 Beverly, Washington St. Soc., to const. Rev. A. B. Rich & L. M., 83 00  
 Boston, Miss Sarah Tuttle, L. M., 30 00  
 Braintree, Rev. Dr. Storrs' Soc., Quarterly Coll., 21 00  
 Burlington, Fem. Miss. Soc., \$30; Juv. Benev. Soc., \$12, 49 00  
 Conway, South, a Lady, 1 00  
 Danvers, Third Ch., Ladies' H. M. S., 48 84  
 Essex North, Aux. Soc., James Caldwell, Treas.,  
 Newbury,  
*Rev. Mr. Fiske's Soc., Ladies,*  
 \$190 73; Coll., \$50 63, to const. Mrs. Josiah Chase, Mrs. N. Pendegast, Mrs. B. G. Hunt, Mrs. M. O. Delano, W. Moulton, E. Merrill, Jun., J. A. Morse, and W. Goodwin, L. M., 241 85  
*Rev. Mr. Tenney's Soc.,* 7 58 248 98  
 Franklin Co. H. M. Soc., O. S. Eastman, Treas.,  
 Bernardstown, Cong. Soc., to const. Miss Catharine S. Slate & L. M., 80 44  
 Charlemonst, First Cong. Soc. Gent. Assoc., 11 25  
 Greenfield, First Cong. Soc., 35 65

Heath, Cong. Soc., 23 89  
 Shelburn Falls, 23 75  
 South Deerfield, First Cong. Soc., 26 51  
 Sunderland, Cong. Soc., to const. Rev. S. D. Clark and J. L. Graves Life Members, 70 89  
 Warwick, Trin. Soc., Ladies, \$12; Gent., \$14; Mon. Con. Coll., \$6, 28 00 223 73  
 Greenwich, Cong. Soc., Ladies, 41 89  
 Haverhill, Center Cong. Ch. and Soc., to const. Rev. H. F. Hosford, Benjamin Emerson, Mrs. M. Tappan, and Mrs. L. Greenleaf, Life Members, 142 51  
 Kingston, Second Ch. and Soc., in full to const. Miss Maria E. Howe & L. M., 17 46  
 Manchester, Cong. Soc., to const. Rev. R. Taylor, Dea. J. Fowler, and H. Kitchfield Life Members, 81 50  
 Methuen, Rev. Mr. Phillips' Soc., to const. I. H. Laney, I. S. Howe, and J. Emerson, Life Members, 130 00  
 North Brookfield, First Ch. and Soc., 29 00  
 North Weymouth, Pilgrim Soc., 29 00  
 Orleans, Cong. Ch. and Soc., 21 60  
 Randolph, East Parish, to const. Rev. E. Russell and Dea. L. Faine Life Members, 48 07  
 South Deerfield, Monument Ch., 26 00  
 Stoneham, a friend, 16 00  
 Sturbridge, legacy of Mrs. Hephsibah Fuller, 22 34  
 Wethersfield, Isaac Brown, 5 00  
 Wilmington, Ladies' H. M. Soc., 12 25  
 \$1,945 50

*The Connecticut Missionary Society acknowledges the receipt of the following sums to Oct. 5, 1853. E. W. PARSONS, Treasurer.*

Bethlem, by A. G. Loomis, 121 00  
 Bolton, by H. Alvord, 17 63  
 Bristol, by A. Norton, 123 00  
 Canterbury, First Ch., in full to const. Sarah B. Learned and Dea. Thomas G. Clark L. M., 58 50  
 Canton, bequest of Charlotte Mills, by U. Hosford, Exr., 107 00  
 Chester, Cong. Ch., by E. J. Doolittle, 18 06  
 Colebrook, by O. Stillman, 22 00  
 Danbury, Second Ch., 3 00  
 East Granby, Mrs. D. Skinner, 50 cts.; L. Butler, \$1, 1 30  
 Farmington, Ch. and Soc., by W. Gay, 226 54  
 Groton, by Rev. G. H. Woodward, 14 00  
 Hartford,  
*First Ch., in addition, by J. W.,* 30 00  
*South Ch., by Mr. Fuller,* 223 50  
 Jewett City, Coll., to const. Isaac N. Robinson & L. M., by Rev. T. L. Shipman, 34 00  
 Litchfield, Cong. Ch. and Soc., of which \$30 is from Miss Honor M. Buell to const. Eliza M. Ostlin & L. M., 176 55  
 South Farms, by Rev. D. L. Parmelee, 65 00  
 Lyme, Coll., by Rev. H. Hooker, 45 00  
 New Britain, First Soc., by Mr. Hinadale, 73 63  
 New Preston, by D. C. Whittlesey, 35 00  
 Newtown, Ch. and Soc., to const. Wm. Beard & L. M., by Rev. J. Atwater, 49 73  
 North Cornwall, Assoc., 23 25  
 Plymouth, Cong. Ch., by Henry Torrey, 85 00  
 Portland, Ch. and Soc., by Rev. H. Talcott, 27 25  
 Rockville, Second Cong. Soc., by N. O. Kellogg, 163 45  
 Rocky Hill, W. B., 3 50  
 Salem, Coll., by Rev. C. Thompson, 5 22  
 South Windsor, Cong. Ch., by T. Elmer, 85 00  
 Westford, Coll., by Rev. C. S. Adams, 13 00  
 West Hartford, Coll., of which \$30 is from Dea. J. E. Cone to const. Laura W. Cone & L. M., by T. Brace, 169 18  
 Westville, Coll., by Rev. H. Hooker, 61 00  
 Wethersfield, First Ch., to const. John Loveland and Joshua Goodrich L. M., 74 00  
 Woodbury, South Ch. and Soc., to const. Horace Hurd, Sheldon Cummings, and George De Forest, L. M., 100 00

\$2,268 04

N. B.—The box of clothing acknowledged in the Nov. number, from Farmington, Ct., was from Torrington, Ct.

# THE HOME MISSIONARY.

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Go, . . . . . PREACH the GOSPEL, . . . . . *Mark* xvi. 15.

How shall they preach except they be SENT? . . . *Rom.* x. 15.

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## Missionary Salaries.

In the *Home Missionary* for May, 1858, we submitted some considerations on the "inadequacy of ministerial support," particularly in its relations to the missionary work. In the Reports of several of the principal Auxiliaries, for the last year, this subject is discussed in its bearings upon the feeble churches within their bounds.

The Report of the New Hampshire Home Missionary Society contains the following timely and valuable suggestions on this topic:

With respect to the pecuniary relations between ministers and their people on our field, we have no authority or desire, as a Missionary Society, to interfere; and yet, inasmuch as the welfare of the Missionary cause is directly affected by the measure of ministerial support afforded on it, it comes within our province, as a subject of remark. That our missionaries as a class are inadequately supported, the following facts, we think, will show. The average salary of the pastors and stated supplies who have been in commission the past year, is \$377. This is fourteen per cent. larger than it was ten years ago,—an encouraging indication of a reform in this matter. We are informed by the last report of the Mass. Missionary Society that the average salary of missionaries in that State is \$437, which is \$60 higher than it is in this State, but that it has made no advance the last ten years. The average amount appropriated by the Missionary Society the past year to the feeble churches that have enjoyed the stated ministrations of the Gospel, is \$107 50, which is seven per cent. higher than it was ten years ago. It may be in point to remark, that considering the difference of circumstances affecting the necessary expense of living, our missionary pastors and stated supplies may be as amply supported as their brethren are who are settled over self-sustaining churches. The average salary paid by these churches, so far as can be ascertained, is \$502, which is only \$125 above the average received by our missionaries. But if we abate all salaries that exceed \$600, we find that the average salary paid by the able churches is \$452, which is only \$75 more than that paid to our missionaries.

Now, it is assumed that the standard of ministerial support in the State is far below its temporal necessities, and if so, it must be evident, from the facts just stated, that our missionary ministry, so to speak, share largely in the general suf-

fering. Where, then, does the responsibility of this suffering rest? We refer only to our missionary field. It does not belong to us to discuss the general subject of ministerial support. Who, we ask, will be answerable for the untold evils that arise from this muzzling the "ox that treadeth out the corn?" There is responsibility somewhere. If it could be shown that the churches under the patronage of the Society have so far exerted their ability in the support of the Gospel that they have fully met their moral obligations, both in the sight of God and man; and also if it could be shown that the Society has a surplus in its treasury for which there is no demand from other portions of the field, then might the Society be held responsible, but only in case it refused, without good reasons, to listen to the cry of the needy.

It should be remembered that the Missionary Society is no party in the contracts which churches make with their ministers for their support, except to fulfil the pledges of aid which it makes upon their application. If they conform to the rules by which the Society, in common with every branch of the American Home Missionary Society, governs itself in the expenditure of its funds, they generally receive all they ask. To give them more than they ask, even to supply a supposed deficiency in the support of their ministers, would be a most inconsistent and dangerous departure from the great principles of our enterprise, whose wisdom has been tested by long experience. Should the Society refuse to increase its appropriations when it has the means of doing it, and when the applications of the churches furnish the necessary evidence that they have taxed themselves to the utmost of their ability, then might we be justly answerable for an incompetent support of its missionaries; but such has not been the fact. In most cases of such applications, the Society has increased its grants of aid, while the churches have also taken additional burdens upon themselves.

We come now to notice a few of the evils inflicted on our Home Missionary field by an incompetent support of the ministry.

One is, a movable, temporary ministry. This is, indeed, partly in some instances, and wholly in others, the result of other causes, but the influence of want is of itself a sufficient cause to account for much of the changeable character of our ministry.

Another evil is the decrease of pastors. If we go back ten years in our history, we find that there were thirty pastors and seventeen stated supplies in commission, but now there are only nine ministers who have sustained the pastoral office, while the number of stated supplies has been thirty-one the past year. Two of these pastors have been recently dismissed, leaving only seven pastors now in commission. This decrease of pastors has been more directly the result of a scanty support of the ministry than of any other cause. Both ministers and churches are becoming more and more unwilling to enter into the obligations of the pastoral office. With such an uncertain prospect before them, ministers, who are conscious of their ability to command more permanent positions, naturally decline those that promise little else than a brief and anxious period of labor, and churches as naturally shrink from adding to their perplexities and their burdens. The stated supply system is fast superseding the ancient Puritan custom of a settled ministry, so far as our feeble churches are concerned; and though, in a few cases, ministers are permitted to occupy the same field for a series of years without being settled as pastors, yet all experience proves that the pastoral office is more conducive to a permanent ministry than the relation of a mere hired servant. We know of no remedy for this evil while the causes which produce it remain. While these causes remain, especially while the standard of ministerial support continues below the medium of competency, ministers who enter the missionary service will have "no certain abiding-place." Like birds of passage that have lost their course, they will be passing over every point of the compass, not knowing where they will find rest. These evils are followed with another,—a scarcity of competent ministers for the supply of our feeble churches. We have in years past heard much about a surplus of candidates for settlement in the ministry, and there may have been a surplus for a certain class of churches, but our missionary churches have never had occasion for this complaint. Were there ever so many more candidates than there are destitute churches, able to pay a salary of \$500 and upwards, the feeble churches in looking to them for a supply of ministers, would probably always be obliged to exclaim, "The laborers are few."

This is a subject of deep interest to the whole Home Missionary community. We have given it only a cursory notice, without attempting much discussion. How

far Christians of our denomination in New Hampshire are responsible for putting the sacred office upon an allowance scarcely equal to the support of ordinary mechanics and farmers, thus subjecting it to a goading solicitude for what it shall eat, and for wherewithal it shall be clothed, is a question for them to decide. We lack no testimony that those who enjoy the administrations of the ministry in spiritual things, do not in their turn administer to it a sufficiency of things carnal. The existence of this fact gives rise to many serious obstacles to the progress of our work. It is the source of some of the most perplexing questions touching the financial operations of the Home Missionary enterprise, subjecting its conductors to numerous surmises and complaints, who have no other alternative than to bear them in silence. If a remedy to the evil in question is ever effectually provided, it must be the result of a deeper sense of the claims of common justice, and of a more pervading spirit, in our churches, of personal consecration to Christ and the welfare of his kingdom.

The extent and workings of this evil in Vermont may be learned from the following extract, from the last Annual Report of the Vermont Domestic Missionary Society:

The salary of many of the missionaries is so inadequate as to subject them to great straits, and in some cases to compel them to resort to means for eking out their support, inconsistent with their greatest efficiency and usefulness as ministers. And the tendency of such inadequate support is to deprive us of such ministers. No less than nineteen ministers who have been in the employment of this Society, during some portions of the past year, have left their fields, and seven of these have left the State. While other ordinary causes of removal have had their influence, a prominent cause, in the case of many of these, has been incompetent support. About one half the fields vacated by the removal of these have since been supplied. The remainder are still destitute.

The Executive Committee of the Massachusetts Home Missionary Society bear a similar testimony in regard to the pecuniary support of its missionaries. The following is an extract from the last Report of that Auxiliary:

The average salary received by the missionaries in Massachusetts, the past year, was \$437. This is not larger than it was ten years ago, when the staple articles of family expense were twelve or fifteen per cent. less than they are now. Of course, \$437 was more than enough to sustain a minister's family at that time, or considerably less than enough at present; and nobody, after a moment's reflection, can doubt which. The fact has become painfully evident, that at a time of great general prosperity, and in a land of abounding wealth, ministerial support is suffering an unusual depression; and unless it be adjusted to the increased expense of living, as almost every other department of labor has been, there will be an alarming increase of vacant churches; or, what perhaps would be still worse, a blending of some secular calling with the sacred office, as a means of subsistence while preaching the Word. This latter alternative would be going back to a state of things that produced a large proportion of the "old wastes" which this Society is now laboring to reclaim; and while, for their encouragement, God in his good providence "speaks peace unto his people and to his saints," he also adds, "*but let them not turn again to folly.*"

Additional facts bearing on this subject will be found on a subsequent page (p. 210), in the extracts there published, from the last Report of the Directors of the Connecticut Missionary Society, Auxiliary to the A. H. M. S.

These statements respecting the inadequacy of missionary support within the bounds of the principal Eastern Auxiliaries, apply with equal or greater force to the Western field. The rate of compensation there is nearly the same as at the East, viz., \$400 a year. This standard was fixed many years ago, when the necessary cost of supporting a family was much less than at present. The change, in this respect, is even greater in the new than in the older States. As the country has become more thickly

populated; as towns and cities have multiplied, and created a demand for agricultural products; as facilities of transportation have increased, bringing the frontiers into close proximity with the markets of the Atlantic coast, and of the Old World, an advance of from 50 to 100 per cent., in many cases, has been made in the cost of the principal articles of daily use in missionary families. Consequently, a stipend which ten years ago sufficed for their comfortable support, is now insufficient to raise them above absolute want. Not only is great distress thus occasioned to these households, which the Church ought not to inflict, nor they to endure, but from this source arises one of the most formidable hindrances to the work of supplying the destitute settlements with the preaching of the Gospel.

Young men on the threshold of the sacred office, already, perhaps, burdened with debt, may be ready to endure hardness for Christ, but, deeming it their right and duty to owe no man anything but love, they are constrained to turn away from the missionary field. Others who, in past years, found a missionary salary barely sufficient for their support, are compelled, by the increased expenses of living, to seek relief by dividing their time between their sacred calling and some secular avocation, and thus their usefulness as ministers is greatly diminished. Others still, whose convictions of duty will not allow them to resort to such expedients, after a long and vain struggle with accumulating debt, have abandoned the ministry altogether. A much larger number, however, though perplexed and harassed by pecuniary embarrassments, yet from love to their Master and their work, have thus far turned away from the tempting paths to competence which have opened around them, trusting that enlargement would come from another quarter; but, unless a speedy and effectual remedy shall be found for this evil, those who are and those who otherwise might be engaged in this service must, in increasing numbers, turn aside to pursuits in which talent and industry receive their appropriate reward.

The following extract, from a recent report of a missionary in Illinois, presents to us a picture which, perhaps, will better serve the purpose of these remarks than any general statements of our own:

I am in great perplexity at present with regard to the future. Heretofore, I have just lived and "made the ends of the year meet," and that only by the aid of a missionary box occasionally, until the past year. *But now four hundred dollars will not support me, if promptly and fully paid.* My family has increased to five children; my wife *cannot* do without help, and I must now hire it the year round. My oldest children must be sent to school. The cost of living has advanced from one quarter to one third within the last year, and all kinds of labor in proportion. A good mechanic would scorn a missionary's salary as his compensation; and a common laborer upon the street or railroad makes as much, and, with his horse and cart, half as much more. Still it is a great privilege to preach the Gospel; and perhaps it matters not what others make, so the minister of Christ receives a bare support. So I have been wont to regard it. But it is quite a different matter when he can no longer pay for his real necessities, and the future beckons him on to an inextricable labyrinth of debt.

But what shall be done? Shall the very prosperity of the country drive the minister of the Gospel from his labors, to plunge into secular pursuits, in order to support his family, and maintain his good name for honesty? If such be the indications of Providence,—if so I am to understand them in my case, why should I feel solicitude in following them? As yet I cannot decide. "Retrenchment!" Ah! yes, the real necessities of life are very differently understood; can I not economize? I have a horse, buggy, and harness, all nearly worn out, which would bring but little if sold; and yet they are absolutely indispensable on this field of labor, where appointments and people are scattered over so much territory. "Tea and coffee!" We have dispensed with them long since. "Books, periodicals, and papers!" I did venture, nearly a year since, to buy ten dollars' worth at a bargain, of a brother minister, because, on account of ill health, he had to return eastward, and I have not paid for them yet, because of poverty which I did not then foresee. I do take the *Bibliotheca Sacra*, and would stop it—yes, I *will* stop it if I can possibly spare the money to pay the arrearage of one year's subscription, before the

issue of the next number. The New Englander, too, must be stopped, if the two years' arrearage can be paid.

Three years since I was agent for Illinois College, with a compensation somewhat more liberal than at present, and being much impressed with the destitute circumstances of the family of the Rev. Mr. ———, who was suddenly called away, and reflecting that my family would be even more destitute if I should be taken, I took out a policy of Life Insurance; but I can no longer pay the premium, and have written to surrender the policy to the Company. This retrenchment and economizing must be done, but still I fear it will not be sufficient. What is *duty* under these circumstances? "Owe no man anything." "He that provideth not for those of his own house," &c. I wonder if these texts were intended to include Home Missionaries?

I have thought proper to exhibit thus much of the "shady side," because it is your right to know it, and because, if it should be your pleasure to grant another commission on the application of this people, it *may* be necessary for me to surrender it before a full year expires. May the grace of our blessed Master be sufficient for me, and for all your missionaries, and may we not be too forward to forsake our posts.

The Executive Committee of this Society are, by some, considered responsible for the existence of such facts as are here described, and they are called upon to adapt their scale of appropriations, at once, to the altered circumstances of the missionaries, and to raise their salaries at least \$100. The reasons why such a course is impracticable, we have already stated in a former number. We will, however, refer to them again.

1. The Committee can distribute only what they receive; and to raise the standard of appropriation generally, while the resources of the Society remain the same, would make it necessary to withhold aid altogether from many of the dependent churches.

2. To take such a step in advance of the public sentiment of the churches, would have a tendency to diminish the income of the Society. The compensation of ministers generally, throughout the country, is but little higher than that of missionaries; and it is hardly to be expected that the churches will contribute freely to provide higher salaries than they are paying to their own pastors.

3. The churches which passed from the list of beneficiaries as soon as they were enabled to raise a salary of \$400, and are still paying only that amount, would again become applicants, and proper subjects for missionary aid, and thus large additional drafts would be made upon the treasury of the Society.

4. Many of the churches aided do not feel the importance of providing their ministers a more ample support, and, instead of coöperating with the Society in securing such an object, they would, it is feared, be encouraged by the increased grants of the Society to relax their own efforts.

In view of these facts, this Institution cannot, we think, be charged with the sole responsibility for the continuance of this evil, even in the case of its own missionaries. It must have its cure where it had its origin, in the prevailing sentiment of the christian community. The churches must gain a truer estimate of the value of ministerial service, and of their obligation to provide for its adequate remuneration. We are happy to observe signs of progress in this direction. The religious press of the country and the ecclesiastical bodies of the principal religious denominations have, within the last few months, uttered such a testimony on this subject as will, we trust, lead to some practical result.

In the meantime, this Society will lend its influence in every appropriate way, and especially in the distribution of its missionary funds, for the accomplishment of the desired object, advancing as fast and as far as seems compatible with all the interests concerned. Yet no material progress can be made without increased resources, and greater effort on the part of the missionary churches. Let, then, the patrons of the Society show their sense of the cruel wrong which the church is inflicting upon her

missionary servants, by furnishing means for their more liberal support; and let the churches which enjoy their labors cooperate with the Society in this effort, by assuming their due proportion of the additional burden. The times are favorable for such an effort. They are times of abounding worldly prosperity; and the very causes which have produced such general embarrassment and distress among the ministry of our land, are augmenting the resources of the church which they serve; and if, in such circumstances, she shall persist in her ill requital of their labors, she will doubly deserve, and will most assuredly receive, the rebuke of Him whose anointed servants they are.

### Anniversaries of Auxiliaries.

#### CONNECTICUT MISSIONARY SOCIETY.

This Auxiliary held its Annual Meeting at Waterbury, Wednesday evening, June 22, 1853. The Reports of the Directors and of the Treasurer were read by the Secretary, Rev. HORACE HOOKER, and were ordered to be printed in the minutes of the General Association.

Addresses were made by Rev. ROBERT C. LEARNED, of Canterbury; Rev. THOMAS SHEPARD, of Bristol, R. I.; Rev. LEONARD BACON, D. D., of New Haven, and Rev. DAVID B. COE, one of the Secretaries of the Parent Society.

The following extracts from the Report of the Directors exhibit the doings of the Society during the year:—

During the year ending May 1, 1853, appropriations were made to thirty six churches and congregations in Connecticut.

The whole amount of appropriations within the State have been \$3,775, and \$2,000 have been transmitted to the Treasury of the American Home Missionary Society.

Five churches on our list have given notice that after the present year they do not expect to need aid from our treasury.

Three pastors of churches aided by the Society were dismissed at their own request, and one ordained, during the year. Of the churches aided, twenty four had pastors, and twelve stated supplies.

The receipts of the Society for the year ending June 1, 1853, were \$7,163 18. In addition to the donation from our Treasury, the Parent Society received directly from this State, during the same period, \$23,132 07. Add to these sums

\$2,396 70 received by the old Missionary Society of Connecticut, and it will make the amount devoted to the cause of Home Missions during the year, by our denomination in this State, \$32,691 95.

#### Missionary Support.

It is to be apprehended that without an increase of liberality—or rather, a stricter regard to justice and the principles of the Gospel—the pastoral relation will hereafter be often sundered, to the great detriment of the feeble churches. Means formerly inadequate to the necessities, not to say comfort, of families subject to demands that cannot be turned aside without infringing on usefulness and the hospitality divinely required of “bishops” in the church, cannot long sustain the increasing expense of living. The average salary of seventeen pastors, taken at random from our list, is \$434. This includes the grant from our Treasury. Taken individually, the salaries are, one of \$200 and use of parsonage—two, of \$300—one, of \$375—four, of \$400—one, of \$450—one, of \$450 and parsonage—five, of \$500—one, of \$500 and parsonage—and one, of \$550.

It must be evident at a glance that, in cases like some of these, the pastoral relation cannot bear up a great while against the existing pressure. Help must come from some quarter, or the pastoral tie will be severed. Either congregations must increase salaries,—manifestly disproportioned to the remuneration in other occupations of life—or the pastor must eke out his means of support, by associating some other employment with his pastoral duties,—or else two or more congregations must divide the services of a pastor between them. The last expedient is alien to the habits and discordant

with the feelings of our churches, and would work only evil. And by permanently employing, from the impulse of necessity, a large portion of his time and strength in other occupations than belong to his own profession, the pastor will be liable to be overtaxed; and declining health with imperfect preparations for the pulpit, will only be harbingers of estrangement among his people, and his own dismissal.

The remedy for the threatening evil is with ecclesiastical societies themselves. The Directors of this Auxiliary cannot prescribe the amount of salary to be paid in a given case. Each society fixes the salary of its own pastor, and assumes the responsibility of his support; and when its means are inadequate, such aid is extended by the Directors as seems to be needed—no obligation, however, being assumed by them, except for the current year. They can sympathize with the faithful, suffering, uncomplaining laborer in the vineyard of their common Master; but it does not belong to their trust to increase his stipulated salary. Neither would it be wise for the Directors to go before the public sentiment and make the salary of their beneficiaries, even when really needed and deserved, larger than that of the pastors from whose congregations the resources of the Auxiliary are gathered. A movement in the right direction must begin among the stronger churches. When they have adjusted the salary of their own pastors to the altered circumstances of society and the increased expense of living, they will cheerfully give of their abundance to enlarge the means of comfort and usefulness among the self-sacrificing pastors of our feeble churches.

### RHODE ISLAND HOME MISSIONARY SOCIETY.

The Anniversary of the Rhode Island Home Missionary Society was held at Barrington, Wednesday, June 15th, 1853. The Annual Reports of the Treasurer and Executive Committee were presented by Rev. CONSTANTINE BLODGETT, Secretary of the Society, and a sermon was preached by Rev. HORACE JAMES, of Worcester, Massachusetts, from Mark 12: 37.

From the Annual Report we gather the following particulars, exhibiting the condition of the missionary work, and the operations of the Society during the past year.

The number of churches aided is seven, and the sum appropriated \$1,725. The amount paid into the treasury of the Auxiliary is \$941 84; and contributions to the amount of \$1,287 22, from individuals and churches in the State, were forwarded directly to the Parent Society, making the aggregate of contributions to the cause of Home Missions, during the year, \$2,229 06. The usual appropriation of \$1,000 was received from the Connecticut Missionary Society. The report states that the Home Missionary contributions of the State average more, to the reported membership of the churches, than those of any other State in New England. In New Hampshire the average to a member is \$0 81; in Vermont, \$0 35; in Massachusetts, \$70; Connecticut, \$0 72; in Rhode Island, \$0 74. The facts reported from the various missionary fields give evidence that God has attended the labors of his servants with his Spirit, and multiplied the seed sown.

### WESTERN RESERVE AGENCY.

The exercises of the Eighth Anniversary of the Western Reserve Agency of the American Home Missionary Society, were attended in the Congregational Church in Tallmadge, Sept. 16, 1853.

After devotional exercises, and the reading of the Annual Statement by Rev. MYRON TRACY, Secretary of the Agency, Rev. E. C. SHARP preached the Annual Sermon from Numbers 13: 30.

We subjoin a few extracts from the interesting statements of the Board.

In the year 1801, and during his first missionary tour on the Western Reserve, the Rev. Joseph Badger wrote to his patrons in Connecticut as follows, viz.: "The friendly disposition of the Indians banishes all apprehensions of danger from them. If the Lord should make this wilderness as a watered garden, by planting and nourishing up his church in it, there would be no place more desirable to live in." How changed the scene in all this region since that day! The enterprise and success of the people in securing to themselves temporal blessings, and the success with which God has crowned Domestic Missionary efforts, which were here early commenced, and pursued with a liberal policy, have so fill-



ed this whole region with things desirable, that we feel called upon this day to express our warmest gratitude to Him on whom success in every enterprise depends. We have a large Synod; strong and liberal churches; a Home Missionary organization among ourselves that has aided essentially, not only in supplying the wants of our own feeble churches, but also in furnishing means to send the gospel to regions still beyond us; whose anniversary we have now assembled to celebrate; and all this, amid temporal blessings in richest profusion.

#### Treasury.

The whole amount of funds collected within the bounds of this agency, during the year, is \$5,078 97, which is an increase of \$846 41 over the receipts from this field last year. Of this amount, \$1,485 31 have been forwarded to the Parent Society.

During this period 39 missionaries have held commissions from this agency, all of whose quarterly appropriations, and also the salary of the Secretary, have been punctually paid from its treasury. Three of our missionaries have preached in the Welch language, and one in the German. These four missionaries have supplied 7 or 8 congregations, most of whom are very ignorant of our language, with evangelical preaching in their own.

The Parent Society has had in commission on this field 9 missionaries.

The whole number of missionaries employed within the bounds of the Synod is, therefore, 48; and the number of churches aided in supporting the regular ministrations of the gospel is 63. This is an increase over last year of 4 in the number of missionaries employed, and of 11 in that of the churches aided.

Twenty of the missionaries of this Agency have reported 165 additions to their churches; about three fourths of

them on profession of faith. Others mention in their reports seasons of unusual religious interest without stating definitely the results.

From these statements it will be seen that the past year has witnessed very encouraging progress in our work. Indeed, the summary of results at the close of every year, for several years past, has been of a highly gratifying character. If we look back over a period of ten or eleven years, and compare the present condition of the Home Missionary cause on this field with what it was then, we shall see that its progress has been such as to show most clearly that the hand of God has been with us. In the year which ended in April, 1842, but 20 missionaries were employed on this whole field; now we have 48, who extend their stated labors to 63 churches, several of which had then no existence, and others were extremely feeble, scarcely having a name to live. The whole income from this field, that year, was but \$1,048 22, and the next year it fell to \$550 81. Now it is more than \$5,000. Then but 48 persons had been added to our Home Missionary churches during the year; now 20 of our missionaries report 165.

And these results have been reached by patient continuance in well doing amid many discouragements and trials. No one year has been marked with success at all satisfying to our desires. The progress has been in all cases gradual. There is but little danger of our being too anxious to see immediately the fruits of our labors in this cause, yet there is danger that we shall be too soon discouraged if these fruits are delayed. "The husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." And thus should we wait in faith and hope while we cultivate this moral vineyard.

## From the Missions on the Pacific.

### OREGON.

*From the Rev. T. Condon, St. Helens.*

#### Laying Foundations.

Since my former report, the population of our village has steadily decreased, several of the few families we found here having gone to locate their claims or moved to the mines.

The fall and winter, we hope, will bring brighter prospects.

You will remember I stated to you that our Sabbath meetings were held in the school house erected for us by the proprietor of our village; he has since added a belfry and placed in it a good bell. We now assemble, as in other days, at the call of the Sabbath bell; and the forests of this new region, for the first time, re-echo

sounds that truly seem the footfalls of civilization.

A good part of the adult population of our neighborhood, and all the young who are old enough, attend our Sabbath services. Our Sabbath school continues to be well attended; it numbers 25 children who have, at least, their own hearts well engaged in it. We have secured a S. S. Library and it is well used.

Some weeks since I presented the subject of Temperance to our people in a Sabbath evening lecture. The next day the proprietor of our tavern called me in to witness the closing scene in his bar room, and since then our only tavern has been a Temperance one.

The nine pin alley has also been closed, and our village now presents a more orderly appearance. This is especially so on the Sabbath, as compared with Sabbaths six months since. Now the children are gathered into Sabbath school, or attend divine worship; and that portion of our people who care nothing or little for religious obligations themselves, are so unwilling to disturb others in their attention to them, that our Sabbaths are quiet.

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*From Rev. O. Dickinson, Salem.*

#### *Difficulties of a New Field.*

I have now been preaching in Salem six months, lacking a week. The average attendance on public worship is about seventy five. As many attend nearly every Sabbath as can be comfortably seated in the school house where our meetings are held. The number of our audience is very uniform. About one half of those who hear me are permanent citizens of Salem. The other half are fluctuating; mostly young men whose home is wherever they can make money fastest.

The number of our Sabbath school scholars is from twenty five to thirty. On the part of some of the scholars there seems to be a growing attachment to the study of the word of God. Our great difficulty is a want of teachers. We cannot yet bring the few members of our church to feel the real worth of the Sabbath school. Some of them have lived in the West, most of their lives, where little was done in Sabbath schools. Two or three live so remote from meeting that they think they cannot aid in sustaining it, and the two that have aided us in our efforts have been lax in punctuality. I found, after a little experience and trial,

that it would not be sustained unless I became both superintendent and teacher. With Mrs. Dickinson's help the school has been sustained thus far, and with God's blessing we intend it shall be. I know of no other way to remedy the evil, which we have at present to contend against, but to continue to give the church instruction relative to the importance of Sabbath schools. The more I become acquainted with the people of this Territory, the more difficulties I see to be encountered and rooted out. They are so *restless*, that it seems impossible to keep them still long enough to train them to any fixed habits. If a man begins the work of a Sabbath school teacher, we have no assurance of his continuing it. After attending, a Sabbath or two, he is absent. Ask him the reason, and he tells you he was up country to look at a "*claim*," or he was out to attend the camp meeting, or some other great meeting, or he was out at the new gold mines. These reasons he thinks free him from all blame, and if his class becomes discouraged and leaves the school, it is not his fault. Thus it is; men in this country do not make their calculations to be at home on the Sabbath, and always at the Sabbath school, as they do at the East.

#### *The Meeting House.*

We have given up building our house of worship this Fall. We had \$2,700 subscribed, but labor is five dollars per day, and this amount would not put up the frame of a church 40 by 60 feet, and enclose it, so that it would remain uninjured by the long winter rains. Many of the subscriptions were made with the understanding that the house should be a good commodious meeting house, and about the size mentioned. To enclose such a house would cost \$4,500, and the finishing must wait for another subscription.

We spent much time during the first three months in procuring this subscription, and we felt *disappointed* when we found that we must put off building till another summer at least, and perhaps for a much longer time.

The friends of Temperance are making an effort to obtain the Maine Law, for Oregon, from the coming Legislature. Petitions are circulated, and it is the intention of the State Committee to obtain every name in the Territory, that it is possible to get on the side of the Law. We think the *people* are ready for the Law, but whether the Legislature will give it to us, is yet to be determined. The

friends of the cause are active. The work devolves mostly upon the ministry; and we feel that we cannot lecture on a more important subject than Temperance, especially when intoxication prevails so much among young men as it does here.

*From Rev. G. H. Atkinson, Oregon City.*

#### Signs of Promise.

The Annual Meeting of our Association has been held, and the customary exercises, narratives of the state of religion, preaching and resolutions for the moral questions of the day were attended to. The friends of Temperance are moving for prohibitory laws, in favor of which resolutions were passed. No revivals of religion were reported, but a general harmony exists in the churches, and in some, more attention is manifested to the preaching of the Gospel, and a corresponding increase in the power of truth over the minds of the people. I may say that this seems to be the case in the church and congregation to which I minister. We discover more union in prayer for the descent and indwelling of the Holy Spirit, and a quickened sense of personal duty in sustaining regular preaching and in striving to save souls.

Three members have been added to our church, since my last report, by letter; two of whom, a gentleman and his wife, expect to be with us for five years at least. They unite heartily, bringing a knowledge and experience of the work which is of great value to us. The other, a young man of marked excellence, will let his light shine while with us and wherever he goes. Our church and society have requested me to be installed over them. My answer has been returned in the affirmative, and the exercises will occur, *Deo volente*, within a month.

#### Overland Immigration.

The immigration is arriving continually, and generally in good health and with less sacrifices of property and less personal suffering than in years past. But few of the whole number will need help from the people here. The companies are composed mostly of families, and their members must become permanent citizens. Many of them have left good homes in the valley of the Mississippi, the very garden of the world, to subdue the land in this far-off region. They will have better health here, but not more

wealth. The coming of such colonists is doing much for the permanence of our settlement. Our Pacific Coast must be peopled by thriving and industrious communities. The past mutability of things, like the chaos of old, is fast settling into compact and fixed forms.

#### Faith in the Future.

The minds of leading men, formerly in doubt and disturbed by the fickleness of the population, now seem to rest, and to form extensive plans of business. Religious and educational interests, which seemed insecure, now move on steadily. Time was when a man must have strong faith in the grand objects of Providence in peopling this land, in order to engage in any work requiring time and patient labor for its completion; but now the aspect of things gives assurance enough to authorize almost any enterprise. The population, like the swelling tide, is moving up into the hills and mountains on either hand, and rolling over upon the coast, and must in due time pour the fruits of its labor down into the valley, and send them out through the channels of commerce. You at the East, not seeing or feeling our instability, may always have had a calmer confidence in our future than we have been able to cherish. We have, at intervals, enthusiastic ideas, but they are sure to be followed by depressions.

History shows no great, noble and enduring monuments built in a day. Free States, whose sources of power, like the vitality and strength of the body, must be in themselves, in the individual members of society, cannot be of mushroom growth; nor can they be always colonized or transplanted as ours have been on this coast. We must grow and be strong out of ourselves; and the question arises, are we to have the time and the material and means for this growth? If so, our present work is evidently to provide for future harvests, by sowing the choicest seed and taking care that the fields be cultivated every year.

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## CALIFORNIA.

*From Rev. S. B. Bell, Oakland, Alameda Co.*

Oakland, the field assigned to Rev. Mr. Bell, is beautifully situated on the eastern shore of the Bay of San Francisco. The name given to this general region is Con-

tra Costa, in allusion to its position with reference to San Francisco. "Oakland is the natural landing point of a salubrious and fertile valley some forty miles in length and six in breadth, flanked by the wild-oat hills." As it is but a half hour's sail from San Francisco, and has many natural attractions as a place of residence, it is regarded as a field of much interest and promise.

#### **The first Communion Service.**

We have organized a church, originally consisting of six members. We had intended to have our first communion service and celebration of the Lord's Supper on the first Sabbath in August; and we had instituted a series of services on each night during the week preceding; but the sacrament was providentially deferred owing to my being taken violently ill with the dysentery. The sickness was brought on by excessive labor and exposure; for besides the extraordinary religious labors then devolving on me, I was engaged in superintending the erection of our new church; we were moving, and I had to sit up all night, after great fatigue, in a cold room; which, together, brought on the attack.

All things being favorable, however, we were permitted to partake of the last supper of our dying Lord, on the first Sabbath of September. On that occasion two children were baptized, and six persons joined the church—two women and four men. Some who were but spectators of the scene, were heard to say, "I shall never let another such opportunity pass without having a part in the matter." The occasion was one of the deepest interest. It was the first time that this sacrament had ever been administered in this valley!

#### **A Horse-racing Padre.**

The majority of our population are French and Spaniards, all of whom are Roman Catholics. There is a resident "Padre" among us, who holds regular religious services in a chapel on Vincenti Peralta's Rancho, a mile or two in the rear of the village, which, I am told, are well attended. The "Padre" has the reputation of being a man of some erudition, and a pleasant gentleman. He owns a very fast racing-horse, and last week he won five hundred dollars on a "crack" race between his horse and another "fast nag," very celebrated throughout this

country. Of course, the world went out to see. The Catholic divine's antagonist was a French gentleman from Canada, a member of the Catholic church, and a Justice of the Peace of our town.

#### **"The House we Live in."**

I am living in a house, which, by special favor, I rent for seventy five dollars per month. It has not a finished room in it; the kitchen is roofless, and I go up to my study on a ladder. My study is a garret in which there is nothing but a floor and rafters, and four window openings, two of them with window lights and two without. The kitchen has no window lights, and the openings are nailed up with boards. The hall, dining-room and kitchen are one; and in the room in which we reside, we have joist, studding and siding, all in their rough, unplanned state, for our walls and ceiling. We have, however, in our reception room, which, by the way, we have to use likewise as a bed-room, papered walls and an unbleached muslin ceiling. In your climate, the house would be uninhabitable; but in this, the very climate of Paradise, it does remarkably well.

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*From Wm. C. Pond, North San Francisco.*

#### **A Good Beginning.**

My last report included an account of the dedication of our new church, and the commencement of my labors in my parish, as a preacher of the Gospel. Our first regular services were held on the Sabbath succeeding the dedication, the first Sabbath of July. On that day a Sabbath school was organized with twenty scholars—a number regarded as very encouraging. The school has now increased to forty three, which was the number in attendance last Sabbath. The number enrolled upon its books is more than sixty. Included in it are two flourishing Bible classes, one of which is already large enough to be divided.

On Sabbath, Aug. 28th, the organization of a Congregational Church was completed with appropriate services. It is called the Greenwich St. Church of Christ, San Francisco. At its organization it consisted of five male and three female members. Two have since been added on profession, making our present number ten. We hope for further additions very soon. We have a very good corps of deacons, and an energetic body

of Trustees. They have resolved to make strenuous efforts to relieve you from drafts for their assistance, and I am persuaded that they will soon succeed. Our church and congregation are, however, poor, there not being in all our number one man in better than comfortable circumstances.

#### A Good Example.

It is a great gratification to me to speak of their interest in the Home Missionary cause. One of our deacons has the honor, I believe, of setting the precedent of regular contributions to your treasury. He is by no means a rich man, but, entirely self-prompted, or rather, simply, by the promptings of God's Spirit, he has resolved to appropriate three hundred dollars annually to the Home Missionary cause. He proposes to pay it in quarterly installments, the first of which (\$75) is now in my hands.

A weekly prayer-meeting is sustained with increasing interest. Two or three individuals, I trust, are coming out into the full light and liberty of the Gospel. Our brethren maintain with interest a Sabbath evening prayer and Bible meeting. God grant that external prosperity may not obscure our vision or diminish the zeal of our endeavor after our true final end, the glory of God in the salvation of souls.

*From Rev. S. S. Harmon, Sonora, Tuolumne Co.*

#### Hindrances from Fire.

In a letter dated Oct. 1st, Mr. H. refers to the delay in building a house of worship, occasioned by fire. He says, "I took a subscription paper and spent one day in getting subscribers. That very night a fire burned down all that part of the town which the fire of the previous year had spared." Two weeks later he writes of a *third* fire as follows:

Our city has been visited by another awful conflagration. It broke out about 3 o'clock on the morning of Oct. 3d. The heart and fairest part of the city was burnt to the ground. In that part only one building was saved—it was a fire-proof store. A man of some notoriety in the Mexican War, but a duelist and gambler, (he boasted of having killed in one way or another 40 men, and was a terror even to gamblers,) went to bed intoxicated, and was doubtless too deeply inebriated to rise from his bed at the

alarm of fire, and perished with the building (a gambling saloon) in which he slept.

I mention this calamity because it will cripple us in our church erection enterprise. On the Saturday previous I commenced collecting money on our subscription list, and had deposited with the Treasurer about \$400. Many of our subscribers have suffered largely; some have lost every dollar they had in the world. Most of the business men have lost more or less by the fire. I greatly fear our brick church will not be built this winter. But we shall collect what we can on our subscription, buy a lot, lay the foundation walls, and get together what materials we can, with the design of completing it as soon as the rainy season is over. Though greatly disappointed in the present prospect of things, we by no means despair. We are in fact full of hope, not only for the secular, but the spiritual.

#### Source of Encouragement.

In one respect, especially, I find encouragement, viz.: the increased attendance on public worship. The "upper room" in the north part of the town proved too strait for us; we could not get a room in the vicinity, and therefore were compelled to come down town more than half a mile, where we were offered the gratuitous use of the old Court House. Change of place we thought would render it necessary for us to gather a new congregation. And so it proved, in part. But the young men and one or two families followed us. The first sermon in the old Court House was held July 24th, and now the room is too strait for us. For the last three Sabbaths, especially at night, the room has not only been filled to its utmost capacity, but scores have stood at the door and windows, and on the side-walk in front of the place of worship.

#### Out-Station.

I have opened a week-day evening service at two other places,—Algerine Camp, about seven miles distant, and at Columbia, four miles from Sonora. The audience at each of these places is always large. There ought to be one service at least, at each of these places, every Sabbath, particularly at Columbia. We greatly need another man in this region. The field here, in Tuolumne Co., is too large; I cannot cultivate it alone. I am only endeavoring to keep it open till you can send us another man who will both occupy and cultivate it.

## From the Missions in the Interior.

## MISSOURI.

*From Rev. A. G. Taylor, Bolivar, Polk Co.*

## An afflicted Household.

During the past quarter my labors have been almost entirely broken up by sickness. During the month of August, I was confined at the bedside of my sick wife, and only occasionally preached when I could break away for a few hours at a time. I was compelled to neglect all the distant points in my field; but with the beginning of September, my wife was restored to health, and I was prostrated by the same disease, and in a few days, each of our five children was taken down. Then the interior of our cabin was, in appearance, and in fact, a hospital. Here lay the father, and every child, down to the little one at the breast, writhing under a burning fever, and the mother just escaped from death herself, the only constant nurse for the whole six. But some of our neighbors, and all the members of this little church, have endeared themselves to us, by their sympathy and kindness. We have reason to be thankful that our lives are all spared, and that my wife and myself were never both confined to a sick-bed at one time.

In July I commenced preaching in a part of Crisp Prairie, where I had never preached before. At my first appointment a Campbellite preacher was there, who also had an appointment at the same time and place. He said to me, "as you are a stranger, you shall preach first;" I thought that his object was, if he could find any ground, in my sermon, to begin an attack upon me. I was so closely on my guard, that if he made an attack upon me, I could easily make it appear that he was attacking the Gospel of Jesus Christ.

I preached first, and he followed. His sermon was nothing but the rankest Rationalism, intermixed with the errors of Campbellism. I will give you an example. He said, "Repentance and faith bring the sinner to Christ; but immersion, or being buried with Christ in his liquid grave, bring the sinner into Christ, and being thus brought into Christ, is essential to salvation." I believed at the time that his object was to draw me into controversy, and I now see that I was correct.

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## IOWA.

*From Rev. E. B. Turner, Colesburg, Delaware Co.*

## The "Shady Side."

The promise of aid which you give to us who are laboring on these outposts, backed up as it is by the past history of your punctuality in redeeming your pledges, is a source of encouragement to us which we are qualified to appreciate. The meagreness of our present supplies, and the poor prospect of an adequate support in future, gives peculiar intensity to the darkness of the "Shady Side" in many of these western parishes. I do not intend, however, to give a homily on western grievances, nor furnish any more texts for the preacher at the "Old Parsonage."

Suffice it to say, that while the western missionary has enough to keep him from *starving*, he has not so much as to expose him to the snare of *worldly-mindedness*.

## The "Sunny Side."

There are, after all, many things to cheer the toiler in this wilderness.

I have now been on this extreme Home Missionary field ten years, having just received my eleventh commission from your Society. I know that the life of a western minister, while it is not *all* bright and cheering, has, after all, many broad streaks of sunshine.

There is unmingled pleasure in the assurance that your labor is not in vain in the Lord. It is a pleasure to know that the tears, and prayers, and labors you have bestowed upon an infant church, have been blessed to its enlargement and permanent growth.

To see some who were found here ten years ago the enemies of God by wicked works, who, by the blessing of God upon prayer and the preaching of his Word, are now advancing to christian manhood, and becoming pillars in the churches; to see refinement and intelligence, the means of education, and a strong gospel influence, and moral and church-going habits, where you once saw a destitution of all these, is in the highest degree cheering. It is worth more than the prospect of a comfortable support, or the luxuries of a convenient and tasteful home. How gratifying, too, to look over the territory embraced in the northern half of this State, and behold what the

Lord hath wrought in ten short years. Where there are now between thirty or forty Congregational and Presbyterian churches, there were not ten; and two thirds of these have comfortable houses of worship completed, or building, while at that time there were only two or three. The six or seven lonely ministers who then occupied this same region, are now surrounded with a band of more than thirty. Nor have these brethren labored in vain. The refreshing showers of grace have descended upon many of these churches, and scores have been added to them of such as shall be saved. The cause of temperance, Sabbath schools, and all the benevolent institutions of the day, find a home and a warm support throughout this whole region, much of which was then the home of the savage. Almost two thousand dollars were contributed to benevolent objects on this field the last year, by the churches connected with your Society. Ought not those who are permitted to witness such changes as these, to feel cheered and encouraged? Surely here is brightness enough for one life. I doubt whether it would be best for an ambassador of Christ to have more.

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*From Rev. B. A. Spaulding, Ottumwa, Wapello Co.*

#### Various Elements Harmonised.

The last quarter under my present commission, and the tenth year of missionary labor, in Iowa, closed on the 1st of November. Now, what are the results? Ah, that question! It comprises doubts, regrets, sorrows, fears, hopes, joys, and triumphs not easily defined, and which it is not possible for me fully to spread before you on this sheet. Much you already know, more you may hear in the future; but *all*, who can understand except Him who sees all things as they are?

It may seem strange to you that the church in this place is still under the necessity of asking so much of your aid; but were you fully acquainted with its history from the beginning, you would rather be surprised that it exists at all. It would not exist but for that wisdom and grace which have their origin higher than the earth. Your missionary was not *invited* here, as you well know; he received no "call," unless it was from above. No church existed here until a portion of his labors had been expended for more than two years, and churches

had been organized in three other places as a result of similar labors; and when it was organized it was with but eight members, and those from four different denominations of Christians. Suffice it to say, that this heterogeneous character has been most fully sustained in its accessions till the present time; and it is at this day *one* church, not from the sympathies of education, but, as we hope, from the higher and holier principles of regeneration. There is evidence of more spiritual unity in it now than ever before. This, too, is plainly the result of the outpouring of the Holy Spirit, which has resulted also in the conversion of souls. Never have we had more crowded congregations, and more signs of promise in connection with our church, than on the last Sabbath, at our communion season.

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#### Precocious in Wickedness.

The following communication relates to a village, not yet two years old, in the northern part of Iowa. The state of morals described is not worse, probably, than in many other new settlements in the West; but the facts stated will serve to show the character and magnitude of the obstacles with which the pioneer missionary must contend. Let it not seem strange if, in such circumstances, the husbandman *waiteth* for the precious fruit, and hath long patience for it, until he receive the early and latter rain:

I suppose there are some general features in the development of all new places that are somewhat alike, while yet each has its own peculiarities. Here sin has taken deep root. About every store (some six in number) sells intoxicating drinks; besides which, there are regular groceries, or rum-holes, where they do drinking and gambling as a business. A person recently looked into three of these dens of iniquity, and saw *gambling on the Sabbath*. I never have known so well as since I have been here what it is to have one's heart ache for sin and sinners. Your missionary is almost the only one who has ever spoken out in public against these evils. This has secured for me many curses from the wicked; yet we have felt that God was on our side and would and did own his truth. There are some who sigh for a better state of things. We have no good place of worship, but rent

a place where a school also is kept. The attendance and the attention are good.

Since you last heard from us we have organized a little church of seven members. It was hoped that others would join. Some six or eight who were with us last winter have left the place, and some are hanging back. Some, we fear, are on the verge of apostasy. Balls are very frequent here, and some who have been professors elsewhere attend them.

We feel our weakness in comparison with the world, as to numbers and influence; still we know that God is great, and on him we rely.

### WISCONSIN.

*From Rev. J. N. Lewis, Lodi, Columbia Co.*

#### Building for the Future.

I am glad that the Lord has allotted to me a field in this country. I enjoy the work of preaching the Gospel in these wastes. This is the country of the future; and though the beginnings of spiritual things be small and of slow progress, the end will not be so. Under every discouragement, it is a comforting thought that he who labors at the beginning of an enterprise performs a service just as important as he who accomplishes the finishing work. The man who laid the first stone in the Jewish temple was as usefully employed as he who put on the headstone amid the shoutings of "grace, grace unto it." The Roman who built the first hut in that city which became the mistress of the world, did a work as honorable as they who planned and finished the splendid edifices with which it was afterwards adorned. The men who framed the code of laws which were to govern the infant colony of Plymouth, rendered for mankind a service as important as the framers of our national Constitution.

It is with such considerations that we are strengthened in our labors in this land where foundation work is to be done. Our work must tell on future ages. How disheartened is the missionary tempted to feel, sometimes, when he goes a dozen miles over these frosty prairies to preach to perhaps a dozen hearers—what small business—how little will it ever amount to. But his work is as useful and necessary, as acceptable to Jesus Christ, and gains for him as much the sympathy of his Redeemer as that of

the man who preaches the word of life to multitudes in crowded cities. He who puts but a stone in a chink of the temple, or drives a nail, does a work, in its place, as necessary for the completeness of the edifice, as he who hews and places the great stones, or prepares the beams of cedar. He who plants the seed, or turns over the soil, does what is as necessary as he who gathers the harvest. And the Missionary Society, which aids and sustains these laborers, is doing the same work—a work small in its beginnings, but, with the blessing of God, great in its results. If we lay the foundation right—if we build on it "gold, silver, precious stones"—if we labor with zeal and fidelity—it is glorious to look forward to what these hundred churches in Wisconsin will be, half a hundred years hence, vastly increased in numbers, and, we hope, in piety and zeal; no longer dependent on foreign aid, but pouring forth of their own fullness to send the Gospel to the most distant parts of our fallen world.

*From Rev. O. E. Rosenkrans, Columbus, Columbia Co.*

It is now just eleven years that I have been in the service of the A. H. M. S. During that time I have been permitted to see many important changes in the character of the West. I have seen Wisconsin rise from a feeble and sparsely settled Territory to be a large and thriving State; and in many places where there was a solitary wilderness, I am permitted to see churches with spires pointing toward the heavens, and all the other accompaniments of established christian society.

#### House of Worship Dedicated.

Since the date of my last report, our house of worship has been finished. It was dedicated to the worship of the Triune God on Saturday, the 17th of September. We think there is reason to "thank God and take courage." It sometimes fills our hearts with emotions too big for utterance, as we enter our church and see the congregation enter and reverently take their seats. It reminds us of the homes where our fathers used to worship, and where we were first taught to raise our hearts to Him who delights in the praise and worship of his people.



## ILLINOIS.

*From Rev. G. C. Clark, Winchester,  
Scott Co.*

## A Pentecostal Scene.

You may recollect that in some of my reports hitherto I have alluded to a certain neighborhood, lying a short distance east of Winchester. For many years it has been morally desolate. Still there were many reasons which led me to look upon it with a hopeful eye. By means of Sabbath Schools, preaching and prayer-meetings, the way of the Lord was at last prepared. About three weeks since, in conjunction with Rev. Mr. K., of the M. E. Church, I instituted a series of meetings, which from the first rapidly progressed in interest. It was continued just two weeks, with what results I now proceed to detail. The few Christians in the neighborhood regarded the meeting with anxious expectation. Zion travailed, and soon sinners began to be anxious for their eternal salvation. Day meetings were held, for which farmers forsook their work, and the presence of the Lord became overpowering. Near the close of the first week twelve were rejoicing in hope, among whom were one old man of seventy and another of near sixty.

Then came on an apparent suspension of the work. But it was only to test the faith of God's children. Again they came up to the work, and such a scene as the struggle afforded I shall never forget. All were too full for utterance. They could but sob out their emotions, and prostrate themselves before God in an agony. Said one of them, "Brethren, you may think me extravagant, but I must tell you what transpired before I came to this meeting. I have always thought knee-work was good work; but this morning I felt that even knee-work would not answer; and so I literally prostrated myself in the dust before God. I tried to think of this whole people, but in spite of everything two individuals would remain uppermost in my mind, and I had only strength to pray for them. And I believe God has heard my prayer." True enough, God heard that prayer and the many others that were then and there put up for a fresh outpouring of his Holy Spirit. We all felt assured, and went to our work anew.

The next day night the scene began. There was no unusual gathering to the meeting, but a certain man was there who had beforehand resolved that he would not come near the meetings. At the conclusion of the regular services he

arose, grasped the hand of a man with whom he had long been at variance, asked his forgiveness, and the two together rushed forward to the anxious seat, where they both fell down crying for mercy. Oh! to see pride humbled in the dust—the strong man bowed in an agony at the feet of divine mercy! The world wondered, and Christians themselves could scarcely believe for joy. I could relate another equally thrilling circumstance which transpired the next day, but one is sufficient to give you an idea of the nature of the work.

At the close of the meeting, twenty three were believed to be truly converted to God. But even this statement conveys but a meagre estimate of the good actually accomplished. The Spirit of the Lord went out all over that field. It took hold of the old, the middle-aged, and the young. If it stirred up some strife, it allayed more, harmonizing differences which have existed for years. In one instance a law-suit, involving the interests of several families, was pending. Even that was settled through the influence of religion; and the world sees it and admires. Almost the entire community has become a religious community. The news of these things has gone abroad, and awakened the attention of people, accustomed as they are to revival scenes. In short, "it is the Lord's doing, and it is marvelous in our eyes," the end whereof we hope is not yet.

## INDIANA.

## "Perplexed, but not in Despair."

I am always disposed to look upon the bright side of things. This has delivered me from many hours of sadness, and caused me to report to you perhaps more favorably than I should have done. There is a dark side, however, which I cannot but contemplate.

The people here appear well satisfied with their minister, are anxious to have him stay with them, and attend preaching on the Sabbath very well, but it is hard to get them to see that they have a work to do. Our Sabbath school was well attended during the summer, and seemed to afford much promise. But it had to be given up, because there was no one to sustain it in my absence. On the last evening of monthly concert no one came. The minister's salary is unpaid.

Among the leading men of the place—the office-holders, merchants and others—

there is not a pious, enterprising man to be found. Intemperance abounds. There are two licensed grog-shops in our little town of less than four hundred inhabitants. The Sabbath is taken for visiting and pleasure. It is a common thing to hear the crack of the rifle on that holy day. Education is very much neglected. We have, however, some truly pious people among us, but God only knows if there are enough to save the place. What is best to be done I hardly know. Oh! that God would give me wisdom and power to do something for the salvation of this people.

I speak thus plainly of the state of things here, that you may know our difficulties, sympathize with us, and pray for us, that God's truth may be attended by his Spirit, and presented with such pungency and power as will bring both saint and sinner to act in this great work.

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*From Rev. Charles Riehle, Indianapolis.*

#### Dedication Service among the Germans.

The church edifice, the object of our most ardent and longing desires, was dedicated to the service of the God of Israel on Sabbath last. Rev. Mr. Jewett, of Terre-Haute, delivered the dedicatory sermon. The house, 36 by 60 feet, was crowded with an attentive and very respectable audience, the majority of whom were Germans. The songs of Zion were sung in the German language, producing a most happy effect upon the English audience, because it was the expression of hearts tuned with childlike gratitude and burning love to God. I shall never forget the happy scene which my eyes were permitted to witness; faces beaming with love to God and man, eyes suffused with tears; yea, the Spirit of the Lord was evidently hovering over us; Immanuel was one in our midst.

In the afternoon the sacrament of the Lord's Supper was administered, and the mode of being seated thereby, was introduced with the most hearty consent of my congregation. You will remember, that communicants in the German Protestant churches receive the sacrament in a standing position, and though this is not in conformity with the Bible, yet they regard the least deviation from this rite as an intrusion upon their ancient rights. It was a most solemn scene; and though the elements were set apart and

consecrated by prayer in a foreign language, yet there was evidently but one kindred people commemorating the dying love of a common crucified Redeemer. O, how impressive was the sweet and sacred truth unto our hearts:—"Behold, how good and how pleasant it is for brethren to dwell together in unity."

Before the close of the meeting, I received eight members on examination. It is the general opinion, that our church is an excellent edifice; yet, alas! beautiful and strong as it is, it will once decay, but we trust, and assuredly hope, that those souls who will within these sacred walls hear of a Saviour's dying love, and, reclaimed from the way of death and perdition, serve God in the beauty of holiness, shall live forever. Thus passed a season which never will be forgotten; and I may say of a truth, the parting language was: "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy."

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#### TENNESSEE.

*From the Rev. J. B. Logan, Ruledge, Grainger Co.*

#### A Spiritual Refreshing.

Last night we closed an interesting meeting at this place. For some weeks, there had been more than ordinary interest in the congregation, and two weeks since there were two additions, on profession of faith. This seemed to be the beginning of the work, and the church looked forward to the sacramental season praying that God would visit us in mercy, and revive his work in our midst. The exercises of the meeting commenced on Thursday night, the 20th inst., and continued, as before stated, until last night. As the result, sixteen were added to the church on profession, and three by letter. Truly it was a time of refreshing to the people of God. Believing wives saw their husbands rejoicing in hope, and professing faith in Christ, and parents saw their children entering into covenant to be the Lord's. Family altars are now erected where they were not before, and thanksgivings and supplications are going up to God from hearts that until recently were strangers to peace and joy. It was good to be there. O Lord, revive thy work throughout thy Zion.

## VIRGINIA.

*From Rev. H. R. Smith, Leesburg, Loudoun Co.*

### The Last Prayer and its Answer.

We have dismissed from our church eleven members to form the Cotocton church. Of that number, one, the wife of an elder, after sitting once with us at the Lord's table on earth, in that new sanctuary, was transferred to the church above, to drink new wine in her Father's kingdom. She was a pillar and an ornament in that little infant church, a polished stone in that spiritual temple. Her end was peace. In death, as in life, she exemplified the power of divine grace. The little flock felt deeply the loss, but yet rejoiced in seeing its first fruits so tenderly and so securely gathered into the fold on high. Her last words were words of exhortation and entreaty to her unconverted kindred and friends. Her last prayer was breathed into the ear of him who is ever ready to hear and answer. It was a prayer for an unconverted brother, to whom she seemed to be all in all. God heard in heaven, his dwelling place, and speedily answered that prayer. That brother was hopefully converted on his way home from his sister's grave; and though called to pass through hours of darkness and gloom, reproaching himself for his ingratitude and resistance to the Spirit, and to a sister's urgent entreaties, yet now the light of God's countenance shines upon him. He no longer walks in darkness, but in light, and love and joy. He was received by the Session, consisting of his *bereaved brother-in-law* and an *only brother*, in the very chamber where that sister's pure spirit had a few days before departed. It was a solemn meeting, more like heaven than earth, so spiritual, so heavenly. That little church commences its existence with one candidate for the ministry, a young man received under the care of Winchester Presbytery at its meeting in September. Reviewing, then, the labors of the year, and looking back over the *four years* gone by, I feel encouraged to go forward, trusting in Israel's God. To Him be all the glory.

*From Rev. I. N. Naff, Jeffersonville, Tazewell Co.*

### A Wide Field.

Another three months is numbered with the past, leaving only the memory of what has been done, and what neg-

lected. In looking back, I find everything to be grateful for, and but little for self-commendation. I have preached at my stated appointments, generally to attentive and sometimes to serious audiences, and yet there is so small a portion of that community reached, and that at such long intervals, that I sometimes almost despair of effecting any good.

My territory is so large and my preaching points so numerous, that I often feel, when I go into the pulpit, as if the effects of my former preaching were all gone, and it were necessary for me to aim at a first impression. At four points I preach only once in two months. These are points that I am unwilling to give up or neglect, and I am repeatedly urged to preach at new points, which I am unable to do unless I neglect those already occupied. My field is so large and the destitution so great, that my scattered efforts often seem as if they were labor in vain. But I try to pray, and trust, and hope for better days. I make this place my principal point, and endeavor to bring the strongest influences to bear on this town and its vicinity, hoping that it may be as a nucleus around which a moral influence may cluster, that will ultimately extend itself to the more remote parts of the moral waste.

### Church Edifice Completed.

We have, during the past quarter, been permitted to rejoice in the completion of our new house of worship, which was dedicated to the worship of the living and true God on the second Sabbath in September. In this we have great reason to be thankful. We must exclaim, "hitherto hath the Lord helped us." It is a very neat and comfortable little church. Stoves and lamps we have not yet been able to procure. We are also much in need of a bell, as our people are not very punctual, nor very regular in their attendance at church; but for this we shall be compelled to wait until our people shall have had a little rest. I feel that they have done nobly in building a church, not as a community, for as such they are amply able to build any kind of church that might be desired, but as Presbyterians, considering their number and the circumstances in which they are placed.

Three members have been received into communion with our little body, and we expect another very soon. The progress seems slow, but I have faith that God has a great work to be performed here, and that at some day or other he will perform it to his own glory.

## Miscellaneous.

Rev. Charles Hall, D. D.

THE afflictive providence, which has taken from us this beloved brother, we were barely able to announce, as the pages of our last number were about to be issued. We recur to it again with hearts deeply oppressed. We cannot realize that he is gone—that we shall see his face no more—that he has given us his last counsel and encouragement, performed with us his last labors for the salvation of men, and offered with us and for us his last prayer. Yet, each succeeding day, as we enter his vacant room, or commune with the hearts that have been made desolate, or survey the work which is no more to be advanced by his wisdom and his toil, the painful conviction is forced upon us with overwhelming power. He is, indeed, gone! The places which knew him—and knew him only to love him and to honor him—will know him—can know him more. But he has gone to the awards of the good and faithful servant. He has performed, with distinguished ability and uprightness, the mission assigned him. He has achieved, through grace, the victory over sin and the grave. He is glorious now, in the apparel of the just made perfect. We cannot but mourn, yet we would not murmur. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." We would gird ourselves anew, in the work which was so dear to his heart, and pray that his faith and fidelity may be ours, and ours the blessedness of sharing with him his recompense of reward.

Dr. HALL was born in Williamsport, Pennsylvania, June 23, 1799. From this place his parents removed, in his infancy, to Geneva, New York; where he spent his youth, and in 1817 made profession of his faith in Christ. Feeling a strong desire for the ministry, he commenced his classical studies amidst many discouragements, but pursued them with

singular buoyancy and perseverance, till he was graduated at Hamilton College, New York, in 1824, with the highest honors of his class. In the Autumn of the same year, he entered the Theological Seminary, at Princeton, New Jersey; where he remained till March, 1827, when he was called to the office of Assistant Secretary of the American Home Missionary Society, then in the first year of its existence. In the Autumn of 1837, he was appointed one of the Secretaries for Correspondence of this Society, and to the duties of this station gave the maturity of his intellectual strength and acquisitions, and the vigor and enterprise of his manhood. He died at his residence in Newark, New Jersey, Oct. 31, at the age of 54 years.

His mind was of a high order; quick in its perceptions, rapid in its movements, and comprehensive in its grasp; it was, at the same time, clear, delicate in its associations, of a philosophical cast, and logical in its conclusions. Naturally inquisitive and of studious habits, he not only retained, in an unusual degree, his acquaintance with his college and professional course; but there was scarce any department of science, of literature, or of the fine arts, with which he was not familiar. Scripture themes were his delight. Few men better understand the principles of Biblical Interpretation, or the Geography of the Holy Land, or can more readily give a satisfactory exposition of a difficult scripture or an abstract doctrine. His knowledge, too, was eminently practical. He had studied men and things, as well as arts and sciences; and he united to rich imaginative powers and a refined taste, a discriminating estimate of character and a correct judgment of the wise adaptation of means to ends. In his disposition, he was amiable, affectionate, forbearing and kind—admirably fitted to give interest to the social circle, and to endear to him the hearts of all who were

privileged with his familiar acquaintance. As a Christian, he was truly a *child* of God, sitting at the feet of Jesus, in meekness and simplicity, and asking, "Lord, what wilt thou have me to do?" Though of slender constitution, and little physical strength, and modest and retiring in his manners, yet he had great moral courage and firmness of purpose. He only needed to know what was right, what was wise, what was benevolent, what was in accordance with the divine will, and he was ready to do it and abide the consequences. He was a man of faith and of prayer. He had great self-control, an enlarged spirit of benevolence, an unquenchable desire to advance, to the utmost of his ability, the happiness of his fellow creatures and the glory of God.

With these traits of character, these moral qualities, these intellectual acquisitions, it is not difficult to apprehend what he was in all the endeared relations he sustained in life; it is not difficult to apprehend something of his value to the Church of God, and to the Institution which he so long and so faithfully served, and which, in his death, is so severely bereaved.

While he was not inattentive to any of the courtesies of life, or neglectful to do good to all men as he had opportunity; while he did what he could to advance every object of benevolence, and rendered most valuable services in establishing and building up individual churches with which he cast in his lot in their infancy; yet the work of missions, in the sphere in which God in his providence had placed him, was his **ONE GREAT WORK**, and to it, all his powers of body and mind were, most conscientiously and unremittingly, devoted. This work he studied, systematically and intensely; and in view of its relations to our country's weal and to the redemption of countless myriads of our race, a zeal would often be kindled within him, which his feeble frame was poorly able to bear. His stirring and ornate ap-

peals, from the pulpit and the press, have awakened like emotions in many thousands of christian hearts—which now beat warmly though he is dead—and have sent, and are now sending, the bread of life and the waters of salvation to multitudes on multitudes over this land and in the ends of the earth. His powers of invention, of planning and systematizing, his daily toil and unwearied patience in carrying out all the details of business and conducting a complicated and extended correspondence, were all consecrated to Christ and the church in this one glorious work; while his liberality of soul, his sympathizing heart, his fast hold of the exceeding great and precious promises of God, admirably fitted him for the acceptable discharge of the varied, difficult, and delicate offices to which he was called. Few men have lived to better purpose—have performed a service for their country and the world, which will be held in higher estimation, when the results of it shall be recounted before the eternal throne.

His associates and fellow laborers feel deeply their bereavement, and will embalm, in their tenderest and holiest affections, the sweet recollections of his companionship, his counsels, and his generous and efficient co-operation with them in extending the kingdom of Christ. The missionaries of the Society have lost a friend and a brother, who made their trials his own, cheered them with words of consolation and encouragement, and commended them daily to the heart of infinite love. The patrons and friends of the Society, the church of God mourn their irreparable loss; the widow and the fatherless are in the deepest affliction. But the hand of God has done it; and he has given triumph to the departing spirit, and consolation unspeakable to surviving friends.

The last hours of Dr. HALL were invested with an interest which we cannot describe, and fraught with instructions which many a heart, upon which they

have been impressed, will carry with it to the grave. His sufferings were extreme; but there was not a murmur. Patient, resigned, collected, serene, he went down into the deep waters with faith unwavering, and there offered for his dearest friends his last most affecting prayer, gave them his parting salutation, and assured them that death was swallowed up in victory. "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

It would be grateful to our hearts to extend this notice at the present time, but as arrangements have been made for a public discourse, commemorative of the character and labors of our departed brother, we would rather wait for the opportunity to avail ourselves of its pages, for the further benefit of our readers.

The Executive Committee of the Society, at their meeting, next succeeding the decease of Dr. HALL, adopted the following resolutions as a tribute to his memory:

WHEREAS it has pleased Almighty God to remove from us by death, since our last stated meeting, the Rev. CHARLES HALL, D. D., one of the Secretaries for Correspondence of this Society,

*Resolved*, That we feel ourselves to be deeply stricken in this afflictive providence, by which one so long associated with us in the missionary work, and so dear to our hearts for his many private virtues and his public worth, has been summoned from our counsels and our fraternal intercourse to his reward on high. We would recognize, with profound submission, the right of Him, who gave us such a friend and fellow-laborer, to take him from us at his pleasure; and we would be admonished, by the dispensation, to double our diligence in our Master's service, that when he cometh he may find us also watching.

*Resolved*, That the death of Dr. HALL is a great public bereavement. An amiable man—a Christian, of childlike simplicity and exemplary meekness—a minister of Christ, of rich and varied gifts and extensive learning—a public servant of the Church, devoting the energies of his being with great sagacity and fidelity to her extension and triumphs, has been removed, in the midst of his days, from the spheres which he adorned and blessed. To the missionary work, of which he took the most comprehensive views, and which was ever invested in his mind with its true greatness and sublimity, his loss is irreparable. His superior intellectual powers, his scholarship, his taste, his extensive and accurate knowledge of the wants of the country and the world, his quick perception of character and of qualifications for posts of usefulness, his spirit of enlarged catholicity, the tenderest sympathies of his heart, and his most fervent prayers were consecrated to its advancement. Eminently wakeful, also, to opportunities and expedients for accomplishing the objects which he held so dear, exercising strong faith in the help of God, reliable in counsel, and unwearied in personal labors, affectionate and kind in his intercourse with the friends of missions and in his correspondence with his missionary brethren, he will long be held in the most grateful remembrance, and instrumentalities, which he set in motion, will yet gather multitudes, who will see him not on earth, to greet him as their benefactor in heaven.

*Resolved*, That we tender to the bereaved family our heartfelt sympathies, in their sore affliction. The light of their dwelling is extinguished. The husband and the father will return to it no more. But his example can never die. His instructions and his prayers are their invaluable legacy. To the God of the widow and the fatherless do we most affectionately and devoutly commend them, rejoicing that they were permitted to see a life, so pure and beneficent, close in the full light of the divine countenance and with "triumph in Jesus."

*Resolved*, That a copy of these resolu-

tions be presented to the family of the deceased, and published in the periodical of the Society.

### The Treasury.

During the last two months, the receipts of the American Home Missionary Society have been considerably less than its disbursements. We are aware that the causes of this deficiency are chiefly of a transient character, yet its effects threaten to be permanent and serious. The general effort which has recently been made, by one of the denominations sustaining this Society, in behalf of a kindred charity, naturally occasioned some irregularity in the time of making collections for Home Missions; but we are sorry to learn that, owing to this cause, the annual contributions for this object, in some churches, has been materially diminished,

and in others omitted altogether. The consequence is, that the amount in the treasury is insufficient to meet the claims of missionaries for labor performed.

This Society contracts no debts; and, unless the deficiency, above referred to, shall be speedily supplied, it will be necessary to withhold payments to missionaries, upon which they are relying for means to procure the necessities of life. We need not say that such a result would be disastrous to the cause of missions generally, as well as the occasion of great distress to the families which, in the depth of winter, would be deprived of their scanty income. Such a calamity can be averted only by the prompt and liberal action of the patrons of the Society. We appeal, in this emergency, especially to those churches and their pastors, on whose contributions, at this season of the year, the Society has been accustomed to rely for the means of prosecuting its work.

### *Appointments by the Executive Committee of the American Home Missionary Society, in the month of November, 1853.*

#### *Not in Commission last year.*

Rev. H. M. Nichols, Stillwater, Min.  
Rev. J. T. Cook, Eddyville, Iowa.  
Rev. L. Lovewell, Kensington and New Hudson, Mich.  
Rev. H. Gratton, Williamston and vic., Mich.  
Rev. R. E. Salter, Erie, Mich.  
Rev. W. W. Whipple, La Grange, Mo.  
Rev. T. S. Milligan, Bethany and vic., Ind.  
Rev. C. J. Pitkin, Northampton, O.  
Rev. Peter Braaker, Sandusky City, O.  
Rev. S. Uhlfelder, Lower Liberty and vic., O.  
Rev. J. E. Warner, Alleghany, N. Y.  
Rev. B. H. Close, De Ruyter, N. Y.  
Rev. Ezra Scovell, Marathon, N. Y.  
Rev. G. E. Entler, N. Newark, N. Y.  
Rev. W. Van Antwerp, Philip's Village, N. Y.  
Rev. G. Spaulding, Canisteo, N. Y.

#### *Re-appointed.*

Rev. M. G. Case, Fort Madison, Iowa.  
Rev. J. H. Shields, Decatur Co., Iowa.  
Rev. L. Robbins, Omro, Wis.  
Rev. H. Freeman, Oshkosh, Wis.  
Rev. Richard Morris, Delafield and vic., Wis.  
Rev. M. Montague, Fort Atkinson, Wis.  
Rev. J. B. Preston, Berlin, Wis.  
Rev. Edward Morris, Potosi, Wis.  
Rev. John Bantly, Plattville and vic., Wis.  
Rev. I. C. Holmes, Hartford, Wis.  
Rev. H. M. Parmelee, Oak Grove, Wis.  
Rev. Lucius Foote, Delevan, Wis.  
Rev. N. Tucker, Southfield, Mich.  
Rev. W. C. Smith, Sharon, Mich.  
Rev. J. Morton, Wheatland, Mich.  
Rev. D. Jones, California, Mich., and Brookville, Ind.  
Rev. J. Chapman, Marshall and West Vigo, Ill.  
Rev. Darius Gore, Sycamore, Ill.  
Rev. John Peck, Rockville and vic., Ill.

Rev. J. Hodges, Elda and Otter Creek, Ill.  
Rev. E. B. Olmstead, Caledonia and Castro, Ill.  
Rev. E. Jenney, Auburn, New Market and destitutions in the vic., Ill.  
Rev. B. Pond, destitutions in Sangamon Co. and vic., Ill.  
Rev. S. P. Lindley, destitutions in Mason, Morgan and Macoupin Cos., Ill.  
Rev. W. E. Catlin, Concord and vic., Ill.  
Rev. G. J. Barrett, Wythe and vic., Ill.  
Rev. L. R. Booth, North Madison and vic., Ind.  
Rev. J. M. Bishop, Lawrence, Crawford and Munroe Cos., Ind.  
Rev. Philip Bevan, Mt. Vernon and Mt. Lebanon, Ind.  
Rev. B. Franklin, Salem, Ind.  
Rev. W. Mitchell, Boonville and Ohio Township, Ind.  
Rev. J. Seward, Solon, O.  
Rev. Heman Geer, Pierpont, O.  
Rev. J. A. Seymour, Franklin, O.  
Rev. S. Montgomery, Ridgeville, O.  
Rev. C. Duffee, Brooklyn, O.  
Rev. W. H. Brinkerhoff, Stansbury and Frankfort, O.  
Rev. A. T. Wood, West Unity and Bryan, O.  
Rev. Henry Toelke, New York, N. Y.  
Rev. E. F. Ross, Morrisania, N. Y.  
Rev. J. B. Fish, Hunter, N. Y.  
Rev. Alfred North, Middlefield Centre, N. Y.  
Rev. A. Wetzel, Utica, N. Y.  
Rev. Philander Bates, Virgil, N. Y.  
Rev. S. P. Gamage, Williamston, N. Y.  
Rev. J. Petrie, Volney, N. Y.  
Rev. H. Doane, Carthage, N. Y.  
Rev. C. H. Baldwin, Napoli, N. Y.  
Rev. G. T. Everest, Woodhull, N. Y.  
Rev. L. McGlashan, Branchport, N. Y.  
Rev. R. McMath, Millport and Dix, N. Y.  
Rev. J. Kennedy, Middleport, N. Y.  
Rev. J. B. Eastman, Greenfield, N. Y.  
Rev. J. H. Henry, Stockton, N. Y.  
Rev. P. Canfield, Ridgebury, Ct.

*The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, in the month of November, 1853.*

<b>MAINE—</b>		
Deer Isle, Dea. Nehemiah Oleson, L. M., in full,	10 00	
<b>NEW HAMPSHIRE—</b>		
Derry, Lad. Sew. Soc, by S. M. Eastman, Haverhill, legacy of Mrs. Rebecca D. Gookin, to const. Miss Charlotte L. Boardman, Miss Sarah A. Boardman, Miss Mary L. Boardman, and Miss Julia A. Boardman, of Randolph, Vt., Mrs. Rebecca G. Black, of Winchester, Iowa, and Mrs. Mary Louisa Sheldon, of Hartford, Ct., Life Members,	3 00	180 00
<b>MASSACHUSETTS—</b>		
Home Missionary Society, by Benjamin Perkins, Treas.,	2,000 00	
Concord, Juv. Miss. Soc., by Martha S. Munroe,	5 00	
South Egremont, Cong. Ch., to const. Hon. Nathan Benjamin a L. M., \$47; E. Clark, L. M., \$30,	77 00	
West Springfield, in part of legacy of the late Rev. J. L. Pomeroy, by Lewis Strong, Adm'r,	800 00	
West Stockbridge Center, Cong. Ch., by Rev. S. Bryant,	12 00	
<b>CONNECTICUT—</b>		
A Friend, H. H.,	16 00	
Chester, Rev. E. G. Swift,	5 00	
East Haven, dying gift of Miss Jane Bradley,	5 00	
Madison, Sab. Sch. Coll., by Dea. Z. Wilcox, Sup't,	9 20	
New Haven, Third Cong. Ch. and Soc., by C. Willcox,	175 00	
North Guilford, legacy of Alpheus Blake,	10 00	
Stonington, Fem. Miss. Soc., by Miss L. A. Sheffield,	30 00	
Tolland Co. Soc. for Home Evangelization, by J. R. Flynt, Treas.,		
North Coventry, Cong. Soc.,	52 75	
South Coventry, Village Ch.,	28 24	
Stafford Springs, Cong. Soc.,	20 12	
Tolland, Cong. Soc.,	23 82	
Vernon, Cong. Soc.,	212 08	
	841 96	
Deduct Expenses,	8 24	833 72
<b>NEW YORK—</b>		
Baiting Hollow, Cong. Ch., by Rev. C. Young's Coll., \$8 50; Children's Coll., \$2,	8 50	
<b>Brooklyn.</b>		
First Presb. Ch., Mon. Con. Coll., by R. J. Thorne, \$24 15; A. Wesson, \$25; J. W. Spencer, \$5; C. P. Smith, \$10,	64 15	
South Presb. Ch., Mon. Con. Coll., by J. Milton Smith,	100 25	
Cairo, Presb. Ch., Mr. Boardman, \$5; others, \$17,	22 00	
Cincinnati, Cong. Ch. and Soc., by M. G. Lee,	9 00	
Cooperstown, in full to const. Rev. J. A. Priest a L. D.,	79 09	
Dexter and Brownville, Presb. Ch., by Rev. S. Holmes,	15 00	
Elizabethtown, Elizabeth W. Nicholson, Harpersfield, Mrs. Lydia Hotchkiss,	1 00	2 50
Keeneville, First Cong. Ch., Mon. Con. Coll., by M. Ticknor, Treas.,	38 00	
Lenox, Mrs. Appolona H. Johnson, by Rev. A. A. Graley,	4 00	
Lewis, Rev. E. H. Squier,	5 00	
Livonia, legacy of Mrs. Charlotte Pratt to const. Miss Charlotte M. Coy a L. M., by Rev. B. G. Riley,	30 00	
Malone, First Cong. Ch., Ladies, by N. L. Thorndyke,	4 00	
Middletown, Miss Mary E. Boak, and Miss Pamela Boak, by Rev. D. T. Wood,	100 00	
New Hurley, Sab. Sch., by A. M'Collum, New York City, a Friend, \$100; Mrs. Parker, \$50; a Friend, \$0; do., \$0 12,	2 50	160 12
Allen St. Ch., Mon. Con. Coll., by Rev. G. Thatcher, \$8 68; E. C. Chapin to const. Mrs. A. A. Chapin a L. M., \$80; others, coll. in part, \$87 25,	120 22	
Eastern Cong. Ch. Mon. Con. Coll., by L. Chichester,	4 00	
Church of the Puritans, H. A. Hurlbut to const. Wm. Henry Hurlbut and Henry A. Hurlbut L. M.,	75 00	
Onondaga, Cong. Ch., by Rev. J. H. Prentiss,	12 50	
Peekskill, Second Presb. Ch. Sab. Sch., by G. N. Seymour,	3 50	
Shavertown, Presb. Ch., by Rev. T. Larcom,	10 22	
Shawangunk, Sab. Sch. at the Plains, by W. A. Traphagen,	2 22	
Upper Jay, P. Wells,	4 00	
Walton, Cong. Ch., by Rev. J. S. Patten-gill,	23 00	
Yonkers, First Presb. Ch., Mon. Con. Coll., by D. McFarlane,	20 00	
Yorktown, Cong. Ch., by Rev. J. H. Thomas,	7 00	
<b>NEW JERSEY—</b>		
Newark, legacy of Miss Susan Baldwin, by Joseph N. Tuttle, Ex'r, \$400; Mrs. H. Sanford, \$50,	450 00	
Whippany, Presb. Ch., by Rev. P. S. Co-sett,	8 00	
<b>VIRGINIA—</b>		
Bethesda, Presb. Ch., by Rev. L. C. Brown,	5 00	
Leesburgh, Presb. Ch., by Rev. H. R. Smith,	11 50	
<b>OHIO—</b>		
Columbia Center, Cong. Ch., by Rev. S. W. Rose,	20 00	
Darrrtown, Presb. Ch., by Rev. J. A. Veale,	3 22	
Delaware, W. J. Tibballs,	6 00	
Dresden, Presb. Ch., by Rev. S. P. Hildreth,	26 50	
Ridgeville, Presb. Ch., by Rev. W. R. Stowe,	5 00	
Waterville and Plain, Presb. Cha., by Rev. P. C. Baldwin,	18 04	
West Millgrove, Presb. Cha., by Rev. J. M'Cutchan,	25 00	
<b>INDIANA—</b>		
Blackford, Presb. Ch., Mon. Con. Coll., by Rev. P. Anderson,	0 24	
Dayton and Oxford, Presb. Cha., by Rev. J. Wilson,	13 00	
Noblesville and Stony Creek, Presb. Cha., by Rev. O. H. Rogers,	4 50	
Peru, First Presb. Ch., by Rev. F. S. M'Cabe,	10 00	
Wabash, Pleasant Grove Presb. Ch., by J. D. Jack,	6 00	
<b>ILLINOIS—</b>		
Dover, Cong. Ch., by Rev. E. G. Smith,	20 00	
Edgington, Presb. Ch., by Rev. J. E. Smith,	20 00	
Groveland, S. Clark,	2 50	
Millville, Rev. A. D. Laughlin,	4 00	
Montebello, Cong. Ch., by Rev. W. C. Merritt,	18 00	



Morris, Cong. Ch., by Rev. A. W. Henderson,	37 85
<b>MICHIGAN—</b>	
Decatur, Presb. Ch., by Rev. M. Harrison,	5 50
Hastings, Presb. Ch., by Rev. Z. T. Hoyt,	13 00
Mill Point, Presb. Ch., by Rev. H. Lucas, in full to const. Rev. I. M. S. Smith a L. M.,	20 00
Schoolcraft, Rev. A. L. Payson,	5 00
Watervliet, Cong. Ch., by Rev. W. H. Osborne,	3 00
<b>MISSOURI—</b>	
Hermion, Presb. Ch., by Rev. A. G. Taylor,	5 00
Monito Co., G. Welland,	1 00
Upper Gasconade, Presb. Ch., by Rev. I. B. Ricketts,	10 30
<b>WISCONSIN—</b>	
Appleton, Cong. Ch., by Rev. C. W. Munroe,	4 75
Berlin, First Presb. Ch., Coll., \$15; Sab. Sch., \$3, by Rev. J. B. Preston,	18 00
Brookfield Center, Cong. Ch., Coll., \$4; Rev. A. Clark, \$10,	14 00
Delavan, Cong. Ch., by Rev. Lucius Fouts,	12 60
Fort Atkinson, Cong. Ch. Coll., \$13 50; Mon. Con. Coll., \$6 50, by Rev. M. Montague,	20 00
Lisbon, Cong. Ch., by Rev. A. Clark,	4 87
Lodi, Cong. Ch., by Rev. J. N. Lewis,	2 50
Platteville and Rockville, Ger. Cha., by Rev. J. Bentley,	18 90
Rochester, Cong. Ch., by Rev. R. R. Snow,	5 50
Watertown, First Cong. Ch., by Rev. N. C. Chapin,	21 00
<b>IOWA—</b>	
Old Man's Creek, Seaborn's School House, and Hester's School House, Welsh Cha., by M. G. Lewis,	5 97
Ottumwa, Cong. Ch., by Rev. B. A. Spaulding,	4 00
Sherrold's Mound, Ger. Ch., by Rev. A. Frowein,	4 25
<b>OREGON—</b>	
Oregon City, Cong. Ch., Mon. Con. Coll., \$12 50; Rev. G. H. Atkinson, \$3 50,	16 00
<b>CALIFORNIA—</b>	
San Francisco, an individual, by Rev. W. C. Pond,	75 00
<b>NEW GRANADA—</b>	
Panama, Rev. J. Rowell,	10 00
	\$5,178 05
<b>JASPER CORNING, Treasurer.</b>	
<i>Donations of Clothing, &amp;c.</i>	
Brooklyn, N. Y., J. M. Spencer, 8 copies Spencer's Sketches	
Concord, Mass., Juv. Miss. Society, by Martha S. Munroe, a box,	21 00
New York, Anonymous, a bundle of books.	52 00
Mrs. W. Parker, two bundles of clothing.	
St. Albans, Vt., Second Cong. Ch., by C. F. Safford, a box,	52 96
Swanton, Vt., Ladies' Benev. Soc., by C. F. Safford, a box,	42 42
Source unknown, two boxes.	
Rev. HENRY LITTLE acknowledges the receipt of the following sums:	
<b>OHIO—</b>	
Berea and Elizabeth,	41 60
<b>INDIANA—</b>	
Allensville, to const. Mrs. Rhoda Fisher a L. M.,	34 00
Bethlehem,	19 60
La Fayette,	96 59
Laporte, to const. Rev. John W. Cunningham a L. D.,	106 07

Rising Sun,	7 20
Rockville, Second Presb. Ch., to const. Rev. George W. Adams a L. M.,	20 00
Sharon,	1 50
A Friend,	1 25
Money received with boxes,	5 00
	\$343 51

*The acknowledgment in the November number from Rushville, Ind., of \$20, by Mrs. Fouts, to constitute Rev. W. M. Cheever, of Terra Haute, a L. M., should have been from Rockville, Ind.*

Rev. MARCUS HICKS acknowledges the receipt of the following sums in Ohio, from Aug. 1st to November 1st, 1853.

Alexandria, Presb. Ch.,	26 24
Obillicothe, Second Presb. Ch., \$24 05;	
Mon. Con. Coll., \$6 33,	30 33
Circleville, Presb. Ch., in part,	22 38
Johnstown, Presb. Ch., \$18 75; Rev. E. Garland, \$10,	28 75
Kirkersville, Presb. Ch.,	9 19
Logan, Mrs. Rochester,	1 00
Mason, Presb. Ch.,	9 60
Newark, Second Presb. Ch., in part, \$20;	
Mon. Con. Coll., \$11 75,	30 75
Sharon, Presb. Ch., bal.,	3 00
	\$219 54

Rev. DEXTER CLARY acknowledges the receipt of the following sums in Wisconsin.

Geneva, Presb. Ch.,	12 45
White Water, Cong. Ch.,	6 00
	\$19 45

*The Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of October, 1853. BENJAMIN PARKMAN, Treasurer.*

Boston, Ger. Evan. Ch.,	20 00
Braintree and Weymouth, Union Ch. and Soc.,	25 41
Burlington, Fem. Juv. Benev. Soc.,	10 00
Chelsea, Winnismet Ch. and Soc.,	247 06
Danvers, First Ch., to const. Mrs. Susan Putnam a L. M.,	30 00
Dedham, Mrs. E. Burgess,	100 00
Dunstable, Cong. Ch. and Soc.,	24 24
East Bridgewater, Rev. Mr. Sandford's Soc.,	20 00
East Medway, Cong. Ch. and Soc.,	73 50
Georgetown, Cong. Ch. and Soc.,	60 30
Hinsdale, Rev. Mr. Clark's Soc., Coll., \$165; Mon. Con. Coll., \$45 43, to const. Epaphras Curtis, William W. Adams, Chas. K. Tracy, John Merrill, and Rufus Apthorp Life Members,	210 43
Holliston, from a Dying Christian,	9 15
Ipewich, Rev. Mr. Southgate's Soc.,	92 55
Medford, Mystic Ch. and Soc.,	173 50
Medway, Rev. Mr. Sandford's Soc., J. C. Hurd and family, \$50; others, \$37 25, to const. Miss Ellen S. Boyd, Mrs. Mary A. Washburn, and Miss Betsey L. Adams Life Members,	87 25
Norfolk Conference, Coll. at Meeting at East Randolph,	60 97
Quincy, Evan. Soc. Coll., \$15 50; Ladies' H. M. S., \$13 50,	29 00
Randolph, First Cong. Soc., \$37 15; Sab. Sch., \$5,	42 15
Rochester Center, Ladies' H. M. S., in full to const. Edward W. Bentley and Dea. J. H. Clark Life Members,	50 00
Salisbury and Amesbury, Evan. Ch. and Soc.,	15 00
South Reading, Cong. Ch. and Soc., to const. Thomas Emerson, Samuel Gould, Lucius Beebe, and Olive C. Norcross Life Members,	137 50
Stoughton, Rev. Mr. Perry's Soc.,	35 00
Walpole, Orthodox Cong. Soc.,	14 00
A Friend,	10 00
	\$1,590 41

# THE HOME MISSIONARY.

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Go, . . . . . PREACH the GOSPEL, . . . . . *Mark* xvi. 15.

How shall they preach except they be SENT! . . . *Rom.* x. 15.

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**Vol. XXVI.**

**FEBRUARY, 1854.**

**No. 10.**

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## Churches in California.

THE frequent communications from missionaries in California, which have appeared in the pages of the *Home Missionary*, have made its readers acquainted with the principal facts in the religious history of that State. These notices have, it is true, been brief, disconnected and fragmentary. The writers of them have spoken with modesty and reserve of their own labors and influence, in laying the foundations of social and religious institutions for this new-born empire. But when we consider the peculiar obstacles against which they have struggled, the anomalous character of the elements to be controlled and employed, the signal success which has attended their labors, and more than all the ever augmenting streams which, from these fountains, shall flow through all the future, we must look upon this as one of the most interesting chapters of missionary history.

All the churches organized by the missionaries, previous to the present financial year of the Society, have ceased to be dependent upon its aid; consequently, the correspondence of their pastors has ceased to appear in the pages of the *Home Missionary*. But these churches are no less the result of the agency of this Institution, because, as ripened fruit, they have relinquished its support, and been removed from the view of its patrons; and the friends of missions, through whose benefactions and prayers these congregations were gathered, will be gratified to hear of their continued prosperity.

In a letter from Rev. S. H. Willey, published in the *Puritan Recorder*, we find a graphic sketch of the early struggles and present condition of the older churches in that State. The letter contains, also, brief notices of the history of the First Congregational Church of San Francisco, and the First Church of Christ in Sacramento. These, we believe, are the only churches connected with the denominations sustaining this Society, which were gathered without its aid, during the four years that followed the acquisition of California by the United States.

In the month of July, 1849, the First Congregational Church was formed in San Francisco, under the ministry of Rev. T. Dwight Hunt, its present pastor. At that early day, the population of the city numbered but a few hundreds; and the congregation assembled for divine worship in a small building, situated on the southwest corner of Portsmouth Square. But the influx of population was so rapid, and buildings of every kind were so scarce, that the public necessity soon demanded this house (which had been built for a public school house), as a place of confinement for criminals. From about August of that year, till the following February, the congregation had no convenient place of assembling. At that time a chapel had been completed by them, sufficiently large to accommodate 200 persons and upwards. Early in the summer of the year following, 1850, Mr. Hunt was installed pastor of the church; and ever since their place of worship has been well filled, and much of the time crowded to overflowing. In June, 1851, the building was exposed to the great fire, and was saved only by the greatest exertion. Plans for building a more commodious church were talked of as soon as the city began to recover from the depressing effects of the great fires of the year 1851; but none was fixed upon till about a year ago, when it was determined to erect a permanent brick church. It was a great undertaking, but it was entered upon with a corresponding energy. The building is now completed. The society is involved in a pretty heavy debt; but it is within its own body, the means being furnished by a number of the congregation. There are few if any very wealthy men in this congregation, but the body of the society are young men of energy and perseverance. An organ is on the way for this church, and when it is in its place the audience room of the church will be neat and tasteful. The house will hold from 1,200 to 1,500 persons.

In the same month (July) of the year 1849, a Presbyterian church was formed in San Jose, under the ministry of Rev. J. W. Douglas. It was a transaction of small note. A few men and women who loved the Gospel with a love that even the overwhelming excitement of *that day* could not drown, met quietly and unobserved in the court room, in an old adobe building, which, in the subsequent improvements of the town, has been entirely removed. I say they were unobserved, for the merchants, busy at their traffic that day, knew not of it. The lawyers, who were talking to their clients, thought of nothing of the kind. Without, there was no Sabbath. Long trains of travelers were arriving from, and departing to the mines; gambling rooms that threw open their doors were thronged; parties of horsemen scoured the plains on fleet steeds; and speculators, local officers, and purchasers, discussed the prices of, and titles to, real estate, over papers, town plots, and maps. And if it had been told any of them, on that day, that a church of Jesus Christ was to be formed in that town, it would have seemed to them one of the most unimportant and insignificant events that could have been mentioned! But, as I have said, a few good men and women entered into covenant that they would deny ungodliness, and profess the name of their Master; and, if it was possible, they would maintain the ordinances of the Gospel and the means of grace in that community. They rested from their labor every Sabbath day, and wended their way through crowds, who paid no regard to holy time, to their place of worship. They persuaded as many as they could to go with them; but they left some behind, in their stores, their shops, or their offices, whom they knew to be professing Christians in churches at the East, in "good and regular standing," and who would be regarded as such on their return thither,—but, in their *haste to be rich*, they forgot their vows and their consistency here. A year passed. San Jose became the capi-

tal. The high excitement of the times continued, and very little progress had been made in securing attention to religion.

Their minister had been called to another sphere of duty, to edit a religious paper for the State, which we call *The Pacific*. His successor arrived and took his place in 1851. It was Rev. I. H. Brayton. At the commencement of his ministry the work of erecting a place of worship was undertaken. With great labor and continued exertion on the part of those who had the work to do, it was carried forward and completed in a neat and comfortable manner, and is sufficiently large to contain an audience of 200 persons. It was dedicated in Feb., 1851. Meanwhile, Mr. Brayton's health became impaired by the double labors of his station, and he was obliged to resign his charge, and the congregation was without a stated ministry for several months. A little more than a year ago, Rev. Eli Corwin arrived and commenced his ministry there. The small debt that was owed for their church up to this time was soon paid, and the entire support of their minister assumed. The congregation has so much increased that the house is now filled. Their minister has become a settled pastor, and he looks upon that place as his home.

Meanwhile, without any noise, by a growth, steady and constant, and almost unperceived, that church has become known. Its influence is manifest. Among the constant listeners to the Gospel there, are not only the faithful few who covenanted together in the Lord, in that old adobe building four years ago, but with them are the principal inhabitants of the place with their families. And, either there, or in other congregations that have been more recently formed, are to be found a large proportion of the settled population of the place. It is hardly necessary to say that places of business are closed on that day, and have been for a long time. The doors of those gambling saloons and gambling hovels are shut; and what is more, the denizens of such places are generally banished from the place. A better moral tone pervades society, and those men who used to be found in their offices dealing in real estate on the Sabbath, are no more to be found. Some have long since left the place; some remain to contend with reverses and bankruptcy; a very few are prospering; and some have been called to their final account.

The influence of the little church, formed not four years ago, and surrounded for a long time by influences most hostile to its success, has been the means of changing the tone of society already, and will continue to exert a stronger and stronger influence as its numbers and strength increase. With a choice position, a house of worship free from debt, an able and devoted pastor, it requires nothing but an earnest, christian activity, with the blessing of God, to secure to that church a wide and commanding influence in that valley soon to be densely populated.

In the summer of the same year, 1849, in a little village of cloth tents and flimsy houses and shops, pitched under the noble oaks, on the banks of the River Sacramento, another little church was formed, under the ministry of Rev. J. A. Benton. The congregation met sometimes under the shade of one of the larger trees, and sometimes in a building, which, in other countries, would be called a *shed*, and which was afterwards a blacksmith's shop.

Amid the hurry and bustle and confusion of those days, the Sabbath was but little distinguished from other time. Very few took note of it. Noise and business and traffic characterized it. But, when the town was all astir, and teams were coming and going, and boats and vessels were unloading, the little congregation might have been seen gathered in their accustomed place under the tree, or in the before mentioned building, to honor God as best they could in public worship. It

was a matter that attracted little attention and caused but few remarks. It interfered with nobody's schemes, though they who attended to such things as public worship at that time in California, were regarded as somewhat singular. The season of severe heat came on and prostrated the health of their minister. He struggled against sickness for months, but was finally obliged, at the beginning of the rainy season, to leave for a change of climate. During that long and severe winter, 1849-50, the congregation was without a minister. But when spring returned, he went to his place again, with health restored and strength revived. His little church gathered around him, his congregation assembled again, first in an upper room, while their present church edifice was building, and when that was done (which was early in the summer of 1850), their numbers were considerably enlarged. From that time the progress of the church has been marked with usefulness and success.

In the Spring of the year 1851, Mr. Beaton was ordained and installed pastor of the church; which was the first and only ordination service that has taken place hitherto in the State. The plain, pointed, and unshrinking manner in which the truth has there been preached ever since, has had a great influence in bringing about the marked change that has taken place in the morals of that community. And the influence of that church and congregation, now filling entirely their house of worship, exerts, and will exert a very important influence in carrying the work of reform to the desired result. The salutary progress has hitherto been silent and unheralded; but it has gone so far that those who have least sympathy with it care not to speak disrespectfully of it.

When, last November, the entire city was wrapped in flames, and men, women, and children were obliged to flee for their lives at dead of night; and when, indeed, every other church in the city was in a blaze, the well-directed efforts to save this one were blessed; and, though apparently most exposed, it was as if the Omnipotent one had vouchsafed it protection, and commanded the raging element to do it no harm. And there it stands to this day, the only house of worship in the city, and there is the faithful sowing of the seed!

Following the order of mentioning the churches according to the dates of their formation, the next to be spoken of is the Howard Street Presbyterian Church, San Francisco. It was organized on the 13th day of September, 1850. In the southern section of the city, remote from any church then existing, there was a large population of families, with many children, and the inhabitants were rapidly increasing. A few benevolent christian people visited the neighborhood, and gathered the children into a Sabbath school. Being on a visit to this city, at that time, from Monterey, I became much interested in this neighborhood. Being then about to leave that place, since nearly all the American population had left, I determined to attempt to gather a congregation here. After preaching a few Sabbaths, it became evident that the attempt was warranted, and I therefore embarked in it. On the date before mentioned the church was organized. A majority of those composing it were connected with Presbyterian churches at the time, and though they had no strong preference between that and the Congregational form of government, it was deemed by them advisable, since there was no Presbyterian, church of our connection, then existing in the city, that we should adopt the Presbyterian form. It was so voted. Efforts were forthwith made to erect a church or chapel. A plan was adopted; subscriptions were solicited for a few days, when I fell sick of a fever, which confined me to my house three months. On recovering, half the \$2,000 that had been subscribed had sifted away or could not be collected, and the

work had to be undertaken anew. By this time business was depressed in the city, and collections were hard to get, and came in small sums.

But, with the energy and determination of a few, the work was carried forward, and a building commenced, sufficiently large to contain 400 persons. When it was up and enclosed, and when one half of the whole cost had been collected and paid over, the great fire of May, 1851, laid the city in ashes. Though our building was remote from danger, and was safe, the friends of our enterprise were crippled and prostrated at once in business, and we hardly knew what course to pursue. It was, however, determined to borrow money and get the house in readiness to occupy, since it was so far along. It was dedicated on the 15th of June, 1851. On the next Sabbath was the last great fire, which swept away a district that the May fire had left. Commencing thus in a time of general disaster, our way upward was slow. Everything was thrown into a state of extreme uncertainty, and nobody dared to predict the future. Hard upon this double disaster followed the formation of the vigilance committee, called into existence by the prevalence of crime, and common street brutality; and, taken all in all, that year, 1851, was a "*dies ira*" in the annals of our city! Small prospect was there then of a hopeful future among us.

In every disease there is a point where it is decided that the termination will be fatal or that recovery will ensue. This was that point as regards our community. From that time there has been improvement. Everything has an upward tendency. From small beginnings, our congregation has increased till it fills the house at the morning service, and there is a good congregation in the afternoon. Our debt is entirely paid. We have a large and excellent organ. And though the tower of our church is not yet finished, we are in a fair way to see it done ere long. The part of the city where we are situated settles slowly, but permanently, because with *families* mostly.

In the autumn of the year 1850, a Presbyterian church was formed in Marysville, under the ministry of Rev. W. W. Brier. In its commencement it was an enterprise of little note, and it attracted little attention in a busy settlement, driving their trade day by day, without cessation and without rest, month in and month out.

But a building for the accommodation of the church was commenced and carried forward successfully to completion. But the double care of the proper work of the ministry, together with that of making the first attempt at building, rested too heavily on the minister, and when the extreme warmth of the following summer came on, he was entirely disabled. And still the congregation grew. Under many difficulties the influence of the church increased. And it has been manifestly instrumental in bringing about a great reformation in the morals of the town. The first pastor regularly settled over this congregation was Rev. I. H. Brayton, the successor of Mr. Brier. Under Mr. Brayton's ministrations the congregation increased till it filled their little church, which accommodates some 250 persons. His settlement took place in the Spring of 1852. But an experiment of one year clearly proved that he could not live in a climate like that, and his congregation finally consented, though with great reluctance, to his dismission. On his leaving, however, the place was supplied by Rev. E. B. Walsworth, under whose ministration the congregation is so prosperous that it is proposed immediately to enlarge and improve their house of worship.

If you travel 50 miles in a northeasterly direction from Marysville, you come

upon the principal mountain town of the State, Nevada. It is approached by climbing hills and winding along through ravines, over a way far too rough and little worked to be called a *road*! And yet it is a *way* over which scores, yea, hundreds, travel every day. At the end of this way, in a hollow, surrounded by wood crowned hills, is the town of Nevada, built among the lofty pines, and along the banks of a mountain stream.

In a conspicuous place therein stands its neat and tasteful little church, by far the most finished and best looking building in the place. From its tower ring out the cheerful notes of a silver toned bell, that echo and reëcho through the wilds of those hills and vallies. At its call, a few from the great multitude that dwell amid those mountain fortresses within hearing of it, come in from their little dwellings on the hill-sides, under the trees, and along the streams, and unite together in the worship of God. The house will accommodate 300 persons, and, though the congregation is somewhat fluctuating, it is generally well filled.

Two and a half years ago, news came down from the mountains that rich deposits of gold had been found in and along what was called Deer Creek. Multitudes flocked thither, and a settlement immediately sprung up along the banks of that stream. The mineral resources of the neighborhood continuing to be great, the place grew in size and became the center of a thriving business. As in too many other instances, everything was taken there but moral principle. But that was so far left behind that order and decorum, sobriety, and a regard for the Sabbath were little known. Into this rough but stirring scene of life Rev. J. H. Warren removed with his family in the spring of 1851. In six months from that time he had, by vigorous exertion, secured the erection of the neat and comfortable church before mentioned, at a cost of \$5,600, all of which had been paid.

Six months afterwards he was installed pastor of the Congregational Church worshipping in it; and he has continued his ministrations ever since to a congregation that value the Gospel the more for being permitted to enjoy it while they dwell away in those rough mountainous districts.

It is not time to tell what is the fruit of all this outlay. But this much is apparent, even now, after only the work of two years, that the tone of morals is decidedly changed. The Sabbath, instead of being a day of auctioneering, teaming, and general business doing, and a day of noise, carousing, and confusion, is now a day of stillness and decorum. To be sure, the stores are not shut as a general thing. But it should be remembered, that in our newer settlements, the stores serve the double purpose of business and dwellings for the occupants. For them to be open, therefore, is not strange, as a matter of convenience. But, to all appearance, the business done is trifling, and the time seems to be near when it will be wholly suspended. That little church, two hundred miles away in the mountains, is a great moral light that cannot be hid.

For an account of the churches more recently gathered, we are obliged, by the limits of this article, to refer our readers to the frequent communications from the missionaries, which have appeared of late in our pages. We subjoin some remarks of a more general character than the foregoing, respecting relations of the Home Missionary enterprise to the moral and religious welfare of California. They are contained in a communication from a correspondent of the *Congregational Journal*.

California measures over 150,000 square miles. We border on the Pacific, from the southernmost point, San Diego, seven hundred miles, in a northwesterly direction to the Oregon line. Of this vast area, upwards of 62,000 square miles are

valuable arable and grazing lands. Distribute, now, a population of 300,000 or a little upwards over a State like this, and it will even then be but sparsely settled. But that part of our population at work in the mines is peculiarly floating. Except in the case of a few towns, important in a commercial point of view, the settlements are but for a few months, according to the yield of gold from the neighborhood. Such a population can only be reached by an itinerant ministry. Of course there cannot be a settled ministry, till there is a settled people.

For these reasons, the number of the inhabitants in the State, divided into towns containing a population of the size of towns in the Eastern States, would not indicate the number of ministers needed here, or rather, the number that could be supported. Much of our mining population is so floating, and a large proportion of that located in agricultural neighborhoods is so sparse as not to be able to support the institutions of the Gospel.

But yet we need more men than we can get. Towns and even cities become settled and matured in a considerable degree, without a settled ministry, and without a Sabbath. What we need is, to be able to receive a few men every year to meet these openings, and be on new ground, in every instance, in season.

Everything in this country depends on promptness, in taking advantages offered, in time. Of this subject the American Home Missionary Society have from the first taken a most enlightened view.

Of the twenty ministers connected with the (N. S.) Pres. of San Francisco, and the Cong. Association of California, only half a dozen at most would have been here, but for that Society. The expense which it is necessary to incur in sending a man here and maintaining him till he can gather a congregation, is very great. It cannot be otherwise. The high price of labor causes the price of everything else to rule proportionally high. Furthermore, when a minister goes into a new town here, his first business is to secure the building of a place of worship. There are no halls or public rooms that can be secured as a substitute, as there are in older communities. Therefore the minister, before he unpacks his books and seats himself in his study at his appropriate work, must take his subscription paper and appeal to the community for funds to erect a house of worship. This can only be done, though in the cheapest possible manner, for from three to five thousand dollars. To commence and carry forward this work to completion, has hitherto occupied from nine months to a year. During this time the minister must derive his support from home. After his house of worship is done, and a congregation gathers around him, he can derive his support from them.

Now, though the expense to the Society is, for these reasons, great at first, it continues but a short time, and then the church is self-supporting. No church has hitherto had help more than one year, and most of our churches have borne their own expenses sooner than that. Five men are at this moment supported by the Home Missionary Society here. One of them has secured the erection of his house of worship, and it is almost paid for: and he has not yet been on his field six months. Two of the others have houses nearly completed, and when they enter them the encumbrance on them will be small. The two others have buildings commenced, and the work on them is going on. I believe that all these men will be pastors of self-supporting churches within one year from the time they entered their fields.

In this country it is impossible to commence in a new place, to raise means to support a minister,—the beginning must always be the erecting of a house of worship; and this will succeed often where nothing of any account whatever could be raised for a minister's support without it. But when a house of worship has been



opened, every congregation hitherto gathered in the State has assumed the support of its minister. It is, therefore, unspeakably important to the State, that the Home Missionary Society be fully supported by the churches in keeping up with the demands of this field. Without it, we should be utterly a waste; with it, you may give character to the State! It may be safely said that the establishment of a church in California, as a general rule, costs the Missionary Society no more than the establishment of a church in the western States nearer you. The difference is, there the aid must be rendered for several years; here, something like the same amount of outlay is requisite for a few months.

### Intelligence from Missionary Fields.

#### CALIFORNIA.

*From Rev. J. G. Hale, Grass Valley, Nevada Co.*

##### Another Sanctuary among the Mountains.

Our church edifice was dedicated to the service of God on the Sabbath, Oct. 16th. The same day a church of fifteen members, twelve males and three females, was organized. Rev. J. A. Benton, of Sacramento, preached the dedication sermon from Psalm 96: 6. It was a discourse highly appropriate to the occasion, and was listened to with interest by a full house. The sermon before the council which organized the church was by Rev. J. H. Warren, of Nevada. At the close of these services the Lord's Supper was celebrated, for the first time in this place by a Congregational church. Long may it be ere the last time shall come!

Our church will cost us not less than \$4,500. Of this sum, \$725 are due about the last of January next. There are funds on hand to pay the remainder to within one hundred dollars; and this, we doubt not, will soon be raised, and so all payment of interest be avoided.

We have a very neat, fine church. I have already given you its dimensions. It is finished with a singing gallery and lobby underneath. It is ceiled overhead and on the sides, up to the windows, with matched boards. The walls are covered with "California plastering"—plain white cloth, sewed together by the ladies of the Sewing Circle, and tacked to the frame. The frame itself is a very substantial one; more so, it is said, than any other in the mountains of California. The Sewing Circle has contributed to our funds, by means of the fair held July 4th, and by work, to the amount of nearly \$1,200.

We are not, I trust, ungrateful to our Heavenly Father that he has crowned our enterprise thus far with so abundant success. We surely have reason to trust him for the future. May he accept the public consecration of that house of praise. May he there make signal displays of his power and grace. And may he strengthen his unworthy servant, and enable him faithfully to discharge the weighty obligations devolving upon him.

The attendance at divine service during the summer has not been quite so good as in the spring. It has averaged perhaps sixty or seventy. A large portion of the mining population is absent during the dry season, and returns with the winter rains.

##### General Improvement.

Our quiet village has improved very much this summer in external appearance. Probably fifty houses have been erected here this season, many of them neat, well-built, substantial, and comfortable. Everything wears the aspect of stability and permanence. The numerous quartz mills and saw mills here insure the permanence of this place, even should the sluice-mining fail, of which there is no prospect.

Three stores have been closed to Sunday business since we came here, and they are among the most prominent ones in the place. But there is still much open desecration of the Sabbath; very much drinking of ardent spirits; the voice of blasphemy is almost everywhere heard, and there are many houses of ill-fame, with their multitudes of frequenters. Yet it is the testimony of all that this is one of the most orderly and moral places in California. I know that it is very difficult for one in the Atlantic States to form any adequate conception

of the state of things here. There is much to try the faith and patience, and to test the constancy of a servant of Christ; and there is, too, for a hopeful mind and a heart trusting in God and watchful of his providence, much to encourage. Let us not, then, either those laboring in fields like this, or those who sustain missionary operations here, be weary in well-doing, for in due season we shall reap if we faint not.

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## MISSOURI.

*From Rev. Francis Michel, St. Louis.*

### Labors among the French.

During the last year our congregation in St. Louis has rather diminished. We have suffered several heavy losses, in the removal of some of our most active and zealous members. It is true, some new members joined us during the same time, so that the total number of members is almost equal to that of last year; but, as to interest in divine worship, and fidelity in general, there is a deficiency in the church, which we must acknowledge. That is a severe trial after so much trouble and endeavor during past years; after many blessings, also, which allowed of better expectations.

Our work is certainly hard among our French people. They have less regard for religious things than any other, and in everything they have less perseverance than others. That is the curse of our nation. For instance, they come once or twice to our meetings, they promise to come regularly, and then no more appear among us.

However, in spite of these unhappy circumstances, "by the word of truth and by the power of God," "we faint not," "in all things approving ourselves, as the ministers of God, in much patience, in afflictions, in necessities, in distresses." We maintain the hope that, by the wonderful increase of our city, our church also will by and by augment the number of its faithful members.

Besides, we are persuaded that an evangelical French worship and pastoral care are very necessary in this city, which is the center of a large French population. In the first place, a precious opportunity is thus offered for the Catholics, who may be disposed to listen to the word of truth; then they are indispensable for our French Protestants, who

are not able to attend divine service except in their own language, and who are subject to the Catholic proselytism, always so active and sometimes so impudent. How many instances I could relate of their efforts to convert our people.

### Homish Intolerance.

In a neighboring French village, entirely Catholic, lived a poor family, that belong to our church. As they resisted all solicitations from the priest and bigoted neighbors they were exposed to persecution. One day the father called on me, being in great trouble. His child was lying dead in his house, and would not be permitted to be interred in the village cemetery. We succeeded in getting a burying-place in a private cemetery of the neighboring village. But no one would assist this unhappy family. The father must go away to dig the grave. I followed with the carriage. When I arrived at the burying ground I found the grave half digged; the poor father, overwhelmed by sorrow and fatigue, had fainted and was lying on the ground. I must myself finish what he had begun. So was the child at last interred.

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## IOWA.

*From Rev. G. G. Rice, Council Bluffs City, Pottawatomie Co.*

### Aspects of the Work on the Frontier.

Another year of missionary labor on this field has now closed. The question naturally suggests itself, What has been done? What has been gained for the cause of Christ on this field? You expect, and the churches expect, that where their missionaries labor there the cause of Christ will advance. This, no doubt, is usually the case, and I hope this place is not an exception. I have often been ready to despair, and have felt that I was laboring in vain; yet, as I review the past, I can see that something has been accomplished. You are already aware of the peculiar difficulties of this field, and I need not repeat them. We have had much of "shady side," but now and then a bright sunny ray breaks through the clouds to cheer our hearts. In many respects I think our prospects are brighter than at any previous time. The population is assuming more permanence. The country is filling up with those who in-

tend to make this their home. They have purchased their lands, and are making substantial improvements. Instead of the log cabin, they begin to build brick and frame houses.

This town is improving in appearance and population very rapidly. It is the general opinion that this will continue to be, as it already is, the principal business town in western Iowa, and that it will soon be connected with the eastern cities by railroads. Several large business houses, and some very neat dwellings are in process of erection. We were visited by a very extensive fire on the night of Nov. 11th. Eight stores, one hotel, two saloons, the post office, and printing office were burnt with the principal portion of their contents. The total loss is estimated to be eighty six thousand dollars. Most of the losers were men of wealth, and are already rebuilding.

In my August report I gave you an account of the formation of a church of eight members. Two of these have since moved away, so that we now have but six resident members, and only one male member besides myself. Several families have come into the place that we consider valuable accessions to society, and who attend public worship; but few of them are religious, and those who are have never belonged to this branch of the church. We have labored under great embarrassment for three months past. The house we formerly occupied we held in connection with the Methodists, under the arrangement that when either society wished to build, the house should be sold to the highest bidder. As they were intending to build, the house was sold, and we were without any suitable place of meeting. The community encouraged us to try to build a temporary house. Including the proceeds of the old house, we raised about \$600, but failed to get the material for building which we contracted for, and are compelled to defer building till another season. But, through my own efforts, and at my own expense, we have succeeded in getting a school house built, which we shall occupy for a meeting house until we can build. This house we hold at our own disposal.

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From Rev. J. T. Cook, Eddyville, Wapello Co.

#### First Fruits.

When I came here, Aug. 1st, there had been no preaching in the Congregational

Church for a long time. Strifes and jealousies were rife among the people. A deplorable spirit of mutual repellant was all abroad. They had a snug brick church tastefully finished within and without. They numbered twenty three on their church list. They had every convenience for worship except a bell; but a deplorable absence of the energizing Spirit, a fearful lack of genuine, vital, practical godliness was discouragingly manifest. "Tekel" was the verdict of truth against them.

But I am happy to report great progress from that state of things. Our differences have been adjusted, our sinful wanderings cut short, and everything is encouraging. When I preached my first discourse here I spoke only to half a score; last Sabbath I addressed five score. The first prayer meeting was attended by one male member, besides myself, and a few females; our last one was attended by ten or more males, and many females, and was deeply solemn. We anticipate having our communion next Sabbath, and an addition of eight or ten to our number, some by profession of faith, but more by letter.

#### A pleasant Reminiscence.

"Away out West," far up on the bank of the beautiful "Des Moines," stands our church, where ten years since the lands were yet the home and property of the Red Skin, with no civilization nearer than forty miles. In the fall of 1843, I, a wild, restless boy, in company with six others older than myself, attended the last Treaty made with the Sacs and Foxes, at which they ceded to the United States all their remaining possessions. We put our "corn dodgers" and "thick bacon" into a large, strong box, got a pair of horses and a good wagon, packed into it our provisions, our camping utensils, our buffalo robes, and ourselves, and started for the "Old Agency," a place then many long miles west of the last wave of emigration, then surging to the occident. After a few days of pleasant incident we reached the place, and there, before us, spread the "wake-ups" of the tawny Indians. Twenty seven hundred were there convened in general treaty with their "Great Father." I was but a boy. I enjoyed the novelty of the scene, and ran a foot-race with the son of the renowned Black Hawk; but it was a wild region "away up there."

To-day, ten years later, I am no longer

a restless, roving, adventure-seeking boy, but a minister and missionary, planting the standard of the cross twenty five miles west even of that "*Old Agency*," not among Red Men, but in a flourishing village of 600 inhabitants, surrounded by a densely populated district of *bona fide* Yankees. But the half is not yet told. Westward, and still westward swells the wave of emigration. County after county is being occupied with men, women and children who have souls, and oh! who is to care for them? Who will come and gather them for God? Who? If you could have attended the semi-annual meeting of our Association at Otumwa, this Fall, and heard of the destitution of our western counties, and the appeals for *bread, the bread of life*, you could but have wept with us—not that the harvest was so great, but that the laborers were so few. Who will come?

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From Rev. A. L. Leonard, Pilot Grove,  
Lees Co.

#### Tokens of the Spirit's Presence.

We tremble and yet rejoice. The Lord is evidently among us here, by his Spirit reproving men of sin. Several individuals are inquiring what they shall do to be saved. Many seem to have their attention more or less arrested by the claims of the Gospel. The principal characteristic of the convictions seems to be a sense of exceeding sinfulness in the sight of God. More than one have said to me that they are so desperately wicked they can scarcely believe there is any salvation for them. We try to direct their attention to that faithful saying which is worthy of all acceptance, and yet but one or two seem to be able to fix their eyes upon Christ as he is, the cloud hangs so heavy and black with guilt over their way.

Our meetings commenced on Sabbath last, and have continued during the week, thus far in the evenings. Of course, we cannot tell as yet definitely what the result may be. "Many a flower in blooming dies." I pray that the Lord Jesus may see of the travail of his soul, which was poured out unto death, and here be satisfied, seeing many sons and daughters born unto God. This result, I trust the Lord may give me the pleasure of reporting at the close of another quarter.

From Rev. J. D. Strong, Iowa City,  
Johnson Co.

#### Church weakened by Death.

The most I can say of the present is, that I am endeavoring to "keep" what has been committed to my charge. I believe that, in the providence of God, it is often the chief duty of ministers, especially in the West, to "strengthen the things which remain, that are ready to die." At such times but little may be done, which is apparent to the casual observer, yet the laborer himself is permitted to see, that in some departments, he is doing good service to the cause of God. The things of God, in the hearts and lives of his children, and in his church, are sometimes "strengthened" by affliction and adverse dispensations, just as the roots of trees are strengthened by the blasts of winter.

During the last two years, this church has lost a large number of its members by death—a large number in proportion to the whole. We have been made to feel the loss most severely; so much so, as to be made to say sincerely in the words of the Psalmist—"Help, Lord, for the godly man ceaseth, and the faithful fail from among the children of men." I trust, however, that these afflictive dispensations have been blessed to the good of nearly all who have been exercised thereby, and especially to the good of the church. Within two years, eight of the children of the members of this church, now consisting of about forty members, have been carried to the grave. In the same period five adults have died, whose loss we have deeply felt and mourned. Yet I trust that in connection with these scenes of sickness and suffering, death and burial, have been performed the most useful labors of my ministry. Though scenes of mourning and deep sorrow, they are yet most blessed in the remembrance.

#### Death-bed Scenes.

Within four months past two young women and one young man have died. The young man had a few months before arrived here from Tennessee. When he came, he had no hope in Christ. Some time before his death, however, he gave abundant evidence of having become a Christian. He desired to unite with the church, and to celebrate the Lord's Supper with God's people. The communion service was held at the house where he and his sister lay upon their

dying beds. He was received into the church; but soon after, we trust, was received to the communion of the church above. The death scene was eminently adapted to make a deep and lasting impression on the whole community, and such as to recommend most powerfully the religion of the Gospel. In less than two months afterwards his sister, one of the most lovely Christians I ever knew, was, with many tears, laid by his side.

The other was the daughter of a recently widowed mother. Her influence and aid had been exceedingly valuable to the church; we were greatly depending upon her in the choir, in the Sunday school, and in the meetings for conference and prayer. Her piety was decided, consistent, active. In health, it made her an ornament and blessing to the church; it sustained her in sickness, and shed a heavenly light upon her pathway through the valley of the shadow of death. Would that all the Christians who come to the West were as faithful to their Saviour as she. I can never forget what I witnessed on the night of her death. A few hours before the last struggle, and while she had an interval of quiet and relief from her dying agonies, and when there were present many weeping friends and connections, her mother, after speaking to her a few words in a whisper, knelt by her bedside and prayed. She said "God had given; he was now about to take away—blessed be God for the gift of this daughter. God had the right to take her away. She had been an obedient and affectionate daughter. They had worshiped together in private, and in the house of God. Blessed be God for the evidence that this daughter had devoted herself, soul and body, to the Saviour. Now she was dying, but dying at peace with all the world, and at peace with God—with unshaken trust in him—with full hope of everlasting life through Jesus Christ, and of a glorious resurrection at the last day." She then commended the departing spirit of her daughter to a covenant-keeping God, sought the blessing of God upon all present, upon all the connections, and upon the church. Then she prayed for the unconverted—for those who were unprepared to die, yet exposed to death—that they might be warned by God's providences, and not procrastinate till sickness and death should overtake them. And last of all she committed herself to the care and keeping of the widow's God.

It was a scene such as I had never before witnessed; and I could but desire

that there were more such mothers in Israel. But there are many things connected with the lives and labors of our missionaries, which can never be reported till that day when we shall all render an account of our stewardship.

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*From Rev. W. L. Coleman, Bellevue,  
Jackson Co.*

#### **Pastoral Relation Formed.**

The passing away of Autumn reminds me that the first quarter of the present missionary year is closed, when you expect a report of labors performed, the changes that have taken place on this field, and the position and prospects of the feeble churches which you aid in sustaining the regular and stated preaching of the Gospel of Christ. On the reception of the Commission you sent, a Council was called which met here on the 18th of October, and installed me as pastor of the Congregational Church of Bellevue. Having never before sustained such a relation to a church of Christ, a sense of responsibility to God and to his people has pervaded my thoughts beyond what was before experienced. To watch for souls—to feed the flock of God—to take the oversight of a congregation of men—to adapt the instructions of the pulpit to the varied wants of different minds—to be an example in devotion, in self-denial, in earnestness, humility and love—"who is sufficient for these things?" Happy would it be for the servant of Christ, if his faith were as strong as his sense of insufficiency is, at times, oppressive! The promised aid of the Holy Spirit often encourages me to sow the good seed when otherwise it would appear almost a fruitless attempt.

#### **An Argument for the Maine Law.**

The cause of temperance, too, is manifestly making progress. A few weeks since, a man, in a state of intoxication, entered a large wooden building used as a carpenter's shop, late at night, and having kindled a large fire in the stove, lay down to sleep. The fire was communicated from the shavings, and the shop, with its contents, including the unhappy man, was destroyed. The fire also caught the roof of the Catholic church—a small frame building—which was wholly consumed. This occurrence has awakened the public mind to the evil of intemperance—an address on the sub-

ject has been added—and it is thought that the Maine Law is from ten to twenty per cent. more popular than it was three months since. One grog-shop in town has recently been closed—a partner in another has abandoned the business, and the remaining partner is anxious to dispose of his stock and close up. The Maine Law we greatly need and must have.

#### The Covenant Fulfilled.

The most encouraging fact that I am able at present to communicate, is the hopeful conversion of a little girl some eight years of age. Her parents have for years been numbered among the people of God, and for the past three years members of this church. The mother has been faithful in instructing her little daughter in the truths of the Bible, and earnestly desired to live to see her children converted. We trust that her prayer is answered for one of her dear little ones. And I think this a manifestation of the faithfulness of our covenant-keeping God which should encourage christian parents to consecrate their offspring to the Lord, in the firm belief that they will be brought into the fold of Christ.

*From Rev. J. W. Windsor, Maquoketa,  
Jackson Co.*

#### Rejoicing in the Courts of the Lord.

As a church, it has been to us a season of peculiar interest. Our hearts have filled with joy and gratitude to the great Head of the church. He has permitted us to witness the dedication of our church edifice to his worship, and, now, we feel we are no longer subject to the intrusion of any passer by who may choose to occupy the desk of the village school house; that we are no longer subject to the interruption of our regular services, or exposed to the inconvenience and unpleasantness of finding a stranger (orthodox or heterodox) occupying the stand where we expected to conduct our regular worship, nor will our monthly concert be any longer interrupted.

One who has not realized it, cannot easily understand the nature of the change our minds have undergone in passing from such a state of things to one where we can make our own appointments, and enjoy them without interruption. We thank God and take courage. The church building is a neat erection of

brick, 32 by 50 feet, surmounted by one of Menely's fine toned bells, purchased and presented to us by the ladies of the place.

It had been announced that a joint meeting of the Davenport and Dubuque Associations would be held at this place in October (it being central). The knowledge of this fact operated as a spell in urging us to the completion of the building. The time came; the weather was fine; the Sabbath morning broke upon us with all the beauty of a mild autumnal day; crowds began quite early to collect, and wagon after wagon drove up and deposited its load. Some time before the hour appointed for service, each standing place as well every available spot where a seat could be fixed, was full. It was a happy day to us: the thoughts of the past, the scene before us, and the hope of the future, were almost too much, and I could scarcely control my feelings. I thought—could those kind friends who liberally assist in the erection of churches in our western borders have seen and felt as we then felt, they would have understood, by happy experience, that it is "more blessed to give than to receive." It was a scene that amply remunerated us for any toil, or pain, or sorrow, we had been called to endure in the prosecution of the work.

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#### WISCONSIN.

*From a Missionary on the Northern  
Frontier.*

#### Preparing the Way.

The following communication will give an idea of the difficulties to be encountered in gathering a church from such materials as are usually brought together on the outposts of civilization. Yet this pioneer work is manifestly important, and the missionary who, for Christ's sake and the Gospel's, is willing to endure the hardships and self-denial it involves, has a claim to the sympathy of all the friends of Zion.

I am mortified that I can report no greater progress, but the peculiar circumstances of the case have been such that the most we could do was to try to maintain our ground. I at first reported twenty-two church members in my field. Of these, five have removed who would have been with us in the church. On further inquiry, I find one an excommuni-

cated member and another suspended; three are gone after spirit-rappings, three are intemperate, and of the rest, five are in our church, and we expect to receive five or six more. The course taken by the proprietors of the village is such as to drive away everything good. They still profess great religious zeal, and pursue a systematic course of persecution against all who will not recognize them as good Christians, and let them take the lead in everything. This hostility to me is unbounded, extending to traducing my character and stirring up every prejudice possible, all because I will not have fellowship with men who will scandalize religion before the world.

The influence of such things, of course, is felt beyond the circle of the church. It affects the settlement of the country around, keeping out the better class and bringing in the abandoned and vicious. With all these discouraging influences, I have very much doubted what was my duty. I suppose it will probably be with me as is usual with pioneer laborers. One lays the foundation and another builds thereon. Those who begin have to cross the prejudices of the people, and draw the line between righteousness and unrighteousness, when it awakens all the evil passions of the heart. Another can occupy the vantage ground he has thus reached. It is here that the work of the pioneer missionary is seen in its true light. The work of the settled minister has sometimes been magnified by unjust comparisons with that of the unsettled missionary. Solomon, with all his wisdom, could not have built the house of God in such prosperous and peaceable times, had not his zealous and warlike father first prepared the way, though, because he was a man of strife, he could not build. If I shall have laid the right foundation here, I am content, if it is the Lord's will that another should build.

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*From Rev. J. B. Preston, Berlin, Marquette Co.*

#### **Feeding the Lambs.**

The past quarter has been one of great interest to me in relation to the children and youth of our congregation. My hopes are ardent that permanent good may be the result. In July we turned the attention of the Sabbath school to the Westminster Assembly's Shorter Catechism, with the determination to pursue it till all the pupils who were of

sufficient age, should have it thoroughly committed. Each child was to be presented with a new pocket Bible for reciting it perfectly at one recitation. More than 60 undertook the task. Over 30 have completed it, and others are weekly added to the list. The change has, for the time being, added much to the interest of the school, and especially to the Sabbath school concerts. We are reviewing it by course and endeavoring, by illustrations and anecdotes, to impress its important truths upon the minds of the young. Many parents, also, have become interested, and have adopted the good old New England custom of calling their children around them on the Sabbath and instructing them from this excellent summary.

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#### **ILLINOIS.**

*From Rev. G. C. Clark, Winchester, Scott Co.*

#### **Fruit Gathered.**

The following communication concludes the account, published in the last number of the Home Missionary, of an interesting work of grace in the church to which the writer ministers:—

The past quarter has been one of unusual interest and importance to the church with which I am connected. I have already transmitted to you the account of a special work of grace in one part of my field. Twenty-three persons, of all ages, were the hopeful subjects of that work; and the sweet and precious influences of it remain to attest its genuineness. Indeed I have, at this moment, every reason to believe that it is on the eve of breaking out again. Twelve of the number stated above have connected themselves with the Presbyterian church of this place. A bright scene it was as we received them to our fellowship. The church seemed awakened to the inquiry, why we cannot experience a similar work here? There were, and still are, indications of an approaching revival. Our prayer meeting is unusually well attended. Besides the regular weekly prayer meeting, a few earnest Christians are in the practice of meeting twice a week secretly, to pray for the outpouring of God's Spirit. Christians of other denominations also appear to be earnestly praying for the same thing. And altogether, if

I mistake not, there are signs that the Lord is coming to bless this whole village.

*From Rev. J. G. Rankin, Carrollton, Greene Co.*

#### Stability and Growth.

At no period since the commencement of my labors here has there been so much interest in the Sabbath school, as during the last quarter; and the interest still continues. Usually, at the commencement of the winter season, there has been a falling off in numbers; but it has not been so this season. Our numbers are as large as during the summer months. Although there are many discouragements to be met here, yet I am encouraged by seeing a gradual improvement in the condition of this church. Everything connected with the church is becoming more systematized and permanent. When I came here the church was looked upon as almost a nonentity; and the members themselves could hardly realize that they had an existence as a church. But the feeling is now quite different. The reality of their existence and the permanency of all the institutions of the Gospel has become a "fixed fact." When we were making an effort to get up a Sabbath school, soon after I came here, a good lady, a member of the church, when solicited to take a class, declined on the ground that it would be ephemeral, "It won't live three months." But it has lived and had a healthy growth, for about three years, and now has as fair a prospect of continuing in existence as any school in the land.

#### MICHIGAN.

*From Rev. H. Grattan, Williamston, Ingham Co.*

#### Rejoicing in Hope.

When I entered this field of labor on the first of September last, our congregations were very small and the means of grace much neglected. The Rev. H. E. Waring, their former missionary, had been providentially called away, and consequently they were as sheep having no shepherd. The members of our church were few in number. Almost everything was discouraging. Indeed, many thought

it in vain to attempt to sustain our position. Nought but the eye of faith could see a prospect of successful labor.

But as soon as our willing feet started in the way of obedience, our pathway began to brighten before us, and though during the past quarter we have been favored with no additions to our membership, yet our congregations have very much increased, and there has been a steady, growing interest in the Redeemer's cause. Our Sabbath school is in a prosperous condition. Our hearts are encouraged. We remember that promise, "Lo, I am with you alway." O, how sweet is that promise to the way-worn, lonely missionary! O, how pleasant to rely upon him who made it! How delightful to trust him in darkness as well as in the light, in adversity as well as in prosperity!

I have just received my commission, which gives me new courage; for it not only assures me of pecuniary aid in the support of myself and family, but also, that I have the sympathies and prayers of my eastern brethren. In this almost wilderness land, while engaged in my study, or visiting among my people, or proclaiming salvation from the sacred desk, it is to me a most delightful thought that I have many friends who remember me at the throne of grace.

Though I have been ten years in the ministry, yet this is my *first* year in the regular work of a Home Missionary. But in this new relation I am happy in the hope of extended usefulness, and am confident that though I may "sow in tears, I shall reap in joy."

*From Rev. O. M. Goodale, Owosso, Shiawassee Co.*

#### Prospects Brightening.

This church at one time numbered over fifty members. In examining the records, I find several entries, without any intervening record, granting letters to twelve members, and noting about the same number of deaths. Some have removed without letters, and some are spiritually dead. When I found them they were very low, but were struggling to rise; and I believe my labors have been blessed of God in their resurrection. I found, after carefully lifting up and counting them, 24 members.

A few new members have been added. We have raised money and procured a very beautiful set of plate for communion service (the church had none); and, what



is far better, every member comes joyfully to the table of the Lord.

We are also providing, by donation and contribution, a "Pastor's Library." The walls of our house (50 by 36 feet) are completed and the roof on. We hope to be able to write "finished" in due time.

#### **In Labors Abundant.**

I will now rehearse my position and labors. I preach every alternate Sabbath in Owosso; that is, two sermons in the day and a lecture in the evening. I have four other preaching places, as follows: Six-Mile Creek, six miles north of Owosso; New Haven, three miles east of Six-Mile Creek; Cheaning, fifteen miles north of Owosso, a small lumbering village, and St. Charles, ten miles north of Cheaning, an infant village rapidly growing to youth and manhood, at the forks of Bad River, the head of steam navigation.

At the places above mentioned, your missionary is cordially received as a messenger of God; and apparently, by nearly all, as their pastor. "Can these dry bones live?" Oh that God would pour out his Spirit upon them! I am greatly attached to these people and to my work, and often, in meditation and prayer, am led to say, "When shall this wilderness be as the garden of God?" My labors are great, but God has given me a strong constitution, though I fear at times it is breaking under my accumulated labors. Within 40 miles on the north, and a still greater distance east and west, there is not a single minister (except a Methodist exhorter) but your missionary.

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*From Rev. D. M. Cooper, Saginaw City, Saginaw Co.*

#### **Fluctuations.**

What we need, in order to make our church more efficient, is the addition to our communion of three or four men of consistent life and deep devotional spirit, to stay up the hands of the pastor—men who are willing to make sacrifices for the cause of Christ. Judge, then, how great must have been my grief, when I saw *two just such men*, who desired to cast in their lot with us, compelled to purchase and settle upon the other side of the river, because they were unable to buy to advantage here. They were Bible, prayer-meeting Christians, whose

influence for good would have been incalculable. But, as it is, they will bring the salt of their christianity in contact with the community where they propose to reside, viz., in East Saginaw, where, as I informed you in my last report, I hold afternoon services. Early in the Spring, I doubt not, steps will be taken for the erection there of a house of worship. But we need at this moment a minister upon the ground. It is utterly impossible for me to do justice to the field, and, moreover, I am daily becoming more and more convinced that the spiritual interests of my own little flock are materially injured by this division of labor. There can hardly be found, in many respects, a more inviting field of labor in the West.

One of the most influential families connected with my own church will desert us in the course of two weeks, and make East Saginaw their place of residence. This, together with some other removals, has weakened our little society much. But we pray and hope that these losses may be repaired. Removals, and sickness among the children, have likewise much reduced our Sabbath school.

Still I am not without encouragement. The value of the means of grace is beginning to be appreciated by the community, as is evinced by a growing regularity in attending divine service. We are remarkably free from those delusive errors that, in many of our missionary fields, present such a powerful obstacle to the progress of the Gospel.

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### **OHIO.**

*From a Missionary in Southern Ohio.*

#### **A Rough Field.**

The population of this region is mostly from the mountainous parts of Pennsylvania, and many of them are ignorant and uncultivated. Hence they are wild and wicked. There are, however, some quite interesting people amongst them. We have no meeting-house of our own, but the Winebrenarians kindly grant us the use of theirs. It is, however, in an unfinished state. It is small, unplastered, with only slab seats; the desk is only a temporary one, made of unplanned boards. In this uncouth place we meet to worship God. Our congregations are somewhat variable. Sometimes the house is crowd-

ed; at other times there will not be over fifty. The people have not yet become a thoroughly church-going people, but we hope that, as they shall have the means of grace steadily, they will begin to appreciate their value.

They are orderly, and give good attention to the preached Gospel. We shall undoubtedly be called to exercise faith and patience. We sow faithfully and

plentifully the good seed, and wait patiently on the Lord, and seek fervently the former and the latter rain. We hope that amidst all the abounding iniquity, and consequent apathy upon the subject of religion, the preaching of the Cross will be the means of snatching some from the misery of unpardoned sin, and making them the monuments of the mercy of our God.

### Miscellaneous.

#### *Impressions of the West.*

The able discourse of the Rev. E. Hall, D. D., delivered at the Ninth Anniversary of the Society for the Promotion of Collegiate and Theological Education at the West, an extract from which we published in a former number of the Home Missionary, contains, also, the following graphic delineation of the features of the West, as they present themselves to the eye of a traveler from the East:

What, then, is this land? What are its capacities and prospects? Here are twenty-four millions of people; yet the one strong impression of an inhabitant of the Eastern shore as he travels Westward is, that the land is well nigh vacant. Ohio, that within the recollection of many here present was almost an unbroken wilderness, now pushes hard upon two millions of inhabitants; yet as the stranger passes through the central parts of the State, from her beautiful city on Lake Erie to her metropolis on the Ohio, he finds, for a hundred miles together, a forest, broken at distances by now and then a clearing and a settlement; a dense, primeval forest of trees whose height and magnitude fill him with wonder, even after a familiar acquaintance with the primitive forests yet remaining in the North and East. He passes down the waters of the Ohio, winding among hills and dales interspersed at distances with bottom lands of exceeding richness and beauty; he passes by numerous towns and villages; but the great impression that remains on his mind is, that the land is well nigh vacant. Onward he passes for hundreds of miles: at times the hills seem to recede and to disclose an unlimited prospect of the valleys and plains of Indiana on one side, and of Kentucky on the other; but the impression remains that the land is well nigh vacant.

As he enters the Mississippi, he catches a glimpse of the broad and rapid stream, rolling its deep current downward between two immense walls of forests. The steamer meets the current as it turns to the North, and quivers at every joint. With difficulty she struggles onward against a stream everywhere boiling, eddying, and rejoicing in its might, and everywhere bordered by an immense dark forest. Onward the traveler passes, his heart swelling with strange emotions of loneliness and grandeur. He passes amid solitudes so vast that it seems to him as though a New England State might be laid down there and lost, till it should be forgotten. The smoke of St. Louis at length appears rising above the forests in the distance. On the one side rise the castellated rocks and bluffs of Missouri, on the other spread out the vast interval, or bottom lands of Illinois; nearly equaling in extent, and rivaling in richness the land of Egypt when it was the granary of the world. He enters the great State, and crosses the great river of Missouri. He ascends the table lands which overlook the valleys of the three great rivers, the Missouri, the Mississippi, and the Illinois. He gazes, till on every side vision is lost in the distance, over the wide-spread fertile plains. But though St. Louis is at his feet with her almost one hundred thousand inhabitants; though here and there large and lovely villages dot these plains, the impression remains, that the land is well nigh vacant. Here the streams of emigrants that pour in countless numbers along the valley of the Mississippi and over the great lakes, spread themselves out and are lost.

The traveler once more pursues his way. He passes along the Eastern border of Iowa, now and then climbing the bluffs that skirt the river, to the table lands from fifty to two hundred feet above; and though he has advanced

some hundreds of miles, he sees everywhere spread out that same interminable rolling prairie, with its waving grass, and its occasional groves of trees; but the land is well nigh vacant. He ascends beyond the limits of the vast State of Illinois—he has coasted along its western shore for six hundred miles, and most of the way her fertile plains have been spread out before him like one vast natural garden. He reaches Wisconsin. The river which below him receives the accession of such streams as the Ohio, the Missouri, the Des Moines, and the Iowa, seems scarcely to have abated anything of its breadth or volume. He passes the romantic Dubuque, and the lovely Prairie du Chien; he leaves the abodes of civilized man; he enters the Mississippi Highlands, where the broad river spreading wide its surface, and embosoming numberless islands of green grass and groves of trees, winds between bluffs wrought, as if by the hand of art, into every possible form of variety and beauty: now the smooth conical hill, covered as if with a shaven lawn, and tufted at the summit with a cluster of trees; now rising into a broad mountain side, still covered with a smooth lawn and dotted with trees like an orchard; now a steep conical mound crowned with rocks seeming like the magnificent ruins of some ancient castle. Now a deep ravine opens far back into the land, disclosing ravine opening into ravine in the distance, and valley opening into valley, bordered by cliffs, terminating, and succeeded by other valleys and cliffs in endless succession. Now he passes clusters of islands, and now the mouth of a broad river. Now the river expands into a lake, along whose shores receding at a distance rise romantic cliffs, softened into tints of beauty by the smoky atmosphere of summer, and fringed at their bases by continuous forests. Onward he passes amid scenery whose mingled wildness and beauty, and whose exhaustless variety never suffer the eye to rest for nearly two hundred miles; but, where, save now and then an Indian village, or a solitary woodcutter's hut, or a couple of log cabins in a woody ravine, already dignified as a county seat, all is a wilderness. From now and then a roving way passenger he learns, that as you pass up these ravines and reach the table land above, the same expanse of prairie and timber, and the same gently rolling surface of fertile lands spread out in interminable prospects, as he saw it so many hundred miles below.

The voyage of a thousand miles from

the mouth of the Ohio is at length completed. He ascends the high bluff to the flourishing town of St. Paul. He lifts up his eyes, and how immense the fields of forest and prairie which are spread out before him there! He passes the hills that skirt the rear of the town; he crosses the prairie where the eye scarcely reaches the dim forest that bounds the eastern horizon. He reaches the Falls of St. Anthony, where he meets again a New England village, with every token of thrift, order and comfort; while the smooth green native meadow spreads round them like an ocean, with dim island forests in the distance. He descends the stream, and climbs the high bluff where stands Fort Snelling, on a site unsurpassed for the richness of the field spread out before the vision on every side. He gazes upon the valley of the Minnesota; with what beauty do the mingled prairies and woodlands slope down to the peaceful river, natural parks and meadows, equaling the most beautiful and best cultivated portions of the valley of the Hudson or of the Connecticut, and extending in endless succession till vision fades away in the distance; but in all this region, looking westward, save the abodes of a few missionaries, there is no dwelling of civilized man. Here a tract of land, larger than New England, has recently been acquired by treaty from the aborigines; and here, fifty years hence, will be another New England in the West.

And now the traveler pauses and thinks of the regions around him. Below him the Mississippi opens a navigation of twenty-two hundred miles to the Gulf of Mexico. The Minnesota, the river at his feet, takes rank in length before the Hudson; and, at high water, is navigable westward for three hundred miles. North of him is the colony of Pembina, whose people come down to trade, a journey of seven hundred miles. And he remembers that at St. Anthony he heard the hiss of the steamer which plies on the waters of the Mississippi, above the Falls one hundred miles; a distance which the removal of some obstructions is to increase to four hundred miles. He thinks of the Missouri stretching its way to the West more than two thousand miles. He calls to mind its magnificent entrance into the Mississippi, and the immense volume which it pours through the State of Missouri. He thinks of the Ohio, coming down a thousand miles from the western slope of the Alleghanies; of the Cumberland, and the Tennessee, the last sweeping its current

far into the State of Alabama; of the Arkansas and the Red River, coming down from fifteen hundred to two thousand miles from the West. And now it occurs to him how distant he is from the Atlantic shore. Green Bay, that some few years since used to lie at so vast a distance west, lies now three hundred miles to the eastward; beyond it come the great lakes; and then four hundred miles further to the Atlantic! Yet the point where he stands is but little more than one third of the distance to the shores of our country on the Pacific!

And now what impression is fixed upon the mind of the traveler from the East? An impression of the vastness of his country far beyond anything that he had ever conceived before; that the East is soon to be a mere trifling adjunct of the West—no, not of the West, for the great West is still beyond him, but of the great central valley; that the heart of our country is, beyond all question, to be on the borders of the Mississippi. Though most of the land seems vacant, yet towns and villages are springing up with immense rapidity. But let emigrants come in such numbers as they will; let Europe pour her living masses on our shores—on these wide fields many years must elapse before it shall not seem that as fast as they come they are scattered and lost.

#### Importance of Pastoral Visiting.

The past shows that the most successful pastors are those who are out most among their flocks, "watching for souls." The question may be raised as to what constitutes success in the pastorate; and yet it seems to admit of no question. "He that winneth souls is wise." As this is the profession, what would be success in any other is success in this, viz.: reaching, as far as possible, the end of the profession.

There have always been pastors who have been unusually successful. Revivals succeeding revivals have marked the history of their ministry. The churches under their care, have flourished like gardens under the eye of their keepers. The ingathering of souls has been steady and constant. Such pastors are now to be found, from whose churches we are gladdened nearly every year with news of conversions. How have these pastors labored? Are they inferior in the pulpit? Have they suffered in their standing as preachers? There are ministers who grow rusty, are not enough in their

studies; but generally, another thing is true of such men; they grow rusty as pastors, as well as preachers. Faithful pastors are faithful preachers. The best pastors are the best preachers. They know what to preach, because they know their people and know what they want, just as a lawyer pleads the best who has entered the most minutely into all the facts and interests of his case.

It is not true that these successful pastors are not studious men. They are. They study with an object before them. They study to reach cases which they know from personal acquaintance. Such pastors edify, build up, and comfort. They preach to feelings, doubts, troubles, prejudices, errors and convictions which they know to exist. They have found them in the peculiar circumstances, forms, and shades, which attend different individuals. They reach men, because they know them; not so much in the general, as in individuals. They divide the word of truth, not at random and in generalizations and abstract truths, but just as it is needed, and give to each one a portion in due season.

It is a great mistake, that a good pastor will not be likely to be an able preacher. True, his sermons may not be learned essays, as is true of much that is called "able preaching," but if judged by the gospel standard of able preaching they will be so. This accounts for their signal success. God blesses such men.

A faithful pastor has a power over his people that can never be gained by preaching only, no matter how able it may be. He is known in every family, and beloved. The poor, the sick, the children of sorrow, the widow and fatherless know his tread and voice. Both are music to hearts that know but little of cheer beside. He knows the name of every boy and girl in the range of his labors. If there is an anxious sinner he finds it out, and finds many he would never have known if he had not gone to them. Those who cannot go to church he comforts, and attends the aged down to their graves. Many that otherwise would never have entered his fine meeting-house, or have regarded the minister as too proud to come and see them in their humble cottages, or farm homes, have their prejudices removed, and become his warmest friends, and are brought to Christ. But for that visit he might have preached all the able sermons he could have written, and they would have been none the better for them.

The fact is, the Gospel must be carried, in the living voice of the minister, to

many a house, or the families will never have it. Multitudes in all our towns will never be reached from the pulpit. In sight of our churches, they will no more come to the Gospel than the heathen nations will, and will as certainly perish if the cup of salvation is not carried to them. Even then, many of both will dash it from them, but not all.

A pastor's usefulness in his work will be, other things being equal, in proportion as he acts on the missionary principle, viz.: to carry the Gospel to the people. He who depends alone on his Sabbath ministrations hoping thereby to draw the masses to him, may work hard for it, but will be disappointed and mourn over the dearth around him. We are in missionary fields. While we have our fine houses, tolerably well filled, there are moral wastes spread out all around us in our own towns, within the hearing of our church bells. There are neighborhoods in all our towns, within the bounds of our parishes, where a missionary is needed. Who shall be the missionary? Who ought to be? Who "must be" if there be one? It is the work of every pastor to cover the destitutions within his bounds.

In the town of ———, there are three congregations every Sabbath, and all supplied with stated preaching. The average attendance may be put down at five hundred. The population of the town is 2,500, leaving four-fifths of the people who do not attend church. A deduction from this may be made for those who would attend if they could; but it would be much less than one fifth. In many towns the number is less; but in others it is greater.

Why do so few of the people attend church? This is becoming the serious question of the day. Who will answer this? Who will investigate it if pastors do not? It is for us to answer. Why do so few of the whole number of the people attend church? It certainly cannot be because there is not sufficient ability in the ministry. Our ablest men are reaching but few of the people compared with the whole. The fact that a man is an able preacher does not draw the masses to his church. Some who devote their whole time to their studies, have, when compared with the population, the smallest congregations. What is the reason? One thing is certain, that if the times demand a talented ministry they also demand something else. Strong sermons is not all that is called for. With them we are going backward. The number who attend church, is, in com-

parison with the whole, growing less. How shall they be brought under the power of the Gospel? We are not reaching them from the pulpit. They do not come to us. The religious press is not reaching the masses. Scarcely a fraction of our population take any of the religious papers. Even the American Messenger reaches but a small proportion. Shall we depend on the colporteur? His visits are transient, and cannot answer the purpose of an abiding influence. Shall we depend on the books he leaves? Not altogether. Where there is a "living" ministry nothing can be substituted for it. It is expected of them in every town where they are located, that they will do their work. Where it is to be had the people demand the living voice. They expect to see him at their homes, to preach in their dwellings and school houses.

How shall the masses of our towns be reached by the Gospel? Shall pastors depend on the members of their churches to go and visit them? No. They do not one in ten of them feel this to be their duty, and if they do, they do not do it. What is educating the masses? Our county political papers, and the light infidel trash from the cities. Infidelity is taking root and growing rankly among them. Our town meetings develop the irreligious condition of our population. There is seen how few are ever in our sanctuaries on the Sabbath.

The question must rest with us whether the masses shall have the Gospel or not. We can reach them. We can go to them, visit them, converse and pray with them. If we do not do this, they will not be brought under the power of the Gospel, for they will not come to hear us till we go to them. We must be missionaries, and by the blessing of God we may hope to save some.—*Congregational Journal*.

#### Why Help is Needed.

It occasions surprise to many, that churches in large and flourishing towns at the West sometimes continue for many years dependent upon this Society. The causes which operate to depress and embarrass them are not the same in all places, but the circumstances described in the following paragraph are not unfrequent, and we publish it that our readers may understand the occasion which often exists for granting missionary aid to churches of this class:

It does seem strange that a city of 4,000 inhabitants cannot raise for a *respectable* minister more than \$200. But the case, rightly stated, will lose some of its strangeness.

This city numbers about 4,000 inhabitants. Of these are 3,000, nearly, foreigners. For all the advantage they are to the support of our church, they might as well be in Germany or Ireland. The place, then, is to be regarded as a village of 1,000 inhabitants, when viewed by the minister with relation to his salary.

The Methodists, Episcopalians, and Baptists, have each a church organization, and the two former each a building; and all of them good ministers. This church has but *nine male members*, and two of them are at a distance, and attend church seldom, and give nothing.

Besides this, there are but about five men in the congregation who give for the

support of the Gospel. The place is notoriously "*hard*"—in proof of which, it gave nearly 300 majority against a prohibitory liquor law last month.

The original proprietors of this place were and are bad men; and the influence of the American population has generally been anywhere but on the side of Protestant Christianity. If they encourage the Protestants, the Roman Catholics will be likely to "cut them" in business and politics—if they encourage religion, in any of its forms, the German rationalists revile them—and so the people have been left to themselves and the devil.

I hope for better things; and so far I have reason to be encouraged. Our congregations are larger than ever before known; but, of course, the novelty of a new preacher will soon wear off, and what will remain permanent time only can develop.

## Notice to Missionaries of the A. H. M. S.

### MARCH REPORT.

Dear Brethren—By the terms of your Commission, a *Statistical Report* is to be forwarded to the Society on the 1st of March. The data supplied by such reports are indispensable for making out a full exhibition of the doings of the Society for one year. We, therefore, make early and earnest request, that you will furnish the particulars named in the following list, in a *special communication*, mailing it as early as the **FIRST DAY OF MARCH NEXT**.

1. Name of the church or churches, with the township, county, and state, and also the post-office address of the Missionary.
2. Number of stations where you have preached at regular intervals during the year.
3. Number of Church members—male and female.
4. Average attendance on public worship.
5. Number of hopeful conversions.
6. Number added to the Church by profession.\*
7. Number added to the Church by letter.\*
8. Number of Sabbath school and Bible class scholars.
9. Number of Churches organized during the year.
10. Contributions to benevolent objects, such as  
Home Missions, \$———  
Foreign Missions, \$———  
Bible Society, \$———, &c., &c.
11. Other interesting facts, such as the erection and completion of church edifices, the institution of the pastoral relation, number of young men preparing for the ministry, &c.

Affectionately yours,

MILTON BADGER, }  
DAVID B. COE, } *Secretaries.*

\* To be reckoned from March to March, if you have been in commission the whole year; if not, for the portion of the year between these dates, which your commission covers.

*Appointments by the Executive Committee of the American Home Missionary Society, in the month of December, 1853.*

*Not in Commission last year.*

Rev. John Heckenballe, Germans at Davenport, Iowa, and Rock Island, Ill.

Rev. William A. Niles, Watertown, Wis.  
Rev. Robert McBride, Howell, Mich.  
Rev. Joseph Fowler, Astoria and via, Ill.  
Rev. David C. Perry, Barlow, O.

Rev. O. S. St. John, Manhattanville, N. Y.  
Rev. Talmon C. Perry, Long Ridge, Ct.

#### Re-appointed.

Rev. B. A. Spaulding, Ottumwa, Iowa.  
Rev. Thompson Bird, Fort Des Moines and Three Rivers, Iowa.  
Rev. L. E. White, Le Claire, Iowa.  
Rev. E. G. Miner, Prairie du Sac and vic., Wis.  
Rev. Job Cushman, Pewaukee, Marton, and Newburg, Wis.  
Rev. S. H. Bartsan, Oconomowoc, Wis.  
Rev. George Turner, Stevens Point and Plover, Wis.  
Rev. Richard Hassell, Fairplay and Jamestown, Wis.  
Rev. Hazel Lucas, Mill Point and Crookery, Mich.  
Rev. S. A. Benton, Armada, Mich.  
Rev. Frederick Starr, Weston, Mo.  
Rev. T. J. Lamar, Platte Presb. Ch. and vic., Mo.  
Rev. L. R. Morrison, North Prairie and Oaccola, Mo.  
Rev. G. A. M. Benschaw, Bowdark, Mo.  
Rev. Robert Stewart, Marion, Jonesboro', Metropolis and vic., Ill.  
Rev. J. E. McMurray, Hardin, Gilead, Mortlands and Hamburg, Ill.

Rev. Robert Colston, Cedarville and Wadman's Grove, Ill.  
Rev. J. M. Grout, Mechanicsburg, Ill.  
Rev. W. C. Merritt, Monte Bello, Ill.  
Rev. T. B. Huribut, Upper Alton, Ill.  
Rev. E. R. Martin, Sharon, Ill.  
Rev. Calvin Gray, Mt. Carroll and vic., Ill.  
Rev. G. B. Hubbard, Lemoille, Ill.  
Rev. John Daniel, Bigrock and vic., Ill.  
Rev. Hope Brown, Naperville, Ill.  
Rev. N. L. Lord, Hopewell and Rochester, Ind.  
Rev. Alfred Hames, Marion and Lagro, Ind.  
Rev. J. M. Sudd, Monroe, Ind.  
Rev. Alexander Lemon, Newtown and Rob Roy, Ind.  
Rev. P. C. Baldwin, Waterville and Plain, O.  
Rev. Elijah Kuhns, Reynoldsburg and vic., O.  
Rev. J. H. Newton, Perrysburg, O.  
Rev. Lyssander Kelsey, Wheelersburg and Madison, O.  
Rev. J. B. Logan, Rutledge, Tenn.  
Rev. H. R. Smith, Leesburg and Cotocton, Va.  
Rev. I. P. Stryker, Hoboken, N. J.  
Rev. J. H. Thomas, Yorktown, N. Y.  
Rev. D. Stahlschmidt, Crogan, N. Y.  
Rev. Thomas Larcom, Shavertown and vic., N. Y.

*The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, in the month of December, 1853.*

#### MAINE—

Bangor, Hammond St. Ch. Sab. Sch., to const. Timothy Crosby a L. M., by E. F. Duren, 30 00  
Temple, William Seales, by Rev. I. Rogers, 6 00  
Waldoboro, Samuel Morse, 10 00

#### NEW HAMPSHIRE—

Nashua, First Cong. Ch. and Soc., to const. John H. Gage and Mrs. Gage L. M., by Rev. B. P. Stone, 70 00

#### MASSACHUSETTS—

Home Missionary Society, by B. Perkins, Treas., 1,000 00  
East Falmouth, Cong. Ch. and Soc., Dea. B. Hatch, \$5; others, \$8 40, by Rev. A. C. Childs, 13 40  
Honeston, Cong. Ch. and Soc., by A. D. Whetmore, to const. Rev. Jacob G. Miller a L. M., 43 00  
Sheffield, First Cong. Ch., by Z. B. Peet, 55 00  
Southfield, Cong. Ch. and Soc., by Rev. D. Lombard, a string of gold beads, and South Reading, Burrage Yale, to const. Miss Olivia G. Boardman and Miss Lucetta S. Boardman, of Lawrence, Mass., L. M., 60 00

#### CONNECTICUT—

Easton, Cong. Ch. and Soc., by Rev. M. Dudley, 30 00  
Greenwich, a friend, \$50; Rev. Mark Mead, \$3, 53 00  
Marlborough, Cong. Ch., by Rev. W. C. Flake, 35 00  
Mystic Bridge, Cong. Ch. Mon. Con. Coll., by E. Denison, Jun., 16 81  
New Haven, West Cons., by A. Townsend, Jun., Treas., 13 00  
Hamden, Mount Carmel, 3 00  
North Haven, Ladies' Benev. Soc., 3 00  
A friend, 47 00  
New Haven, in part of legacy of Wm. Canada, by Hawley Olmsted, 1,000 00  
Center Cong. Ch., by John Ritter, 15 00

Northford, in part of legacy of Mrs. Mary Noyes, by C. C. Griswold and J. F. Noyes, Ex'rs, 126 64  
North Woodstock, Village Corners Ch. and Soc., by J. B. Gay, 33 30  
Franklin, in part of legacy of Mrs. Lucy McCall, \$338 36; Cong. Ch. and Soc., \$35 05, by Dr. A. Woodward, 418 41  
Warren, Cong. Ch., by F. B. Taylor, 1 75  
Watertown, a few friends, by J. C., 2 00  
Oakhill Benev. Assoc., by Rev. C. Goodrich, 15 00  
Woodbury, North Ch., Ladies, by J. G. Miner, 2 00

#### NEW YORK—

Brooklyn, Bedford Cong. Ch., Mon. Con. Coll., by D. O. Calkins, 11 04  
First Presb. Ch., Mon. Con. Coll., by R. J. Thorne, \$36; G. H. Howland, \$30; H. Ford, \$10, 56 00  
Plymouth Cong. Ch., Mon. Con. Coll., by Thomas Hale, 39 54  
South Presb. Ch., by J. Milton Smith, 51 75  
Cambridge, Three Children, Emily, Edward and Albert Whiteside, 1 00  
Oatskill, Presb. Ch., Ladies, to const. Rev. George A. Howard a L. D., 100 00  
Colchester, Presb. Ch., by Dr. Bassett, 15 00  
Durham, Ab'jah Pratt, 5 00  
First Presb. Ch., Mon. Con. Coll., by Dr. John Doane, 5 50  
Geneva, Henry Dwight, 500 00  
Harlem, Presb. Ch., Mon. Con. Coll., by E. Ketchum, 30 00  
Haverstraw, Central Presb. Ch. Coll., \$30; Sab. Sch., \$30, by Rev. A. S. Freeman, 50 00  
Hobart, Presb. Ch., by Rev. W. May, 9 55  
Lake Ridge, Josiah Todd, 12 00  
Little Valley, First Cong. Ch., to const. Mrs. Emma I. Burgess a L. M., 30 00  
Minaville, E. A. Brown, \$5; Estate of a colored female, by D. Cady, \$10, 15 00  
New York, Miss Bronson, \$300; a friend for the West, \$25; Dr. Alfred Riggs, in full to const. Alfred T. Riggs a L. M., \$15; George H. Lathrop, \$10; W. N. Blakeman, \$10; a Lady, \$3; Mrs. E. W. King, \$5; a friend, \$5, 375 00

<i>Eastern Cong. Ch.</i> , Mon. Con. Coll., by L. Chichester,	3 48	Union Grove, Garden Plains and Clyde, Presb. Cha., by Rev. J. Walker,	5 50
<i>Mercer St. Ch.</i> , Anson G. Phelps,	500 00	<b>MICHIGAN—</b>	
<i>North Presb. Ch.</i> , by A. Phelps,	105 00	Armada, Cong. Ch., by Rev. S. A. Benton,	22 50
<i>Church of the Puritans</i> , Mon. Con. Coll., by O. E. Wood,	31 18	Bedford, Cong. Ch., by Rev. A. W. Bushnell,	5 00
Peekskill, Second Presb. Ch., by G. N. Seymour, \$18 54; Sab. Sch., \$4 25; by P. Stewart, \$9 54,	37 85	Dowagiac, Cong. Ch., by Rev. E. F. Waldo,	5 00
Randolph, Cong. Ch., by Rev. E. Taylor,	7 00	Gun Plains, Presb. Ch., by Rev. S. Stevens,	2 50
Rochester, Brick Ch., Louis Chapin, to const. Louis Shepard Chapin a L. D.,	100 00	Hartford and Lawrence, Cong. Cha., by Rev. A. Rowe,	7 75
Sand Lake, Presb. Ch., by R. J. Knowleson,	23 00	Hartland, Cong. Ch., by Rev. E. T. Branch,	8 00
Scottsville, Mrs. Isaac Lewis,	50	Keeler, First Cong. Ch., by Rev. E. Andrus,	4 66
Troy, Second Presb. Ch., Ladies' H. M. S., by H. E. Weed,	83 88	Lansing, Coll., by Rev. T. Lyman, \$5; Mrs. Betsey Skinner, by Rev. W. W. Atterbury, \$1,	4 00
Waltou, First Cong. Ch., by Rev. J. S. Pattengill,	30 00	Monroe, Presb. Ch., by W. H. Boyd,	55 79
<b>NEW JERSEY—</b>		Otisco and Greenville, Cong. Cha., by Rev. S. N. Manning,	5 00
Hanover, a friend,	18 00	Otsego, Cong. Ch., by Rev. S. Stevens,	7 50
Hoboken, Presb. Ch., by J. Boynton,	35 00	Sturgis, Wm. Kyte, by Rev. W. Fuller,	8 00
Newark, Sixth Presb. Ch., Mon. Con. Coll., to const. J. Sanford Smith a L. M., by H. J. Folner, Treas.,	38 79	<b>MISSOURI—</b>	
<b>PENNSYLVANIA—</b>		St. Louis, First French Presb. Ch., by Rev. F. Michel,	8 05
Corydon, Cong. Ch., by Rev. A. Elias,	10 00	Salem, Presb. Ch., by Rev. W. H. Smith,	9 00
<b>DISTRICT OF COLUMBIA—</b>		<b>WISCONSIN—</b>	
Washington, a friend,	7 50	Elk Grove and Boner Branch, Cong. Cha., by Rev. C. Warner,	30 70
<b>VIRGINIA—</b>		Menasah, Cong. Ch., by Rev. J. W. Walcott,	5 00
Winchester, Presbytery, by Rev. H. R. Smith,	100 00	Milton, Cong. Ch., by Rev. A. Warren,	4 90
<b>TENNESSEE—</b>		Prairie du Sac, Cong. Ch., by Rev. E. G. Miner,	9 52
Mooreburgh and Rutledge, Presb. Cha., by Rev. J. B. Logan,	16 99	Spring, Cong. Ch., by Rev. C. C. Cadwell,	5 00
<b>OHIO—</b>		Willow Springs and Darlington, Cong. Cha., by Rev. S. A. McEwen,	7 00
Chester, Coll., \$20 05; Rev. J. N. Whipple, \$6,	25 05	<b>IOWA—</b>	
Defiance, Presb. Ch., Mon. Con. Coll., by Rev. E. R. Tucker,	1 37	Anamosa, Cong. Ch., by Rev. A. Wright,	8 00
Lexington and Gilead, Presb. Ch., \$30; Rev. H. Shedd, \$10,	30 00	Benton and Vinton, Presb. Cha., by Rev. J. Summers,	18 10
Montgomery and Scott, Cong. Cha., by Rev. N. T. Fay,	10 00	Canton, Presb. Ch., by Rev. G. C. Beaman,	1 75
Roseville, Unity and New Lexington, Presb. Cha., by Rev. W. Nichols,	21 00	Davenport, Cong. Ch., Coll., \$84; Mon. Con. Coll., \$19 50, by Rev. E. Adams,	58 50
Temple Bar, Welsh Cong. Ch., by Rev. D. Davies,	10 00	Fairfield, Cong. Ch., by Rev. C. H. Gates,	8 00
<b>INDIANA—</b>		Hillsboro, Cong. Ch., by Rev. J. C. Cooper,	11 00
Green Castle, Presb. Ch., by Rev. T. M. Oviatt,	3 50	Le Claire, Cong. Ch., by Rev. L. R. White,	2 00
Marion, Rev. Alfred Hawes, in full to const. Mrs. Cynthia Leland Hawes a L. M.,	19 00	Montrose, Presb. Ch., to const. Rev. G. C. Beman a L. M., by Rev. E. D. Holt,	30 00
North Madison, Presb. Ch., by Rev. L. R. Booth,	25 00	Tipton, Cong. Ch., by Rev. H. W. Cobb,	7 11
<b>ILLINOIS—</b>		<b>OREGON—</b>	
Albion, Rev. Joseph Butler,	10 00	Oregon City, Cong. Ch., Mon. Con. Coll., by Rev. G. Atkinson,	11 00
Edwards Co., Gent's H. M. S., by Rev. Joseph Butler,	18 00	<b>TURKEY—</b>	
Griggsville, Mon. Con. Coll.,	30 88	Constantinople, Rev. Elias Riggs, by Rev. J. L. Riggs,	10 00
Hardin, Presb. Ch., by Rev. J. E. McMurray,	5 00	<b>JASPER CORNING, Treasurer.</b>	
Mechanicsburgh, Presb. Ch., by Rev. J. M. Grout,	13 00	<hr/>	
Mount Carroll, Presb. Ch., by Rev. C. Gray,	7 50	<i>Donations of Clothing, &amp;c.</i>	
Plymouth and Bound Prairie, Cong. Ch., by Rev. N. P. Coltrin,	10 00	Athol, Mass., a barrel	
Rock Island, Presb. Ch., by Rev. H. H. Hayes, Mon. Con. Coll., \$23 26; Coll., \$4 28,	29 49	Salem, Mass., Rev. S. M. Worcester, D. D., 20 copies Life and Labors of Rev. Samuel Worcester, D. D.	
Spring Creek, Presb. Ch., by Rev. Josiah Porter,	4 00	Stamford, Ct., Cong. Ch., Lad. Benev. Soc., by Miss Emily Webb, a box,	80 00
		Westerlo, N. Y., Ref. Dutch Ch., Ladies, a bed quilt.	

\$4,221 94



Woodbury, Ct., North Ch., Ladies, by J. G. Miner, a barrel, 80 00

*The acknowledgment from North Granville, N. Y., in the November number, should have been thus:—*

Mon. Con. Coll., \$20; Mrs. Mary Oliphant, L. M., \$30; Ladies' H. M. S., \$16.

REV. ARATUS KENT acknowledges the receipt of the following sums in Illinois:

Elgin, Cong. Ch.,	8 70
Galena, Second Presb. Ch.,	84 00
Udina, Cong. Ch.,	8 75
Jesse C. Kellogg,	5 00
	<hr/> \$106 45

REV. CALVIN CLARK acknowledges the receipt of the following sums in Michigan, from Oct. 1 to Dec. 1, 1853.

Ann Arbor, Presb. Ch.,	19 18
Cong. Ch., L. Mills,	2 00
Clinton, Cong. Ch., in part,	25 09
Gull Prairie, Presb. Ch., Dea S. Brown,	10 00
Port Huron, Cong. Ch., to const. E. W. Beech a L. M.,	80 00
Schoolcraft, Presb. Ch., to const. Edward L. Payson a L. M.,	40 19
Ypsilanti, Presb. Ch.,	55 00
	<hr/> \$181 39

*The Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of November, 1853. BENJAMIN PERKINS, Treasurer.*

Ashby, Cong. Ch. and Soc.,	37 00
Berlin, a friend,	3 00
Brookfield, Evan. Soc.,	8 00
Chilmark, legacy of Miss Mary Jones,	100 00
Concord, Orthodox Cong. Soc.,	40 17
East Falmouth, Second Ch. and Soc.,	4 70
East Hampton, Samuel Williston, to const. Eleathan Graves, Samuel W. Hayden, Rev. Luther Wright, Rev. Hollis S. Stone and Samuel W. Graves L. M.,	150 00
Essex, North Conference Coll. at meeting in West Newbury,	81 09
Essex, First Cong. Soc.,	12 55
Falmouth, Rev. Mr. Hooker's Soc.,	157 00
Fitchburgh, Rel. Char. Soc., to const. Rev. B. G. Wilcox, W. H. Vose, Aaron Eaton, Jun., Mrs. Anna P. Wyman, and Mrs. Sophia M. Upton, L. M.,	183 64
Groveland, Ladies' Benev. Soc., to const. Rev. D. W. Pickard a L. M.,	30 00
Hampden Co. H. M. S., H. Brewer, Jun., Treas.,	
Blandford, Lad. Sew. Soc., to const. Mrs. W. E. Boies a L. M.,	30 00
North Wilbraham, Ladies' Benev. Soc., to const. Mrs. Dorcas W. Merrick and Mrs. Betsey Adams L. M.,	60 00
Other sources,	585 00
Lowell, Appleton St. Ch., Mon. Con. Coll.,	10 75
Lynfield, Center Cong. Soc.,	10 00
Mattapoisett, Cong. Soc.,	58 45
Methuen, Rev. Mr. Phillips' Soc., to const. Miss Josephine Davis a L. M.,	32 88
Middlesex North and vicinity, Curtis Lawrence, Treas.,	
Groton, to const. Dexter Blanchard a L. M.,	86 41
Harvard,	64 25
Leominster,	58 67
Lunenburg, to const. John Howard a L. M.,	30 00
Shirley,	6 50
	<hr/> 195 88

Newton, Elliot Ch. and Soc.,	55 00
First Ch. and Soc.,	19 50
West, Rev. Dr. Gilbert's Soc.,	164 25
North Bridgewater, a Lady,	1 00
North Wrentham, Fem. Benev. Soc.,	12 00
Plymouth, Second Cong. Ch. and Soc.,	9 30
Plympton, Cong. Ch. and Soc.,	16 25
South Amherst, Cong. Ch. and Soc., to const. Dea Oliver Dickinson a L. M.,	30 00
West Newbury, Cong. Ch. and Soc., West Parish,	22 00
Weymouth and Braintree, Union Ch. and Soc., to const. Mrs. Elizabeth Hayward a L. M.,	42 66
	<hr/> \$2,047 94

*Receipts of the Philadelphia Home Missionary Society, for the quarter ending Dec. 1, 1853. Rev. ROBERT ADAIR, Secretary.*

#### NEW JERSEY—

Camden, Coll.,	6 25
Rockaway, by Rev. J. A. Tuttle,	51 63

#### PENNSYLVANIA—

Birmingham, by Rev. T. Bradford,	2 50
Campanga,	7 65
Conneautville,	8 25
Dauphin, by Rev. G. R. Moore,	12 50
Erie, Board of Agency,	71 25
Fairview and Manchester,	37 50
Girard, by Rev. Joseph Vance,	15 50
Harrisburgh, Mon. Con. Coll., by S. H. Hayes,	55 00
M'Kean and Washington, by Rev. E. W. Beebe,	18 75
Mullingar, by Rev. J. M'Master,	17 00
Philadelphia, First Presb. Ch., Samuel Tolman,	30 00
Clinton Presb. Ch., Sab. Sch., by F. S. Kimball,	38 00
Greenhill, by Rev. W. W. Taylor,	20 50
Second African Ch., by J. Parker,	8 00
Third Presb. Ch., E. W. Davenport,	10 00
Pittsburgh, Third Presb. Ch., R. Edwards,	
\$50; W. M. Semple, \$25; J. K. Morehead, \$25; D. Bushnell and J. Gray,	
\$25; W. Thaw, \$30; A. Gordon, \$10; A. P. Childs, \$10; A. M. Marshall, \$10;	
L. R. Livingston, \$10; J. Richardson,	
\$10; W. P. Jones, \$10; George Albrece,	
\$10; T. Bell, \$10; others, \$24,	350 00
Providence, by Rev. J. Barlow,	30 00
Smithport and Bradford, by Rev. S. Porter,	12 50
Summit Hill, Welsh Cong.,	7 00
Wells, by Rev. J. L. Riggs,	7 50
Wellaboro, by Rev. J. F. Calkins,	24 00
West Chester, First Presb. Ch., a member, by Rev. W. E. Moore,	500 00
York, S. Small, \$25; Mrs. M'Donald, \$25; Cash, \$30; P. A. Small, \$10; Mrs. C. A. Spangler, \$10; others, \$85,	175 00

#### DELAWARE—

Milford and Mippillon,	12 50
Wilmington, David Bush,	10 00

#### MARYLAND—

Harmony, Ch., by Rev. M. Jewell,	1 87
Rockwell and Bethesda, by Rev. J. R. Eckard,	7 58

#### DISTRICT OF COLUMBIA—

Washington, Second Presb. Ch., by Rev. J. R. Eckard,	26 47
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#### KENTUCKY—

A Friend to the cause,	8 00
	<hr/> \$1,463 94

# THE HOME MISSIONARY.

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Go, . . . . . PREACH the GOSPEL, . . . . . *Mark xvi. 15.*  
How shall they preach except they be SENT! . . . *Rom. x. 15.*

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## Discourse on the Life and Character of Rev. Charles Hall, D. D.

A DISCOURSE, by REV. ASA D. SMITH, D. D., commemorative of the character and labors of Rev. CHARLES HALL, D. D., late Secretary of the American Home Missionary Society, delivered by appointment of the Executive Committee, has been published by the Society. The discourse is founded upon Matthew vi., 22: "*If therefore thine eye be single, thy whole body shall be full of light.*" It is a truthful and eloquent tribute to the memory of our lamented associate. For the gratification of those of our readers who have not seen the published discourse, we present such extracts, relating to the life and services of Dr. Hall, as our limits allow.

The Rev. CHARLES HALL, D. D., was born in Williamsport, Pennsylvania, June 23, 1799. His father, who some years since departed this life, was a man of strong, well-balanced mind, retiring in his manners, of singular integrity, and of simple, intelligent and childlike piety. His mother, who still lives, and of whom we may not, therefore, speak at large, possesses, it is believed, some of those very traits of character, that clearness of discrimination and independence of judgment, especially, which were so fully developed in her son. She, also, is a Christian. Charles, the first-born, was solemnly and formally dedicated to God, and whatever of divine grace has shone out in his life, may be reckoned among the innumerable testimonials to the faithfulness of a covenant-keeping God. While he was yet in his infancy, the family removed to Geneva, in this State; and there, amid all the felicitous influences of a religious household, and a highly privileged christian community, a large part of his boyhood and youth was spent.

Charles was a modest, amiable boy, uniformly correct in his deportment. He early exhibited a decided taste and aptness for study. It is remembered that he first learned to read at two or three years of age, by tracing the letters and words on

the sign-boards in the village. He was not only remarkably conscientious in childhood, but, at a very early period, he evidently experienced the awakening influences of the divine Spirit. Soon, however, his attention was in a measure drawn to other things, and his solicitude subsided.

His final and joyful submission to the terms of salvation, was at the age of eighteen. The last struggles of the unhumiliated heart were of the most marked character. Then, for the first time, the obscurations of sin removed, his "single eye" was filled with the glory of God. Then was struck the key-note, not of his whole subsequent life merely, but of that anthem which he is singing now in the world of glory!

It was an early cherished desire of the parents of Dr. Hall, that he should devote himself to the ministry. Partly, it may be, from a knowledge of their views, but quite as much, probably, from his love of learning, and the serious cast of his mind, his own thoughts, even for a considerable period before the change just related, had taken the same direction. His design was favored, especially after his conversion, by the excellent Dr. Axtell, pastor of the church in Geneva, in connection with which, in the year 1817, he made a profession of religion. His pastor had, indeed, ever taken much interest in him, having early perceived his unusual promise. The circumstances of his father were such, however, that he could render him but little aid in the prosecution of his studies. He was thrown mainly upon his own resources. Though a severe trial, this was well, doubtless, so far as the formation of his character was concerned. He learned to "endure hardness"—to rely on himself—to encounter and surmount obstacles. He was the better able, in subsequent years, to sympathize, not with the indigent student alone, but with the home missionary, toiling amid manifold privations and hardships.

Having prepared himself in the studies of the Freshman year, Dr. Hall entered Hamilton College, as Sophomore, in 1821. With great energy and self-denial did he here hold on his way. I have heard touching statements in regard to weary journeys performed by him on foot, and other economical expedients, designed to suit his outgoes to his limited means; expedients involving, sometimes, perhaps, too great a degree of hardship, yet ever illustrating his holy singleness of purpose. He acquitted himself most creditably in all the walks of scholarship, and graduated in 1824, with the first honors of his class. Rejoicing to near the goal of his fondest wishes, he entered, in the autumn of the same year, the Princeton Theological Seminary. Here he remained, earnestly and successfully prosecuting his studies, endearing himself to all his associates, and commending, in his daily deportment, the Gospel he was preparing to proclaim, until, having nearly reached the close of the three years' course, he was called to that field of labor, in which, as it proved, his great life-work was to be done.

It was in March, 1827, Dr. Hall was called to the office of Assistant Secretary of the American Home Missionary Society. In the autumn of 1837, he was appointed one of the Co-ordinate Secretaries for Correspondence; in which office he continued until his death. It was early apparent that he had singular adaptations to the department of labor on which he had entered. His eminent piety fitted him for it; his entire devotedness to his Master's service, and his special interest in the great work of missions. None who knew him, could call in question, even in periods most rife with partisan jealousy, his simplicity of purpose. To the unsectarian platform of the Society, and to the meeting of those exigencies, which conflicting opinions and interests would, at times, occasion, the marked catholicity of his spirit, together with the habitual gentleness and kindness of his demeanor,

was happily suited. He had, indeed, his private denominational preferences; he would forbid such preferences to no one. But as an officer of the Home Missionary Society,—nay, in his inmost heart,—the object which towered above every other, was the spreading of the knowledge of a crucified Saviour. The cast of his intellect fitted him for his work. He had great clearness of judgment; his mind was comprehensive, well-balanced, and strikingly logical in its habits. He had an almost unrivalled discernment of character. He was a man of method, too, and of punctilious exactness in all business concerns. He was a genial fellow-laborer—unselfish, appreciative, considerate, sympathizing. I listened, recently, to affecting testimony from the lips of the first Secretary of the Society, the Rev. Dr. Peters, with whom Dr. Hall acted as Assistant, touching the tender cordiality of the relations which subsisted between them; and with tearful utterances is like testimony borne by the now surviving Secretaries. He was a reliable man. Mild, indeed, he was in manners, and gentle in speech; of such demeanor, at times, that a stranger might almost have thought him timid or vacillating. He was wisely compliant, if occasion required it, on unimportant points; yet, when a matter of principle was in hand, when he was evidently called to take his stand for truth and righteousness, then, whoever or whatever might oppose, he was steadfast and unmovable.

Few persons are aware of the amount and the severity of labor devolved on the Secretaries—I might say of all our great benevolent Associations, but I am now mainly concerned to say—of the American Home Missionary Society. Think of the pulpit appeals to be made, and the platform addresses, and the frequent presentations before various ecclesiastical bodies. Think of the plans to be laid for the advancement of the Society's fiscal interests; and of the various uses of the press for the enforcement of its claims. Think of the examination of proposed fields that becomes necessary, the consideration, at times, of conflicting claims; and especially of the careful scrutiny of character so often required. Think of the supervision,—not ecclesiastical, for that is not assumed,—the general and appropriate supervision of more than a thousand missionaries; men of various peculiarities, at various points, having various difficulties to contend with, and obliged often to roll heavy burdens on the officers of the Society. Think of the more than one hundred letters received weekly, many of them not only requiring answers at length, but embracing questions of a delicate and trying nature, questions calling for not a little deliberation and investigation. Think—if secular life may help me to an illustration—of a firm of three partners, having more than a thousand agents, in as many scattered places, all doing an important and complicated business; and you may be helped to an apprehension of the burdens which, in common with his associates, our departed brother bore. In the line of public speaking, indeed, he did not largely engage. In the view of all who valued, chiefly, richness and spirituality of thought, in pure and forcible diction, he was an able preacher. But his physical frame was feeble, and his voice had little compass. He judged it best, therefore, that in the necessary division of duties, his should be chiefly those of the pen and of the office. That judicious, well-arranged, tasteful, and most effective publication, the "Home Missionary," has, for a large part of its lifetime, been mainly edited by him. Indefatigable were his efforts, through that work and other channels, to enlighten and arouse the public mind in regard to the importance of the Home Missionary enterprise. Among his labors in this direction, I may name prominently, that little pamphlet called "Our Country," first embraced mainly in the Society's periodical, and afterwards published by the Executive Committee in separate form. Unpretending though this pamphlet is, I know no more impressive

embodiment of considerations and facts on the subject of which it treats. It has been a thesaurus of material from which many others have drawn; and has exerted a wide-spread and powerful influence in behalf of the evangelization of our land. In the correspondence of the Society, a sphere of effort less patent, of course, to the public eye, Dr. Hall's labors were not less felicitous or useful. On any subject, and for any purpose, he wrote both readily and well. His style was characterized by the most perfect clearness; not a particle of mist ever hovered over his pages. He had a nice and cultivated rhetorical taste, too, and there was, in no small measure, beauty as well as strength in his periods. Many of the papers he was called to prepare in the line of official duty, are models of their kind. In correspondence, however, an important part of the duties of the Secretariat, and one to which he had occasion much to addict himself, he seemed peculiarly at home, and all his varied powers were called into most effective exercise. Here, some have judged, was his forte. In his more private letters, I am sure, there was not only good logic and all christian wisdom, but a lithe and buoyant play of intellect, an outpouring of the heart, a variety, and freshness, and often brilliancy of style, seldom equaled. Now, a condensed and pithy statement would arrest your attention; now, an apt and striking figure; now, a fine descriptive touch; now, an outburst of most heavenly emotion. In every direction the brightest gems of thought and feeling were scattered. If to all these forms of efficiency, we add that wisdom in counsel, which grew out of the native characteristics of his mind, his christian spirit, his long official experience, and his varied knowledge of men and things, you see in the outline what he was to the Society, and what a breach God has made upon us in his removal from earth.

Shall we speak of the results of his labors? Eternity only can fully unfold them; yet something may be said even now. He found the Society in its infancy; he left it in vigorous manhood. I overlook not nor disparage what others have done; their praise is on earth and their reward shall be on high. I speak of what no one man could accomplish alone; but of what he, by God's grace, had an important part in achieving. He found the Society with one hundred and ninety six missionaries; he left it with nearly eleven hundred. He found it with a revenue of 18,000 dollars; he left it with an income of 170,000. He found it just entering on the work of evangelizing the Great Valley; ere he left it, it had aided in planting the standard of the cross on the shores of the Pacific. Ask you for results! Sum up, if you can, what the American Home Missionary Society has accomplished. Call up to your mind's eye the 120,000 souls that have been gathered into missionary churches—aye, listen to the harpings of many of them before the throne of God. Think of the hundreds of young men who, in such churches, have had their thoughts turned to the ministry, many of whom are now preaching the Gospel. Think of the Sabbath school influences which have been sent forth, and the influences in favor of temperance and all good morality. Think of the power which has been wielded for the shaping aright, and the duly cementing, of the foundations of society, nay, for the rearing aright of the social edifice. Think of all these potencies in their marvelous progression, in their ever-widening sweep of beneficence, as the tide of time rolls on! I would not, I repeat it, give undue prominence to the labors of our glorified brother. Could he speak to us, bending from his heights of bliss, he would forbid my doing so. He who, in his lowliness, felt at times as if his had been "a failure," would love to magnify what his fellow laborers had done, and to exalt, above all, the power and grace of Christ. Yet, if we speak of instruments, was he not, in all we have adverted to, one of the chief? As, at the tomb of Sir Christopher Wren, in the noble cathedral of which he was the architect, we

read this significant inscription, "Si monumentum quaeris, circumspice,"—"If you seek his monument, look around;"—so, may we not say—"For our brother's best memorial, look over our land; in every church formed or fostered by the agency of this Society, from the lakes to the Gulf, and from the highlands of Maine to the land of gold; in every waste that church has reclaimed and beautified, you behold his monument."

By still other forms of excellence and usefulness, is the memory of Dr. Hall endeared to us. One of the best presentations of the duty of "Systematic Benevolence," that have ever been given to the public, was a Report on that subject, originally prepared by him for the Synod of New York and New Jersey, and afterwards published with a valuable appendix. It is clear, scriptural and comprehensive, embracing, indeed—*multum in parvo*, as it is—the substance of nearly all that has been wisely written on the subject. At an early date in his public life, he commenced, and continued for a time, carefully husbanding his moments of leisure for the purpose, and trenching often upon the hours that should have been given to sleep, an exegetical work of a serial character, called the "Daily Verse Expositor." While he was a good general scholar, striving ever to keep abreast with the age, he specially excelled in biblical studies. He loved and magnified God's word; and delighted in whatever tended to shed light on its pages. The work just referred to was, for the purpose it had in view, that of condensed, simple, yet accurate annotation, admirably executed. To Biblical Archæology, he gave much attention. With the geography of the Holy Land, especially, he was uncommonly familiar. You might have suspected this direction of his studies, from a glance at the pictures suspended upon the walls of his dwelling. There is one there still, hanging by his silent, yet speaking portrait—a view of Jerusalem, which, though correct enough in the estimation of most intelligent persons, was to his apprehension quite faulty. "That is a good view," said a missionary from Palestine to him once. "No!" he promptly replied, "it is not a good one;" and he soon convinced the man who had been favored, above himself, with a personal observation of the original, that the picture was inaccurate. When Dr. Robinson was about to publish that invaluable work, his "Biblical Researches," so deeply interested was Dr. Hall in it, and so eager to possess himself of its treasures, that he actually begged of the author the privilege of perusing the sheets, as they successively issued from the press. I have been recently assured by Dr. Robinson, that he found no other man in America so deeply interested in the geography of Palestine, or so well acquainted with it. He not only prepared an appropriate notice of the "Biblical Researches," for one of our leading religious papers, but wrote, also, an extended and able review of it for the "Biblical Repository."

Though Dr. Hall's physical habit was, through most of his public life, delicate rather than robust, yet he was ordinarily able to accomplish a great amount of labor. For several years preceding his death, however, there was very manifest decline of his health. In connection, probably, with derangements of the digestive economy, with which he had long been afflicted, he became subject to severe attacks of inflammatory rheumatism. So seriously was he affected, that the mental efforts, which had ordinarily been both easy and delightful, became at times a task and a weariness. It grieved him to find his vigor at all diminished. The thought of being, in any respect, an unprofitable servant in the vineyard of his Master, was ever painful to him. He sought to avoid, or repair deficiencies, by extra exertion. The pleasures of social intercourse, which he relished so keenly, he would often readily sacrifice, that he might accomplish seasonably some official duty. Often when he returned from his office at night, exhausted in body and spirit, he would

turn from those quiet enjoyments of the domestic circle which had ever such attraction for him, to make up, at his writing-desk, what he regarded as an imperfect day's labor; at the same time mourning that he had so little strength to devote to what he was wont to call his "blessed work." He sought, at times, by temporary rest, to re-invigorate his frame; but seasons of relaxation it was difficult to secure, under the constant pressure of business at the office. Loving his work as he did, unwilling as he was to impose additional burdens upon his colleagues, he was ever reluctant to be absent. When obliged to be away, the sight of a number of the "Home Missionary" would be to him as the sound of the trumpet to the war-horse. Too soon for his health, he would hasten back again.

Near the close of the year 1851, it occurred to some of his friends, and the thought came at length to be favorably entertained by himself, that a longer period of absence—a voyage across the ocean, and a tour of months, with entire freedom from his ordinary cares and labors—would be the most hopeful means of restoration. Dr. Robinson was about to sail for Palestine, with the design of further prosecuting his researches there, and he invited Dr. Hall to become his fellow traveler. Most delightful to him would have been the proposed tour—

"As far as the sepulchre of Christ,"

It would have been the realization of some of his fondest dreams. Only by a great struggle could he relinquish the thought of it. But considerations connected with his official relations interposed, and he bowed to the will of Providence. "I have given it up," he said to a friend, "and I feel better." It was another of his sacrifices to his single purpose. The derangement of his health still continuing, however, that European tour was the following year determined on, to some incidents of which I have already alluded. The design was facilitated by the praiseworthy generosity of certain friends both of the enfeebled Secretary and of the Society, and by his colleagues cheerfully assuming whatever additional duties his absence might impose upon them.

He sailed for Havre, July 10, 1852. From that city he crossed the channel to England; and after a brief stay in London, went to Liverpool, and thence northward through the beautiful lake country, to the Highlands of Scotland. Returning by way of Edinburgh to London, he visited some of the most interesting localities in the neighborhood of that city, and then made his way to Paris. From Paris, he passed, by way of Germany, to Switzerland, among whose Alpine wonders he made extensive excursions. In one of the mountain passes, the Tête Noire, he narrowly escaped with his life. The mule on which he rode, making a false step, rolled from the path with him, into the rocky bed of a river below. It was marvelous that the effect of the fall was only a few bruises and a momentary stunning. It was of God's goodness; that he might die among his kindred, and that religion might be honored by his last utterances. By way of Marseilles, and other cities on the Mediterranean, he visited Rome. After spending a short time there, he returned through France to England, and thence sailed for home; the whole period of his absence from the country having been less than five months.

He came back with but little apparent improvement in health; yet the hope was cherished that essential benefit might ultimately accrue from his tour. That hope was destined to disappointment. Month after month he struggled with his old infirmities, till on the 14th of October, he left the Home Missionary office for the last time. Oh, had he known that it was the last, what mingled emotions, too tender and deep for utterance, would have been concentrated in his farewell look! The illness which detained him at home, he trusted would prove but temporary. It

was soon discovered, however, by the medical skill which was so faithfully and lovingly exerted on his behalf, that disease had made its inroad upon the citadel of life. An affection of the heart, of a dropsical character, connected, probably, with the inflammatory rheumatism, that had so often and so severely afflicted him, gave decisive indication that his end was near. Having traced his life thus far, it only remains, now, that we gather around his dying bed.

He was ready to die—need I say it? Death to his thoughts was no remote event. He had kept his house habitually in order; his papers and his concerns generally, were in a remarkable state of preparation for his departure. It is said by one who traveled with him in Europe, that as they sat together on a lovely Sabbath in the valley of Chamouny, he “distinctly expressed the apprehension that he should not live long,” and while he manifested a truly christian reluctance to leave his cherished work in the family, and in the Home Missionary Society, at all unfinished, he expressed, also, “a strong desire and a full hope to be with Christ hereafter in his glory.”

The first full development of his feelings, during his last illness, was about a week after its commencement. He had been suffering not a little, but having found partial relief, he was sitting at the window, looking out upon the pleasant grounds around his dwelling. The flowers had nearly all passed away, and the autumnal wind was scattering the many-colored foliage upon the paths of the garden. His countenance wore a deeply serious expression, with perhaps a slight tinge of sadness. “Are you watching me?” said a friend, coming to him from the garden. “No,” he replied, “I was not watching you, I was *taking my leave of the leaves*.” Then, after a moment’s pause, he added, “I shall probably never see them fall again.” “Is it not delightful,” his friend replied, “to think of that brighter world, where the leaves do not fade nor fall, nor the flowers wither?” “No,” said he, “nothing *delights* me now. This suffering has exhausted my spirits.” A hymn he had loved to sing—“Jerusalem, my happy home”—was then mentioned to him. There was no specific response to this; but he soon remarked, as if he had been examining the foundation of his hope, “The most that I can say now is, that I have a calm trust in God. It has become the habit of my mind to trust him. I believe he will save me. I have been a poor, miserable, unfaithful creature. I am grieved that I have done so little to honor him; that, with the opportunities I have had for doing good, I have accomplished so little.” Here he wept like a child. Recovering his composure, he alluded to the condescending goodness of God, in having put him into the ministry, and called him into such a post of usefulness as “*the blessed Home Missionary work*.” He spoke with affectionate tenderness, as he was accustomed to do, of his beloved associates in the work. “Dear brethren!” he said, “I feel for them; they have to bear their own burdens and mine too, now.” He added, “I think my public labors are probably at an end.” “Do you really feel,” his friend replied, “that your Heavenly Father is about to call you to rest from your labors?” “I do not know,” he answered, for substance, “how that may be; nor do I feel solicitous to know. I leave all that, with all my interests, however great or dear, to the disposal of infinite wisdom and goodness.” The fullest evidence did he give, by remarks in this strain, that though his worn and languid frame was scarce capable of ecstasy, he had what is better, the most perfect and cordial submission to the will of God. In a few moments, he spoke again of his deep sense of unworthiness and guilt, and then of the “fullness of Christ.” Here he became eloquent; every trace of sadness disappeared; his eye kindled, and his soul seemed to dilate as he dwelt on the glorious theme.

No other conversation was had with him so extended as this. He continued to



suffer much, and in a variety of ways, especially from pain in the region of the heart, and difficulty of respiration. Yet he bore all with the most perfect patience. The last Saturday of his life, he exclaimed aloud, after a season of great bodily distress, "God of mercy and grace, thy will be done!" Toward the last, it was difficult for him to say much. Whatever he did say, however, was indicative of peace within. As texts of Scripture, or verses of hymns were often repeated to him, he would invariably respond by a look of intelligence, and by repeating the last words or line. The Sabbath but one before he died, his eldest daughter read to him, from the "Gems of Sacred Poetry," the hymn beginning:

"My times are in thy hand;  
My God, I wish them there.  
My life, my friends, my soul I leave,  
Entirely to thy care."

He gave his attention quite to the end, and then said, with emphasis, "I think I can say that."

On the morning of his last Sabbath on earth, as the day was breaking, a friend who had been sitting with him said, "Dear brother, it is the Sabbath's dawn. May the Sun of righteousness arise, with healing on his wings." He replied, "the Sabbath—the Sabbath—the sweet, blessed Sabbath!" His friend then repeated the lines—

"Welcome, delightful morn,  
Thou day of sacred rest!"

He added—

"Lord, make these moments blest."

As the sun was lighting up the East, the chair in which, from difficulty of breathing, he was obliged to sit, was drawn toward the window, that he might look out once more upon the loved face of nature. It was one of those serene and beautiful Sabbaths, that had often called from his lips the exclamation—

"Sweet day, so cool, so calm, so bright,  
The bridal of the earth and sky!"

A member of his family, not being aware of what had passed, said to him, "It is the Sabbath." "Yes," replied he, "It is a *smile of the Lord*." A person who had been passing the night in the family, coming to take leave of him, he shook her hand, and said, "Good morning; the Lord bless you!" Then looking around on all present, he raised his hands, and pronounced with animation and fervor, that beautiful benediction; "The Lord bless you, and keep you; the Lord make his face shine upon you, and be gracious unto you; the Lord lift up his countenance upon you and give you peace." To this he added, "Blessed Jesus, bless them, as thou only knowest how to bless. Blessed Saviour, give them that peace which thou only knowest how to impart;" with other petitions of the most affecting and heavenly character. These were his last audible supplications on earth.

His strength began soon to decline rapidly; and it was thought his departure was at hand. This was told him; but he evinced no emotion, and made no distinct answer. It is probable he then felt unable to answer. Later in the day, his wife said to him, "We think this is death. Do you not think so?" There was still no reply. Again, she said, "We think you are dying. Can you say, as you did yesterday, 'God of mercy and grace, thy will be done?'" Hours passed, and then, in one condensed utterance, the answer came. Calling her from the adjoining room,

and throwing his arm around her neck, he said, "Triumph in death! Triumph in death!" She asked, "Is it triumph in Jesus?" "Yes," he answered, "in Jesus!"

He spoke no more, but lingered till the following day, the 31st of October. For the last hour of his life, a slight film had been gathering over his eyes, and a tear had started forth, and made its way partly down his cheek. Suddenly the tear dried, the film cleared away, his eyes became bright, as one present has expressed it,

"With more than reason's ray."

His whole countenance was radiant as with heavenly joy. Literally, it seemed, "his whole body was full of light;" and "he was not, for God took him."

He is before the throne, now, with White, and Baldwin, and Nitchie and others, his fellow laborers on earth; with many a glorified missionary, and many a ransomed soul, won to Christ by Home Missionary instrumentalities. "I saw him again, in my dreams, of late," said one of his dear surviving friends recently. "It was the same countenance, only the fullness and freshness of youth were there." That was not all a dream, blessed be God! The weariness and the painfulness of disease are all gone, and the lineaments of care and sorrow. He rejoices now in immortal youth, and immortal vigor. Rest thee, dear brother, in thy home above! Incited by thine example, we will toil on as thou didst—striving to keep ever the single eye; and when our work is done, we will go up, to cast with thee, our crowns at the Saviour's feet.

## Tidings from the Missionaries.

### CALIFORNIA.

*From Rev. Wm. C. Pond, North San Francisco.*

#### Declaration of Independence.

The Home Missionary for January contains an account of the formation of the Greenwich Street Congregational Church, in San Francisco, in connection with the labors of Rev. Wm. C. Pond. The church, at its organization, consisted of but *eight* members; and it was stated that most of the members of the congregation were poor, and had taxed themselves heavily for the erection of their house of worship; yet they were determined, at an early day, to relieve the Society of all responsibility for the support of their pastor. It is with much pleasure and gratitude to God that we are now permitted to announce the fulfillment of this purpose. In less than eight months from the commencement of this missionary's labors, a commodious church edifice has been completed, and the congregation have assumed the entire support of their own institutions.

This result is especially gratifying, not only because it relieves the Society from a large pecuniary outlay, but because the zeal and enterprise exhibited are omens of their future success. May this new light, kindled at our Golden Gate, not only be seen by the millions who are to gather on those shores, but send forth its radiance even to the realms of Pagan darkness, and shine more and more unto the Millennial day.

It is a fact more gratifying to me than it can be even to you, which constitutes this the proper time for my third report. My infant church has resolved at once to assume my entire support, and, accordingly, the draft already made for November is to be my last draft upon your treasury. It is with feelings of warm gratitude that I announce this to you. It is not yet eight months since the first effort was put forth in this field, but five months since the first service was held, and only three months since our little church was organized. It is the more gratifying to me, because the step is one to which the church were prompted by their own zeal and liberali-

ty. Although the necessity of a *speedy* assumption of our independence was, more than once, laid before them, an *immediate* assumption of it was more than I had dared to hope or even to ask. To the church belongs all the honor of the step.

It will not be without a hard struggle that they will maintain the ground they have taken. Their minister cannot live on less than he has been receiving, and they will not let him try to do so. But there are not many churches, East or West, as poor in worldly goods as this, that would undertake to meet, unassisted, expenses which, in the course of a year, will amount to more than three thousand dollars. And in this connection I may perhaps suitably say, that the loss to us of one of our members, by any providence, would throw us back upon your hands, unless his place were supplied. But there is no reason to expect his loss, and our hope is that God will spare him to us many years. His payment towards church expenses will be not less than one hundred and twenty five dollars *monthly*.

That which has especially operated with the church to move them to this step, is the hope that it may, in some measure, embolden you to send more missionaries to this State. No Christian, acquainted with this State, and zealous for the advancement of Christ's kingdom on this coast, can fail most earnestly to desire and pray that more laborers may be sent into this rich and perishing harvest. Large and important places, whose permanency is now quite unquestionable, are calling loudly for ministers, but in vain. In several places liberal offers have been made with reference to the erection of churches, if only men of the right stamp could be provided to take charge of these enterprises. But the men we have are all busy, and no others come. And thus California is neglected. With her isolated, and therefore perilous position, with her large and increasing foreign and *heathen* population, to be christianized or else to degrade us toward heathenism; with her growing importance, her rapidly increasing population, her prospect, continually being realized, of rapid progress toward a gigantic influence; California, which must be the center of capital for the whole Pacific coast, which must be the foreground of Christianity and of Republicanism for Asia and the Isles of the ocean; California must be neglected! Among three hundred thousand inhabitants, there are fourteen min-

isters, Congregational and Presbyterian (N. S.), engaged in the pastoral work! In the southern part of the State is a tract larger than all New England, without a single Congregational or Presbyterian minister in all its length and breadth. In the northern part of the State is another tract as large or larger than the State of Maine, without a single such minister in all its territory. And these vast tracts are not wastes. There are towns, already important and becoming more important constantly, in this neglected region. Where there are no large towns there is a sparse population, scattered through almost all the region, that ought not to be altogether left to perish, but sometimes, at least, should hear the word of life.

But who shall go for us? The little band of laborers are already overburdened. They see more to be done, immediately around them, than they can do. It seems to me no wonder that christian patriots are ready to struggle hard, if they may thus send even one more laborer into such a field. Since I last reported, two have united with our church by letter, making our present number twelve. One has been examined with reference to being admitted by profession. This is the first conversion which can be traced instrumentally to this enterprise, and is an interesting case. God grant we may yet have to thank him for many such!

With many thanks for your generous assistance thus far, and with the hope and expectation that you may often hear from the Greenwich Street Church, in the way of repayment and donations, we take our leave of the A. H. M. S.

## IOWA.

*From Rev. Timothy Lyman, Lansing.  
Allamakee Co.*

### Faith 'without Sight.

Since my last communication, I have been in this field, doing what I could under my great commission as missionary of the Gospel. Did I say, doing what I could? I fear I have no right to say this. It was once said by Christ, of a poor but highly favored woman, "She has done what she could." I have often longed for this poor widow's commendation, as the greatest reward of all my toil

in this life. Would it not be happiness enough for us, if we could but know that our omniscient Lord thus regarded our work?

I have been much edified and strengthened in my work by some of the communications in the *Home Missionary*—editorial and otherwise—upon the *manner of development* in the kingdom of heaven, as *gradual* and often *unseen*. If I may judge from my own experience, your missionaries often need to refresh themselves, and strengthen their faith by such truths concerning the kingdom of God. Such considerations come to me as a fulfillment of prayer that my faith fail not. I have found, that if I give way too much to the natural desire of *seeing* one's progress, and *feeling* the movement that is carrying us on, I am liable to distressing doubts and hurtful discouragements. We must labor in hope, if we would labor effectually. I feel that neither God nor man is pleased with me, when I enter the pulpit (as I am ashamed to confess I sometimes do) with a mind darkened and depressed by doubts and fears, rather than glowing with the love of Jesus and a fervent, stirring faith in the promise, "Lo, I am with you always." We need a faith and love strong enough to light up our path, and give us a quick, strong, and steady tread, when we are entering a dark cloud that promises to pour down torrents of opposition upon us.

I have almost unconsciously been led into this train of reflections, but it will enable you the better to judge of the circumstances which are calling upon me to fortify myself with these considerations. Your missionaries are, or ought to be, learners as well as teachers, and many of them have to learn "how to be abased, as well as how to abound." May the Lord teach us, that we may know how to teach others.

#### A Hard Field.

We have here more open and unobscured sin to combat than in any place where I have ever lived. The mass are greatly governed by public sentiment, and we have not been able yet, in this place, to create a strong public sentiment against such acknowledged sins as drinking, gambling, and Sabbath-breaking; yet there are a few who will set their faces, as a flint, against such things. We are yet working at the disadvantage of having no house of worship; we have to rent a room as we can.

The Sabbath school that was organized when I came here, was mostly under the control of our Methodist brethren. The superintendent was a Methodist, but he invited other denominations to unite with them. I did what I could to advance the interests of the school and encourage others to engage in it. Often I spoke publicly in its behalf. But the school dwindled away by degrees. The superintendent could not find teachers, and a few weeks ago he gave it up in discouragement. Feeling that a school must be sustained, I have opened another under my own superintendence. This adds somewhat to my labors; but I am willing to do what I can for the youth. A few young men have formed a Bible class, which I hear. There has been, some of the time since I have been here, a great indifference about attending meeting. Of late there has been a marked increase in attendance, and we hope this new indication for good will be permanent. There is also, on the part of many citizens, we judge, a growing desire to have a church building erected. I think it will be best to try them soon, to see what can be raised. We feel, also, that we have gained something in the community by being better known. Western men are rather incredulous of the goodness of people until they have tried them, as, indeed, they have occasion to be. We feel that one part of our great work is, to establish a character whose excellence they cannot question.

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From Rev. J. R. Mershon, Marion, Linn Co.

#### Prompt Watching for Souls.

There are some peculiar sources of encouragement and discouragement to a minister in the West.

His heart is, now and then, greatly melted down, and encouraged by the ready reception of the Gospel by immigrants on their first arrival. From some cause, perhaps a removal from old restraints and hindrances, or a feeling of loneliness and destitution, induced by emigration, some will embrace the Gospel at once, on hearing it in this far off region. This is a fact calling for the strictest vigilance of the watchman of Zion. After the new-comer gets settled down, and his heart becomes engrossed with a new worldly enterprise, there is far less hope of impressing his mind.

But if he can be caught on the wing—if that all-sufficient and glorious rest, provided for the soul in the Gospel, can be pressed upon his attention while his feelings are tender, as he misses former objects of attachment, there is some hope of its immediate reception. Christians in the East, too, ought to remember this; and when their impenitent children or friends emigrate to the West, it should be their hope and prayer that a change of associations will render their minds more susceptible to the Gospel. On the other hand, the minister in the West is pained, and greatly tried, by seeing that so many professed followers of Christ were only kept in the line of duty by the restraints which were around them in the old settlements. In his labors with them he is too often forcibly reminded of Paul's testimony regarding backsliders, in Heb. vi. 4—6. Here, too, is a reason for special watchfulness on the part of eastern Christians and eastern churches. When church members are about to emigrate to the West, however active they may have been there, a little counsel and exhortation would not be likely to do any hurt.

The churches in the East, generally, ought to be very vigilant and strict in their inquiries after members who take letters of dismission to come West. Those members, and the church they leave, too often regard the giving of a letter as dissolving entirely the peculiar relation subsisting between them, and the mutual obligations it imposed; whereas it calls for *special watchfulness*, which should not be relaxed until it is known that the wandering member has entered into covenant with another church. And until the churches, generally, arouse to duty in regard to this thing, religion will continue to be scandalized by this deplorable looseness and backsliding of its professed votaries.

#### The First Church Bell.

A very large and splendid bell, costing \$850 at the foundry, has been sent us from Boston, two thirds of the purchase money being donated by merchants in that city, the rest by our own members. Its first notes in this community caused a very agreeable surprise in the inhabitants. It sends its solemn warning voice to the ears of several thousand souls; being heard over a district of country twelve miles in diameter, whose solitude, but a few years ago, was broken only by the yell of the savage and the cry of the wild beast. Many profess a sort of "feel-

ing at home again, under the sound of the church-going bell." It has a most happy effect in arousing the people to punctuality in public worship, and is itself a preacher, on each recurring Sabbath day.

From Rev. S. Waters, Mount Pleasant, Henry Co.

#### A "Burnt District."

Doubtless there are times in the history of these western churches, when "they serve, who only stand and wait;" and this is my only hope that I am at present doing any good.

The truth is, that my field is a very hard one. It is what western preachers term a "*burnt district*." When efforts have been frequently made in any place, until the people have become so accustomed to them, that they have lost all interest in them, and the extraordinary excitement has become an ordinary matter, that place is said to have been "*burnt over*," until every green thing has been consumed, and nothing further is to be hoped for, and no religious interest can be created among that people.

You of the East know but little of the wild paroxysm of nervous frenzy and excitement which is generally exhibited in these "*big meetings*," as they are here termed, conducted by some of our friends of other denominations. Many a victim of these efforts, when the heated state of his imagination is gone, and his nerves have returned to their usual tone, fancies that he has lost that religion which once he supposed he had found, and has "*fallen from grace*." He now supposes that nothing remains for him to do but to return "*to the weak and beggarly elements of the world*," until he may "*get religion*" again, in the midst of a like excited scene. It may be, that when the meeting is over and he has become himself again, he partially opens his eyes, and comes to the conclusion that all this excited feeling and religious experience are the product of heated nerves, and a brain deluded and bewildered. He thinks that the eyes of his understanding have been made the "*fools of the senses*"—of some mesmeric spell, and rejects the whole matter as a sham which has been practised upon him. And as the religion obtained in this way is the only kind which he has been taught to imagine genuine, when this is found, as he thinks, to be a cheat, the

whole is lost, and he becomes a Campbellite, and rejects all experimental religion, and deems immersion and an outward reformation to be all that the Scriptures demand, or else he turns a Universalist or an infidel, and casts the Bible utterly away.

We are to have a railroad pass through this place, extending from Burlington to the Missouri river; and we are hoping that, when this shall have been completed, a different class of people will come in, and that the present order of things will be greatly changed.

## WISCONSIN.

*From Rev. Lucius Foote, Delavan, Walworth Co.*

### An Old Fashioned Revival.

I am happy to inform you, that the Lord whom we serve, and whose we are, has begun to revive the drooping graces of his children, and give us some special tokens of his loving kindness. We are enjoying, by the grace of God, what may be termed an "old fashioned revival of religion." There began to be more seriousness and solemnity visible in our congregation on the Sabbath, about the first of last month. A very few of our members began to awake to the subject of *living* and *doing* more to glorify God and save souls. Occasionally an inquiry was made, whether we could not have a protracted meeting. I put them by, and said, "we are not ready for such a meeting;" and, "perhaps the Lord will give us a blessing without having a meeting." For a number of Sabbaths I endeavored to shape my subjects so as to throw my people, in their hopes and efforts, entirely upon the arm of the Lord. Nor did I increase at all the number of our meetings during the week. It was hard to make the members feel, that there could be any conversions to Christ, without *putting on steam*, and having, every day, meetings for preaching and public prayer. But I begged of them that they would not distrust the Holy One of Israel; nor by any means undertake to be his counselors. At one of our prayer meetings about this time, I requested that each professor of religion present would, by all means, during the week, take time and opportunity to converse personally with one or more impenitent persons of his acquaintance on the subject of the soul's

salvation, and report progress at our next meeting. I took one of my deacons the next day, and went out and made personal visits from morning to night, conversing with all whom we met. We found, upon our return, that the Lord had gone out before us, and somewhat "prepared the way" for us, instead of our preparing the way for him. We found, furthermore, that the feeling among the *impenitent* was, on the whole, in advance of that among the members of the church. We found, also, some difficulties among private members of the church that needed healing.

At our next meeting, I called for our members to report what they had done and said; when lo! no one out of all the church, save my wife, my deacon, and one other good praying man, had any report to make. The members saw and felt their guilt. The few who spoke, however, gave encouraging reports. I then mentioned a number of names of persons who were serious; some of these were present, and I asked them if they would unite with their pastor in requesting an interest in the prayers of Christians for themselves. A number did so, and the effect was very perceptible and good. Since then there has been a number of interesting cases of conversion, and others are inquiring. There is, furthermore, considerable seriousness in our Sabbath school, and two or three children begin to indulge hope. The work is noiseless, and our meetings are still and solemn. We hope that the work may continue in the same good old way, until the members of this church will learn, that souls *can* be converted, in the use of the common means of grace, when God pleases. Not that I have any serious objections to *protracted meetings*, when rightly conducted; but I have serious objections to that wretched notion in our churches generally, that they must have these meetings in order to have revivals; and when the meetings are well over, think that their work is now done, for one, three, or five years. Our churches need piety enough to labor for, and expect the continued outpourings of the Spirit of God, and then we should see additions, "daily," to the number of those who will follow Christ faithfully to the end. I am happy to say, that our only daughter thinks that she has recently chosen the Saviour as her eternal portion and friend.

Our Sabbath school is also now gradually increasing in numbers, as well as interest. We have recently purchased a new library, and obtained some 20

copies per week of the "*Well Spring*," to be circulated among the children. Last Sabbath was our communion. Two united with our church by letter, and one by profession. The contribution for our monthly concert this month was more than six dollars; this is an increase upon ordinary contributions at these seasons, showing that the hearts of the few who give have more love to the cause. The work of revival appears as yet confined, so far as I know, to our society. Pray for us, that the word of God may have free course and be glorified.

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*From Rev. J. D. Stevens, Monroe, Greene Co.*

#### **Hopes and Fears.**

The last quarter has been one of peculiar trial; of alternate hope and fear. We had strong hope that the temperance effort here would be followed by a genuine revival of religion.

On the other hand, we had our fears, that error, ignorance, and prejudice united, would form so great a barrier, that any special efforts would be unavailing. A "great meeting," as it is called, was commenced some four or five weeks since, which has just closed. The impression made upon the community is anything but favorable to a revival of genuine religion. Every such effort tends to increase the general indifference and unbelief, that so extensively prevail with the masses throughout this entire country. In the view of the more intelligent portion, all such efforts bring the ministry, and religion itself, into disgrace, and shield the unconverted from all conviction, and confirm them in their skepticism and impenitence.

If we had at our control a comfortable place for holding our meetings, Sabbath school, &c., and I could preach, at least once every Sabbath, in this village, something, I believe, might be soon accomplished. My labors have, hitherto, been so scattered over the country, that it really seems that I have labored in vain and spent my strength for nought.

#### **Four Years' Work.**

During the four years I have labored in this county, I have lost but one Sabbath from ill health. I have traveled about seven thousand miles; preached seven hundred times, and delivered twelve temperance lectures; attended twenty

funerals, ten weddings, 250 prayer meetings, and ten Bible meetings. I have gathered into the two small churches organized in this county, during the time, only 43 members, most of them by letter, or persons who had once been professors in other places; seven of this number have been dismissed to other churches, and two excluded.

Whether any of these were converted under my ministry, or what number of them are true Christians, the final day will decide. A Sabbath school has been sustained here nearly the whole time since I came into the county. A number of others have been commenced, but not constantly sustained. This would go down at once, if I should leave. The members of my family have mostly sustained it.

#### **Darkness and Destitution.**

Here is a district of country some sixty miles or more in extent, each way, with a population of more than 20,000, with no other minister or church of our denomination. Not one fourth of this mass of immortal beings attend upon the stated means of grace. The Sabbath is scarcely known. The youth and children are growing up in ignorance and vice. The adults are rapidly ripening for perdition. Most of the members of these two churches live widely separated from each other, are poor, not alone in this world's possessions, but in all the christian graces, and can have but little saving influence. Other denominations around us are no better, to say the least. There is but little of the "*living epistle*," or the real heaven of the Gospel here. Not only ministers must be supported, but missionary schools must be sustained here, as much as in foreign countries, if the Gospel ever exerts its saving power upon this community. We want a score of missionary teachers, and missionary men and women, to come into this county, to be laborers together with Christ, and with the blessed Spirit of God, to be light and salt to save the masses here from eternal death.

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*From Rev. A. C. Lathrop, Neenah, Winnebago Co.*

#### **Work for the Maine Law.**

The missionaries of this Society in Wisconsin appear to have done good ser-

vice by their vigorous efforts to secure a vote of the people in favor of a Prohibitory Liquor Law, at the recent election in that State. Very many of them report efforts, put forth almost incessantly for weeks together, to enlighten the people of their several districts on this subject, and induce them to vote aright. The business of lecturing, in villages, and sparsely settled neighborhoods, in behalf of this good cause, is left, in the new States, almost entirely to ministers of the Gospel. If they fail to do the work, it is not done at all. It was a critical time in Wisconsin, when this question came before the people, and the missionaries were wise in employing their best energies *then* for the triumph of the right. Their earnest christian efforts, no doubt, contributed largely towards the favorable issue of the struggle.

In the following letter is given an account of the prolonged labors of one man in this service. Another missionary from the same State writes as follows:—"In addition to filling my regular appointments, I have been engaged in lecturing through the county in favor of a Prohibitory Liquor Law. As this was an important crisis in the temperance cause, I felt called upon to devote more than usual attention to the subject." Honor to whom honor is due, in this matter.

I spent the greater part of the month of October lecturing on the Maine Law, through the length and breadth of my field, out of town, and in the vicinity, speaking nearly every night of the month, and on to the 15th of November, in almost every school district, village, and neighborhood in the northern towns of the county. Though a toilsome, it was a pleasant, work. I was well received at every place. Crowded houses gave good attention.

Other lecturers were, to a limited extent, on the same field. The results were favorable beyond expectation, as the county gave a large majority in favor of the law. I also scattered some hundreds of Maine Law tracts among the people.

#### A New Sanctuary.

Four weeks from Thursday next, we expect, *Deo volente*, to consecrate our

sanctuary to the Triune God. When I came here, it was in an unfinished condition, and used as a village school house, and a town hall for all sorts of gatherings, as well as for a sanctuary. It was also encumbered with a debt of \$300. Now it is nearly completed, and will, when finished, be a substantial, neat, convenient temple of worship. It is built of beautiful brick. We have been aided, in the construction of our sanctuary, by the Congregational Church Building Fund to the amount of \$208. Our house, when completed, will be free from debt. One of our deacons, a cripple, partially blind, and far from being what is called rich, has assumed the debt. He is a pillar in the church in every sense, without whom I should almost despair of its prosperity, speaking after the manner of men.

#### A Church in the Wilderness.

Last Sabbath, New Year's day, I preached at Hortonville, a little town on the edge of the vast pinery region. There is a little church of twelve disciples there. They were organized two years ago, and have had Congregational preaching but three times since. Most of the last year, they have been without any preaching whatever. This place is about twenty miles away. I have arranged to go there once in four weeks. It would have been gratifying to you, to see with what eagerness they listened to the word, the heaving sigh, the beaming eye, the trickling tear, giving evidence that they were hungry for the bread of life. It is pleasant to preach to such a people.

Here is a vast field that should be occupied by a missionary. New London is on the Wolf River, seven miles beyond Hortonville, and Mukwa ten miles. During the winter, there are hundreds of lumbermen and raftsmen that need to be looked after, in connection with the settlers.

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From Rev. J. W. Walcott, Menasha, Winnebago Co.

#### Pre-occupancy by the Truth.

The field, occupied for three years by the writer of the following communication, a sense of duty has constrained him to abandon, and it is now without a supply.



Menasha is growing rapidly, and is likely soon to be a place of importance. It is to be hoped, that the church established at this place may not be left long without the services of a faithful minister. The intermission of the regular means of grace for a few months, often proves exceedingly disastrous to the feeble churches in our new settlements.

Menasha has been, in some respects, a hard field of labor. It had an unusually large number of "frontier families." Most of them were poor, and unable, if disposed, to do anything for a minister's support. The very severe depression in business matters had its effect in crippling the energies of the church and society, both as to ministerial support, and providing a house of worship. The want of a church edifice, the absence of efficient business men in the church and society, and the want of a healthful, moral, and religious influence on the part of the proprietors, have been serious hindrances to the success of ministerial labor. The intemperance and Sabbath-breaking, and the errors of professed friends, which had been transplanted here, all helped to increase the difficulties in the way of building up good society. Yet the place had not been burned over, and sown to error, as many other western villages have been. The evils to be met were rather the bad habits, and erroneous opinions, which had been thrown together here, than errors disseminated after the attempt to organize society.

Notwithstanding all the obstacles which have presented themselves to the growth and prosperity of religious institutions among this people, there was one advantage worthy of notice. There had been no error preached here. In less than one month after the first tree was felled on this village plot, one of your missionaries proclaimed to the people the Gospel of Christ, and with the exception of an occasional Sabbath, they have enjoyed the preached word since that time. A morbid appetite for excitement and error had not been formed. The missionary, early supplying the demand for preaching among the first settlers, gains the ground by pre-occupancy, and forestalls error. It costs less to maintain truth, and defend it, in a rising village, than to subdue the errors which would have sprung up in its place.

An interesting society has grown up

at Menasha, the importance of which is constantly increasing with the increasing business facilities of the place.

I close my labors in connection with the A. H. M. S., with many thanks for the partial support it has afforded me in preaching the Gospel to the needy.

## ILLINOIS.

*From Rev. O. Andrewson, Norway, La Salle Co.*

### A Sailor Converted.

I am happy to inform you of the sincere conversion of a sailor, who had spent his days, with the prodigal son, far off from his father's house, and had been a stranger to the life of God in Christ Jesus, and abhorred and shunned the house of God and the association of his people. He finally came to see his lost condition, and after that, he felt himself unworthy to come to meeting, and was trying to find a way to find peace in a solitary and retired place; but his condition became very critical. He came to meeting again, and it so happened that I then preached over the text, "Come unto me all ye that labor and are heavy laden, and I will give you rest." By showing whom Christ meant with these words, I, or rather the truth, won access to his heart, and the next day he came to me for further inquiry upon the case. He unfolded to me his whole history, and among the various subjects, he confessed that he never could sin with peace or a quiet conscience. I asked him if he knew any reason for that, but he could not give any. I asked him if either of his parents, still living in Norway, were religious, and just as I put the question, he screamed and jumped on the floor, and said, "O mother! mother! mother!" and while the tears rolled freely, he continued crying, "mother! how she prayed for me while a child; while growing up, when I left the parental roof, and sure as she lives," said he, "she continues praying for me." The case was plain. No wonder he could not sin with undisturbed peace and a quiet conscience. He is now rejoicing in the Lord.

Six or seven more are preparing to join the church, being young people whose hearts have been worked upon, partly in the Sabbath school, and partly by attending preaching. Some others have been revived of late, and have formed a

new determination to take up the cross and follow more faithfully the Lord in the path of duty.

*From a Missionary in Winnebago Co.*

**Reading Meetings.**

On the last Sabbath, at my appointment in the afternoon, a man and his wife were present, from a neighborhood about nine miles distant. He told me that since I had preached in his neighborhood, about two months ago, he had commenced *reading meetings* on the Sabbath, which were well attended and solemn, and that he had come over to get another appointment, for an evening meeting, at least. So I promised to go in two weeks. That famishing region needs all the time and labor of a man, who can preach as he runs.

*From a Missionary in Western Illinois.*

**One Working Man.**

The Sabbath school at one of my preaching stations is still well sustained by teachers and scholars. The energy of the superintendent, of whom I spoke in my last communication, has kept the school in existence, even under the most trying circumstances. The school will, I think, be continued through the winter. I never have realized before, how much good *one* devoted man can do in an irreligious community. If one sinner destroyeth much good, one righteous man doeth much good. And I feel sure that the light of eternity alone will disclose how much good, and in what different ways, has been done by the superintendent of this school. He labors assiduously for no reward, except what God gives, and for no end, except that of doing good. He needs, and we hope he will have the prayers and sympathies of God's people to strengthen him in his work.

**Intemperance and its Fruits.**

Intemperance is on the increase. The effect of the law passed by our legislature has been to establish, by "authority of law," a place where whisky can be sold by the drink. The consequences are truly disastrous. Men will drink, and drinking, of course they get drunk. Then their poor families have to suffer,

both from poverty and from personal abuse. With such influences, and such practices around me, you will not wonder that so little is reported as the result of my year's work. Sabbath breaking, quarreling, profane swearing, &c., necessarily accompany intemperance, and these moral diseases are infectious. Old and young get drunk, swear, break the Sabbath, and think that these things make them men. I have been able to find but three persons, all females, who were willing to come out on the side of the Lord. And yet I have never seen a settlement, where the people so regularly, and so generally attend preaching; nor where outward attention has been better. I have been kindly treated by them, both in public, and when I visited their families. They have not, it is true, contributed a large amount towards my support; yet what has been raised was paid so cheerfully, that I am sure what was contributed was the offering of willing minds. And the contributions have given me greater pleasure on that account.

You see, therefore, that your missionary has a truly great work before him. Here I am, all alone, except that God is here. During the year, I have enjoyed the labors of but two ministers of our order, and but one of these on the Sabbath. Then my heart is pained every day at things I see and hear. When I attempt to preach, how cold seem my warmest exercises. My faith droops often. At times, I am appalled at the magnitude of the work before me. But then I think, or endeavor to think, of God. I endeavor to rise above earth. I strive to look, by faith, into the eternal world; then my hopes revive, and my zeal grows a little more warm. In your efforts for the evangelization of this western world, do not forget to invoke the blessing and the guidance of God upon your missionaries. They need your sympathies; they need your prayers; they need the anointing of the Holy Ghost.

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**INDIANA.**

*From Rev. Philip Bevan, Swanville, Jefferson Co.*

**Special Efforts.**

Since my last report, we have held a series of meetings at both of the places in which I labor, and from them both I feel thankful to be able to communicate

a favorable report. At the Mount Lebanon Church, for want of assistance, we were not able to make a protracted effort. Our meeting and communion season lasted only about three days; but at Mount Vernon we continued our meeting ten days.

The Mount Lebanon congregation is growing more interesting than ever. When I first preached there, the hearers appeared restless and inattentive, often rising from their seats, and leaving the room. But now, the most careless confess themselves interested in the subject of religion, listen with earnest attention, and always remain till the close; indeed, several young men are inquiring the way to Zion, with their faces thitherward. This church has been a great blessing to the neighborhood. It brings together, at stated intervals, most of the families in the vicinity, and the attendance is steady and increasing, and this would never have come to pass but for the aid of your Society.

At Mount Vernon, the church held daily meetings for prayer, conference, and preaching; Christians were very much quickened, and awakened to a livelier attendance on the various means of grace, and induced to resume neglected duties, particularly the weekly prayer meeting. Many sinners appeared to be "pricked in their hearts," and five youthful persons have given themselves to the Lord, and united with his church. I think that, in both these churches, God has greatly blessed his word to all the people, and a foundation for future and more extensive good has been laid.

### OHIO.

*From Rev. Henry Bushnell, Marysville, Union Co.*

#### Precious Fruits of a Revival.

I am cheered from time to time by seeing the destitutions around me supplied, and at home, by the love of a kindly sympathizing people, who remark, that the year past has been a growing year to the graces of the church. It is good to see growth in symmetrical piety; that is quite as important to our ultimate strength and usefulness as increase of numbers. The revival of last winter shows its fruits to-day in ripening christian character. Its blessed results are becoming more apparent, instead of

being lost. It led a youth from scenes of dissipation and profanity, where he joined in many vices with the vile, to the Academy, where he is studying for the ministry. It led another in middle life to revive a desire to be in the ministry which he had cherished in younger days. He went to Lane Seminary for the purpose of studying, but was obliged to turn back again by a failure of health. It led a sister to consecrate herself more unreservedly to the Lord, and her consecration has since been put to the test; for she is now upon the ocean, on her way to Africa, to bear to the benighted the "glad tidings." Here is truly a work of grace, the value of which we may not count by the numbers it has added to our church. If to-day we rejoice in progress made and still making, when shall it cease? Next year; or with our death; or ever?

### TENNESSEE.

*From Rev. W. E. Caldwell, Cleveland, Bradley Co.*

#### Labor among the Negroes.

We have thought it best for the people of color who have been attending our Sabbath school, to have a school especially for them in the Sabbath afternoon. We have two good reasons for this change. One is, that we cannot have a sufficient number of teachers to attend to them and the whites at the same time. Another is, that it will suit the blacks much better; for their owners can spare them better at the school hour in the afternoon than in the forenoon. And, besides, I have no doubt that they will learn much better when thus separated, than in a mixed school. They are very attentive, and learn well. We have about thirty in the school; eight of them are in a Bible class, and read with some degree of fluency.

Last night I preached to a congregation of about 200 blacks, and never had a more attentive, orderly congregation in my life. It has been my plan to preach to them once a month. During the other Sabbath afternoons and evenings of the month, I preach at different points in the surrounding country. Such solemnity usually pervades our assemblies, as indicates that God's Spirit is impressing the hearts of the hearers by the messages I deliver.

## Miscellaneous.

## Death of a Missionary.

Rev. HENRY E. EASTMAN, who had been for several years a faithful missionary of this Society, was, a few months since, transferred by death, as we have reason to believe, to the higher service of redeemed souls in Heaven. For four years he had served Christ in the ministry at Somerset, Hillsdale Co., Michigan, and there, among the people whom he loved, it was the will of God that he should die.

He was prostrated by a fever in August last, at a time when all the members of his family, and many in the neighborhood, were suffering from the same disease. So long as he had strength, even after the first attack, he was actively employed in the care of his family, and in his Master's business; but from the sick bed, when once he was laid upon it, he never afterward arose. His disease was typhoid fever; for six weary weeks he suffered, and then his spirit passed peacefully away. "Through his whole protracted illness," says an intimate friend, "he enjoyed a remarkably tranquil state of mind. Though strongly desirous of recovering to carry out his plans for the good of others, for himself, he felt that 'it would be sweet to rest in the bosom of the Saviour.' In view of leaving his family in dependent circumstances, he said to his wife repeatedly, 'Do not be troubled, the Lord will provide for you and the children;' and a short time previous to his death, 'Trust in the Lord, believe his promises.' To his weeping sons he said, 'Give your hearts to God—trust in Jesus, will you!' When asked by one of the brethren how he was, he replied, 'Happy in the Saviour.' For the last year he seemed ripening for Heaven, though we had not thought he would so soon drink from the fountain, whose streams had become so delicious to his taste. He often remarked that he never before enjoyed such delightful views of divine truth, and in reference to the Bible, that he turned from all human productions to this great source of wisdom."

We have ample testimony to the excellence of his character, and the usefulness of his life. Rev. S. Stevens, his successor at Somerset, says, "He was a good man and ardently devoted to the work of the ministry; and he exemplified the religion which he professed and preached. He possessed in a high degree the confidence and affection, not only of the church, but of the community at large; indeed, such were his amiable and inoffensive traits of character—his humility and prudence—that he had no enemies." His labors had not been without good results, and at the time of his death there was the promise of fruit in the field where he had faithfully wrought. He has left a widow and two sons, bereft of their best earthly friend, but having still the one eternal Friend, who is the God of the widow and the fatherless.

The Presbytery of Marshall, to which Mr. Eastman belonged, adopted a series of resolutions respecting his death, which we subjoin.

*Resolved*, That the Presbytery of Marshall learn the decease of the Rev. Henry E. Eastman, lately a member of this body, with unfeigned sorrow, and that in this event we recognize the hand of Almighty God removing one of our members by death, thus admonishing us that our lives are in his hands, that our days for this life are rapidly diminishing, and that we shall soon be called to give up our account to our final Judge.

*Resolved*, That we return our thanks to the Great Head of the Church for the grace given to our brother in a life of piety and usefulness, and that we remember him as a *brother beloved in the Lord*, intelligent, earnest and faithful, and an example to us of single-hearted devotedness to the cause of Christ.

*Resolved*, That we deeply sympathize with the family of the deceased in their bereavement, and commend them to him who hath said, "Come unto me all ye that labor and are heavy laden, and I will give you rest," and that we sympathize also with the Presbyterian Church in Somerset in the loss of a faithful pastor, and pray that they may speedily receive one who shall break unto them the bread of life.

### Principles of Missionary Action.

The following statement of "Principles of Missionary Action," is extracted from the 20th Annual Report adopted by the Society, in May, 1846. They are regarded as no less important than at the time of their adoption, and we republish them for the purpose of bringing them anew to the attention of Auxiliaries, Agencies, and Committees of Missions, co-operating with the Society, and of its patrons and friends generally.

The Committee would allude, briefly, to several principles of missionary action, which they regard as vital to the happiest influence of this Institution, and worthy to be commended anew to the special consideration of its Auxiliaries and Agencies, and of the Committees of Missions who correspond with it.

In enlarging, the past year, the number of congregations and missionary districts partially supplied, more than they have been able to increase the number of missionaries, the Committee have not overlooked, nor been less deeply impressed with the importance of aiming at the establishment of a *permanent ministry*. To give, ultimately, to every church the undivided labors of a pastor, is the end which this Society seeks to attain. And the itinerant labor, which it designs to encourage, is that only which is introductory to such a result. In new and sparsely settled communities, or where churches consist of but few members, and have almost no means of aiding even in sustaining the ministry, and there is little prospect of a rapid increase, the best provision for their wants that can at first be made is, undoubtedly, by means of that general exploration and those occasional services, which shall awaken desire and hope, and prepare the way for more frequent ministrations. But this should by no means be regarded as a fixed arrangement. Rather, every church in such a district, which begins to acquire strength and put forth promise, should be encouraged and aided to secure, without procrastination, the regular administration of gospel ordinances; and if there are those which exhibit no signs of ever being able to do this, it is desirable that they should become so consolidated and allied to each other, that two or three together may enjoy the privilege which neither could hope for alone.

In churches, too, where the Gospel is

regularly preached, the Committee feel it to be of the first importance, that the appropriations of the Society should be so made, as to be an encouragement to the institution of the *pastoral relation*. Churches which depend upon stated supplies, and are unwilling to enter into engagements for a longer period than a year: and ministers who are not disposed to cast in their lot with the people whom they serve, and take upon themselves all the responsibilities of a permanent connection, are not of that class, as the Committee suppose, which it is the special design of this Institution to aid.

And to facilitate the institution of the pastoral relation, great care should be exercised by those who, in behalf of churches and ministers, seek and recommend the aid of the Society, that only such ministers be introduced to our feeble churches, or have given them encouragement of receiving missionary assistance, as possess the requisite qualifications for the pastoral office in these circumstances, and are willing to remain permanently with the churches, if their labors should be acceptable. Especially should it be regarded as indispensable that, whether a pastor or a stated supply, *the missionary should reside with his people*, and be wholly devoted to their spiritual improvement. Applications in behalf of *non-resident ministers*, or ministers devoted mainly to *teaching*, to *agriculture*, to anything aside from the appropriate duties of the sacred office, should, in the judgment of the Committee, be declined.

It should be borne in mind, also, by all, that it is the *church*, and not the missionary, that is the *beneficiary* of the Institution. The laborer is worthy of his hire. And such laborers only as are worthy of it, can this Institution consistently employ. If there are those in necessitous circumstances, whose infirmities unfit them for the full service which the prosperity of a church demands, they should receive commiseration and kindness; but to yield them that relief which their condition requires, does not come within the objects contemplated by the founders of this Society.

The Committee are deeply impressed, also, with the importance of special care, that no church be placed or continued on the list of *beneficiaries*, whose condition is not *manifestly necessitous and hopeful*; so much so, that it may, without unseemliness and incongruity, receive of the charities of churches and individuals, many of whom give, not of their abundance, but of their penury. There is a

tendency among churches which have been the longest and most liberally aided, to be among the last to relinquish their hold on charitable assistance. A grant from the Missionary Society is calculated on as a matter of course, and the question then is, how shall we supply the deficiency? The improvement of farms, the building of literary institutions, and even charitable donations scarcely less to individual objects than the amount they ask for, are sometimes regarded by churches as sufficient apologies for seeking missionary aid. Appropriations, in such cases, the Committee cannot doubt, would be justly regarded as a perversion of missionary funds. A life annuity to any church, it is no part of the design of

this Institution to insure. Nor is it its design to aid a church, for the purpose of enabling it, indirectly, to accomplish other objects than the support of the Gospel, however good and important those objects may be in themselves. Its design is, to aid and encourage the really feeble and needy, on such conditions, and to such an extent, and for so long a time only, as shall be most wisely adapted to bring them, in the shortest practicable period, to the dignity and happiness of self-supporting churches. And the success of the Institution is indicated by the number of such churches that spring up under its fostering care—by the number which it thus gets off from its list, rather than the number it takes on.

*Appointments by the Executive Committee of the American Home Missionary Society, in the month of January, 1854.*

*Not in Commission last year.*

Rev. Charles Galpin, Excelsior, Min.  
Rev. Joseph Mather, Rock Creek and Lebanon, Ia.  
Rev. Erastus Chester, Newton Falls, O.  
Rev. Benjamin Walker, Meosa, O.  
Rev. J. W. Lane, Centerville, N. Y.

*Re-appointed.*

Rev. M. B. Starr, Albany, Eugene City and vicinity, Oregon.  
Rev. Richard Hall, Cottage Grove and Point Douglas, Min. and Prescott and vic., Wis.  
Rev. G. H. Ford, Oak Grove and vic., Min.  
Rev. H. W. Cobb, Tipton, Iowa.  
Rev. J. C. Cooper, Ellaboro and Salem, Iowa.  
Rev. J. Summers, Benton and vic., Iowa.  
Rev. J. S. Emery, Paris, Wis.  
Rev. H. H. Benson, Genesee, Wis.  
Rev. Dana Lamb, Rosendale and Springvale, Wis.  
Rev. S. Bristol, Green Lake, Darford and vic., Wis.  
Rev. J. H. Lewis, Lodi, Leeds and Lowville, Wis.  
Rev. C. E. Rosakrans, Columbus, Wis.  
Rev. Calvin Warner, Elk Grove, and Boner Branch, Wis.  
Rev. A. S. Allen, Dodgeville and Wyoming, Wis.  
Rev. C. Boynton, Mineral Point, Wis.  
Rev. L. Clary, Watonsa, Wis.  
Rev. C. C. Odwell, Burlington, Wis.  
Rev. J. Q. Sherwin, La Crosse, Wis.  
Rev. Z. T. Hoyt, Hastings, Mich.

Rev. H. C. Werth, St. Louis, Mo.  
Rev. T. Lippincott, Chandlerville and vic., Ill.  
Rev. W. Herritt, Fredericville and Pleasantville.  
Rev. H. C. Abernethy, Rock Creek and vic., Ill.  
Rev. H. H. Hayes, Rock Island, Ill.  
Rev. L. B. Rehjorn, Andover, Ill.  
Rev. J. V. Downa, Crystal Lake, Ill.  
Rev. J. Fairchild, Franklin and Highland, Ind.  
Rev. J. M. Ladd, Mishaw, Ind., has the time.  
Rev. Benjamin Welles, Bristol and vic., Ind.  
Rev. J. Schlosser, Baltimore and Walnut Creek, O.  
Rev. H. W. Palmer, Kingsville, O.  
Rev. Thomas Evans, Youngstown and Blair Hill, O.  
Rev. G. C. Judson, Sullivan, O.  
Rev. H. E. Howe, Wilkeville, O.  
Rev. J. McCutchan, West Mill Grove, O.  
Rev. Asahel Blum, Corydon, Pa.  
Rev. C. Ransom, Moriah, N. Y.  
Rev. Foster Lilly, Hume, N. Y.  
Rev. C. Holcomb, Ontario, N. Y.  
Rev. G. S. Northrup, Strykersville, N. Y.  
Rev. D. Russell, Oneadon, N. Y.  
Rev. A. H. Parmelee, Addison, N. Y.  
Rev. C. Kanmora, Rosa, N. Y.  
Rev. W. L. Andrews, Ossian, N. Y.  
Rev. W. E. Downa, Hornby, N. Y.  
Rev. J. Chichester, Bennington, N. Y.  
Rev. W. Hunter, Springwater, N. Y.  
Rev. J. A. Prime, Buffalo, N. Y.  
Rev. W. J. McCord, Jefferson, N. Y.  
Rev. E. E. Denning, Burke, N. Y.  
Rev. Thomas Riggs, Constable, N. Y.

*The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, in the month of January, 1854.*

<b>MAINE—</b>			
Waldo, North Ch., Mon. Con. Coll., by H. Davidson,	5 00	East Hampton, Payson Cong. Ch., by H. G. Knight, An. Coll., \$79 99; Mon. Con. Coll., \$88 70,	168 69
<b>NEW HAMPSHIRE—</b>		Hadley, legacy of Moses Beach, by George Allen, Ex'r,	100 00
Hanover, Ladies' Benev. Soc., by Mrs. C. O. Blaisdell,	85 00	Hampshire Missionary Society, by E. Williams, Treas.,	
Lyme, Rev. E. Tenney, in part to const. Roger M. Tenney a L. M.,	10 00	Chesterfield,	19 14
Lynndeborough, Legacy of Amariah Blanchard, by William Jones, Ex'r,	200 00	Hadley, First Parish Gen. Benev. Soc.,	54 18
<b>VERMONT—</b>		Hatfield,	25 50
Rutland, legacy of Fayette Dikeman, by P. A. Dikeman, Ex'r,	50 00	Northampton, 1st Parish, Asahel Lyman, to const. himself and Mrs. Lucy Lyman, L. M., Edwards' Ch., Benev. Soc.,	60 00
<b>MASSACHUSETTS—</b>		\$74; Ladies, \$87,	105 00
Home Missionary Society, by B. Perkins, Treas.,	8,000 00	Southampton, Ladies,	46 49
Conway Cong. Ch., Juv. Mm. Soc., by S. Clark,	9 09	Whately, Second Parish,	42 24
Cummington Village, W. H. Gullford,	10 00	Worthington, Ladies,	43 00
		Other sources,	8 45
		Lenox, Oliver Peck, in part to const. Mrs. G. W. Plainer, of Lee, a L. M.,	400 00
			10 00



Cochecton, Second Presb. Ch., by Rev. H. Calhoun,	20 80	Lancaster, Cong. Ch., by Rev. S. W. Eaton,	17 00
Greenwich, Moses E. Mead,	2 00	Prairie du Sac, Swiss Presb. Ch., by Rev. J. H. Spengler,	2 82
Jersey, Mon. Con. Coll., by Rev. C. M. Putnam,	2 50	Sun Prairie and Windsor, Cong. Chs., by Rev. C. W. Matthews,	4 25
Marietta, David Putnam,	200 00	Wapuna, First Cong. Ch., by Rev. S. H. Ashmun,	26 11
Perryburgh, First Presb. Ch., by Rev. J. H. Newton,	60 85	IOWA—	
Ridgeville, by Rev. W. B. Stow,	5 00	Davenport, Cong. Ch., Mon. Con. Coll., by Rev. E. Adams,	2 00
Warren, Samuel Chesney & L. M., by E. Spear,	50 00	Dubuque, Cong. Ch., by Rev. J. C. Holbrook,	11 00
Wilkesville, Presb. Ch., by Rev. H. R. Howe,	10 65	Marion, Cong. Ch., by Rev. J. R. Mershon,	12 00
INDIANA—		MINNESOTA—	
Received by Rev. R. Hawley,	1 06	Little Falls, by Rev. G. H. Pond,	80 00
Poland, J. B. Ness,	10 56	NEBRASKA—	
Bowling Green, Presb. Ch.,	2 00	Fort Leavenworth, E. A. Ogden, U. S. A.,	10 00
Cristie's Prairie,	8 07	OREGON—	
Putnamville,	5 00	Oregon City, First Cong. Ch., Mon. Con. Coll., by Rev. G. H. Atkinson,	5 00
Jay County, First Presb. Ch., by Rev. James Boggs,	25 00		\$9,946 11
Logansport, Presb. Ch., Mon. Con. Coll., by Rev. M. M. Post,	25 00	JASPER CORNING, <i>Treasurer.</i>	
Newport, Presb. Ch., by Rev. John Hawkes,	28 00	<i>Donations of Clothing, &amp;c.</i>	
Orange, Electa S. Watkins,	8 00	Conway, Mass., Juv. Miss. Soc., Cong. Ch., by Sarah Clark, a box,	15 96
ILLINOIS—		<i>Receipts of the Western Agency, at Geneva, N. Y., from Sept. 18, 1853, to Jan. 12, 1854. Rev. J. A. Murray, Secretary.</i>	
Byron, Cong. Ch., by Rev. R. M. Pearson,	21 00	Addison, by Rev. A. H. Parmele,	50 00
Chicago, Second Presb. Ch., by S. L. Brown, to const. A. M. F. Colton, Egbert L. Jansen, Joseph Meeker, Alfred Baker, Nathaniel Page, Samuel P. Pomeroy, E. Willard Smith, Mrs. Mary Ann Hubbard, Miss Frances M. Kimball, Mrs. Jerusha Metcalf, Miss Mary Williams, Miss Emily Montgomery, Mrs. Catherine Burton, and Miss Julia Rosseter, Life Members,	424 20	Akron, by H. D. Jackson,	6 98
Creta, Cong. Ch., by Rev. L. C. Gilbert,	12 89	Albion, First Presb. Ch.,	100 08
Marseilles and Nettie Creek, by Rev. James Longhead,	5 25	Aurora, W. H. Bogart, to const. Rev. Elihu Barber, of Union Springs, a L. M., \$80; Presb. Ch., Coll., in full to const. Rev. Wm. R. Chapman and Mrs. Emily B. Chapman L. M., \$42,	72 00
Moline, Cong. Ch., Mon. Con. Coll., by Rev. A. B. Hitchcock, \$21; Dea. E. Gilbert, \$2,	28 00	Barre Center, Ladies' H. M. S., by Miss E. S. Wilson,	21 09
Northville, Presb. Ch., by Rev. Nahum Gould,	11 80	Bennington, by Rev. I. Chichester,	12 50
Ottawa, First Cong. Ch., by J. G. Nutting,	60 95	Buffalo,	
Shabbona Grove, Cong. Ch., by Rev. Asa Prescott,	7 50	Ladies' Miss. Soc., to const. Mrs. — Hotchkiss, Mrs. — Remington, and Miss — Lightbody L. M., by Mrs. G. L. Hubbard,	100 00
West Vigo, Cong. Ch., by Rev. J. Chapman,	10 00	La Fayette, Ch., by Mr. Sears,	60 00
Wilmington, First Presb. Ch., by Rev. J. G. Porter,	15 00	Byron, to const. Mrs. Hubbard Rice a L. M., by Rev. J. Partington; also a box, valued at \$48,	45 00
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Blissfield, First Presb. Ch., \$10 23; Second Presb. Ch., \$9 77,	20 00	Dansville, First Presb. Ch., by D. J. Wood,	41 62
Dexter, Cong. Ch., by Rev. R. Robinson,	12 00	Dryden,	1 00
Dover, Presb. Ch., by Rev. Paul Shepherd,	5 00	Dunkirk, by Rev. L. Hamilton,	28 00
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Mount Zion, Presb. Ch.,	5 00		
Springfield,	16 00		
Newark and New Providence, Presb. Chs., by Rev. T. H. Tatlow,	12 50		
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Blake's Prairie, Cong. Ch., by Rev. Ira Tracy,	8 03		
Fairplay, Presb. Ch., by Rev. Richard Hamall,	4 00		
Green Bay, Presb. Ch., Mon. Con. Coll., by D. Butler,	25 00		



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Groton, legacy of Mrs. Lydia S. Rawles, by Reuben Darling, Ex'r,

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Lakeville, by Rev. E. M. Toof,

Livonia, L. M. Soc., \$7 55; bal. by Rev. B. G. Riley, \$9 45,

Lyons, John Gilbert, \$10; bal., \$5, by Rev. Charles Hawley,

Mecklenburgh, by Rev. E. T. Ball,

Medina, M. P. Hopkins L. M. in full, \$10; others, \$34 04,

Millport, by Rev. R. McMath,

Mount Morris, Orrin Hall, \$10; Coll., \$90; in full to const. Rev. D. Chichester a L. M.,

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Nunda, Coll., in full to const. Mrs. Caroline G. Sanborn a L. M.,

Oakfield, by Rev. J. E. Jarvis,

Oak's Corners,

Ovid, to const. Rev. L. Hamilton a L. M., by Arad Joy,

Owasco, Mrs. Whrop Martin,

Owego, Sab. Sch., to const. Francis Armstrong a L. M., \$90; Mon. Con. Coll., by Dr. Hay, \$59 88; Mrs. Lovejoy, in full to const. James Lovejoy a L. M., \$10; others, \$29 50,

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Adams, Rev. R. Crawford's Soc., 28 50  
Andover, Mr. Cooper, 2 50

Beverly, Dane St. Ch., Ladies and Gent.,	90 50
Boston, T. S.,	2 00
Braintree, Rev. Dr. Storms' Soc., Quarterly Coll.,	30 00
Brighton, Evan. Ch. and Soc.,	87 18
Brookline, Howard Ch. and Soc.,	285 50
Cambridge, Shepard Ch., Coll., \$174 25;	
Mon. Con. Coll., \$61 75,	286 00
Charlestown, Winthrop Ch. and Soc.,	370 48
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Franklin, legacy of Olive Pond,	25 00
Grafton, Miss E. M. Merriam, dec.,	1 00
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Malden, Ladies' Sew. Soc.,	12 00
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South Abington, Cong. Ch. and Soc.,	126 35
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South Weymouth, Fam. Pr. Soc., Rev. Mr. Terry's Ch.,	24 25
Wellfleet, South Cong. Soc.,	6 15
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Litchfield, bequest of Jemima Vail,	25 00
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South Farms, in addition,	1 23
Publishing Committee of Proceedings of Centennial Convention,	36 56
Manchester, Coll.,	8 43
Middletown, Fourth Ch. and Soc.,	44 00
Milton, Cong. Soc.,	12 00
New Hartford, Truman Curtis,	10 00
Newington, Enean Soc., \$5 01; Young Men's H. M. S., \$29,	34 01
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Wapping, Second Cong. Soc., Coll.,	15 54
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	\$1,314 64

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THE

# HOME MISSIONARY.

MAY, 1851.

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**May,**

**1851.**

### **TWENTY-FIFTH ANNIVERSARY.**

The Annual Meeting of the American Home Missionary Society will be held in the Broadway Tabernacle, New-York, on Wednesday, May 7th, at 7½ o'clock, P. M.

The ANNUAL SERMON in behalf of the Society, will be preached by Rev. DAVID H. BIDDLE, D. D., of Pittsburg, Pa., in the Mercer-street Presbyterian Church, on Sabbath evening, May 4th.

## **AMERICAN HOME MISSIONARY SOCIETY,**

**Office, 150 Nassau-street, New-York.**

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Rev. CHARLES HALL, D. D.,  
Rev. DAVID B. COE,  
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MAY 4, 1850.**

Sir,—

According to a recent decision of the Post-Master General, the  
"Home Missionary" should be rated with newspaper postage only.

Very respectfully, &c.,

**FITZ HENRY WARREN,**

*Second Assistant Post-Master General.*

V. Fifth

VOL. XXIV.

No. 2.

THE

# HOME MISSIONARY.

JUNE, 1851.

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## Missionary Boxes.

Boxes of clothing, sent directly and without any particular designation to the office of the American Home Missionary Society, will be forwarded to such missionaries as are known to be in most need of them, with requests from the Society to those who receive them, to address letters of acknowledgments to the respective donors.

Experience has shown us that, when an individual or association, intending to prepare a box, writes to the Society to have a particular missionary designated, and a detailed account of the circumstances of his family given, the information is not always at hand, so that the letter can be promptly and satisfactorily answered. And when it is, it not unfrequently happens that, while the box is preparing, the missionary remains for weeks and months unsupplied, when, if it were not for this designation, he might be furnished with articles placed in the mean time at the disposal of the Society. In other cases, while the box is in preparation, supplies are sent to the missionary from other sources, so that when the box is ready, this missionary is not so much in want as many others.

It is preferred, therefore, where there is no objection on the part of the donors, that the special designation of boxes of clothing, that are not put up for any one individual in particular, should be left to the discretion of the officers of the Society, *after they reach the office*. It is believed they will, in this way, answer the designs of those who generously contribute them, better than in any other way in which the Society can have any agency.

### Directions for Forwarding.

We request particular attention, on the part of those who forward boxes of clothing, to the following directions:

1. Put inside the box, where it will readily be seen when the box is opened, a paper or letter containing a list of all the articles in the box, and the estimated value of the whole, with the name of the individual or association from whom it comes, and the address of the individual to whom a letter of acknowledgment may be sent.
2. A copy, in full, of the memorandum put inside of the box should be sent in a letter to the office of the Society. In this letter it should be stated when, and by what conveyance the box was forwarded; in it should be enclosed, also, such money as is intended for the payment of freight. And it is desirable that freight should be provided for in all cases if practicable,—the amount on a box varying from \$3 to \$6, according to its size and the distance it is sent.
3. The box should be fully and plainly marked, and the place from which it comes should *always* appear on the outside, so that there may be no necessity for opening it at the office. Clothing, books, &c. should always be put up in strong, tight boxes, well nailed; and when large, they should be hooped, or otherwise fully secured against hard usage on the way.
4. Boxes of clothing, moreover, should reach the office of the Society by the first of September, otherwise, if forwarded to distant parts of the country before Spring, they will be in danger of being arrested on their way by the closing of navigation.

### No Part of a Missionary's Salary.

Boxes of clothing form no part of a missionary's regular appropriation. The Society needs the same amount of money therefore, in order to meet promptly, its stipulations with its missionaries, as if no boxes were forwarded: and it would be no favor to a missionary to receive a box, if, as a consequence of it, the amount of money that would otherwise be sent him, must be proportionably diminished.

We trust the friends of the Home Missionary, therefore, will everywhere see to it, that they give *not* the less money, in consequence of their giving other things that are needful and convenient. We hope, on the contrary, their sympathies will be so awakened in the preparation of the lesser gift, that they will feel it to be their privilege, not only to continue, but also to enlarge the greater.

### Suggestions as to their Contents.

In regard to what is to be put in a box, while clothing of woollen or linen fabric, shoes, boots, writing paper, theological and Sabbath school books will be specially valuable, scarcely any thing in the shape of plain, substantial wearing apparel or bedding, or which is of common use in any form in a family, will come amiss. Knives and forks, spoons, a pair of scissors, a spool of cotton, a skein of yarn or silk, a paper of needles or pins, a cake of wax, a dozen of buttons, a thimble, a tumbler, a tin cup, a skimmer or a pepper-box need not be left out.

If any boxes are sent directly to *Milwaukee, Wis.*, for whomsoever designed, it is the request of our brethren there, that they may be directed to the care of ALANSON SWEET, a *Commission Merchant*, and not to the care of any of the clergymen of the place.

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*P. Fitch*

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No. 3.

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# HOME MISSIONARY.

AUGUST, 1851.

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*O. Fitch*

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No. 7.

THE  
**HOME MISSIONARY.**  
NOVEMBER, 1881.

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DECEMBER, 1851.

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V H H H H H

VOL. XXIV.

No. 11.

THE

# HOME MISSIONARY,

MARCH, 1852.

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The name of the church or congregation; the number of communicants, and the average number of attendants on public worship; the denomination and size of congregations immediately contiguous, with the distance to their places of worship; the total amount of salary which the applicants propose to make up; the largest portion of that salary which they can raise for the given time, and the least amount that will suffice from the Society; *whether the minister for whom a commission is desired, is the pastor of the church, or if not, whether any arrangements are made or contemplated in the course of the year, with reference to his installment.* These statements should be signed by the trustees and elders or deacons, or by a committee of the congregation, and confirmed by the certificate of two or more clergymen of good standing, acquainted with the facts. Also,

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## Notice to Missionaries.

The *Annual Statistical Report*, to which attention has been called in the inside of our January number, and on the cover of our February number, we earnestly request every missionary of the Society and of its Auxiliaries and Agencies to mail to our address, 150 Nassau st., New York, on the **FIRST DAY OF MARCH**, or as near that day as possible. We shall be greatly obliged, if there may be no failure and no delay.

## Scarcity of Laborers.

In order to supply the existing deficiency of educated Ministers of the Gospel, to provide for the wants of the foreign field, and to *perpetuate* the supply, it is evident that the number of young men in a course of training for the sacred office, must increase in a greater ratio than the churches. That this law of increase is not obeyed, the following statistics of the Presbyterian (N.S.) and Congregational Churches will show.

	1840.	1850	Increase.	Increase per cent.
Ministers, . . . . .	9410 . . . . .	3160 . . . . .	750 . . . . .	31.8
Churches, . . . . .	2875 . . . . .	3530 . . . . .	864 . . . . .	33.4
Members, . . . . .	262,000 . . . . .	336,903 . . . . .	74,933 . . . . .	30.
Theological Students, . . . . .	601 . . . . .	468 . . . . .	133 decrease.	22 decrease.

Thus it appears that while the ministers, churches, and members of these two denominations have increased about 30 per cent. in ten years, the number of young men connected with their Theological Seminaries have diminished 22 per cent.

## Growth of Western Cities.

	Pop. in 1840.	Pop. in 1850.	Increase.	Increase per cent.
Pittsburg, Pa., . . . . .	21,115, . . . . .	50,519, . . . . .	29,404, . . . . .	139
Cincinnati, O., . . . . .	46,382, . . . . .	116,106, . . . . .	69,726, . . . . .	150
Columbus, O., . . . . .	8,048, . . . . .	17,367, . . . . .	11,319, . . . . .	141
Cleveland, O., . . . . .	6,071, . . . . .	17,074, . . . . .	11,003, . . . . .	181
New Albany, Ind., . . . . .	4,226, . . . . .	9,785, . . . . .	5,559, . . . . .	131
Indianapolis, Ind., . . . . .	2,692, . . . . .	8,034, . . . . .	5,342, . . . . .	199
Detroit, Mich., . . . . .	9,103, . . . . .	21,057, . . . . .	11,955, . . . . .	131
Chicago, Ill., . . . . .	4,479, . . . . .	29,963, . . . . .	25,484, . . . . .	568
Milwaukee, Wis., . . . . .	1,700, . . . . .	20,026, . . . . .	18,326, . . . . .	1077
Racine, Wis., . . . . .	2,000, . . . . .	5,111, . . . . .	3,111, . . . . .	155
Dubuque, Iowa, . . . . .	1,300, . . . . .	3,710, . . . . .	2,410, . . . . .	185
Burlington, Iowa, . . . . .	1,300, . . . . .	5,102, . . . . .	3,800, . . . . .	292
St. Louis, Mo., . . . . .	16,469, . . . . .	82,744, . . . . .	66,275, . . . . .	402
Louisville, Ky., . . . . .	21,210, . . . . .	43,217, . . . . .	22,007, . . . . .	103
Nashville, Tenn., . . . . .	6,929, . . . . .	17,502, . . . . .	10,573, . . . . .	152

## Arrivals of Immigrants at New York.

The number of immigrants who have arrived at the port of New York during the last ten years, is as follows:—

Year.	Year.	
1842 . . . . .	74,949	1847 . . . . . 166,110
1843 . . . . .	56,302	1848 . . . . . 191,309
1844 . . . . .	61,002	1849 . . . . . 221,799
1845 . . . . .	82,960	1850 . . . . . 226,287
1846 . . . . .	115,230	1851 . . . . . 289,601
	280,443 <sup>1</sup>	1,095,706
		280,443

Total in ten years, . . . . . 1,376,149

Of those who arrived during the last year, there were

Irish . . . 163,256	French . . . 6,064	Dutch . . . 1,798	Poles . . . 492
Germans . . 69,883	Swiss . . . 4,499	Italians . . . 618	All others . . 982
English . . . 28,553	Welsh . . . 2,189	West Indians . . 575	
Scotch . . . 7,302	Norwegians . . 2,112	Belgians . . . 475	Total . . . 289,601

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THE

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### PRINCIPAL AUXILIARIES AND AGENCIES.

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I bequeath to my executors the sum of \_\_\_\_\_ dollars, in trust, to pay over the same in \_\_\_\_\_ after my decease, to the person who, when the same is payable, shall act as Treasurer to the American Home Missionary Society, formed in the city of New York, in the year eighteen hundred and twenty-six, to be applied to the charitable uses and purposes of said Society, and under its direction.

### Twenty-sixth Anniversary.

The Annual meeting of the American Home Missionary Society, will be held in the Broadway Tabernacle, New York, on Wednesday, May 12th, at 7½ o'clock, P. M.

The ANNUAL SERMON in behalf of the Society, will be preached by Rev. LEONARD BACON, D. D., of New Haven, Ct., in the Mercer Street Presbyterian Church, on Sabbath evening, May 9th.

### Missionary Boxes.

Boxes of clothing, sent directly and without any particular designation to the office of the American Home Missionary Society, will be forwarded to such missionaries as are known to be in most need of them, with requests from the Society to those who receive them, to address letters of acknowledgment to the respective donors.

Experience has shown us, that, when an individual or association, intending to prepare a box, writes to the Society to have a particular missionary designated, and a detailed account of the circumstances of his family given, the information is not always at hand, so that the letter can be promptly and satisfactorily answered. And when it is, it not unfrequently happens that, while the box is preparing, the missionary remains for weeks and months unsupplied, when, if it were not for this designation, he might be furnished with articles placed in the meantime at the disposal of the Society. In other cases, while the box is in preparation, supplies are sent to the missionary from other sources, so that when the box is ready, this missionary is not so much in want as many others.

It is preferred, therefore, when there is no objection on the part of the donors, that the special designation of boxes of clothing that are not put up for any one individual in particular, should be left to the discretion of the officers of the Society, *after they reach the office*. It is believed they will, in this way, move the designs of those who generously contribute them, better than in any other way in which the Society can have any agency.

### Directions for Forwarding.

We request particular attention on the part of those who forward boxes of clothing, to the following directions:

1. Put inside the box, where it will be readily seen when the box is opened, a paper or letter containing a list of all the articles in the box, and the estimated value of the whole, with the name of the individual or association from whom it comes, and the address of the individual to whom a letter of acknowledgment may be sent.
2. A copy, in full, of the memorandum put inside of the box should be sent in a letter to the office of the Society. In this letter it should be stated when, and by what conveyance the box was forwarded: in it should be inclosed, also, such money as is intended for the payment of freight. And it is desirable that freight should be provided for in all cases, if practicable; the amount of a box varying from \$3 to \$6, according to its size and the distance it is sent.
3. The box should be fully and plainly marked, and the place from which it comes should ALWAYS appear on the outside, so that there may be no necessity for opening it at the office. Clothing, books, &c., should always be put up in strong, tight boxes, well nailed; and when large, they should be hooped, or otherwise fully secured against hard usage on the way.
4. Boxes of clothing, moreover, should reach the office of the Society by the first of September; otherwise, if forwarded to different parts of the country before Spring, they will be in danger of being arrested on their way by the closing of navigation.

### No Part of a Missionary's Salary.

Boxes of clothing form no part of a missionary's regular appropriation. The Society needs the same amount of money, therefore, in order to meet promptly its stipulations with its missionaries, as if no boxes were forwarded; and it would be no favor to a missionary to receive a box, if as a consequence of it the amount of money that would otherwise be sent him, must be proportionally diminished.

We trust the friends of the Home Missionary, therefore, will everywhere see to it, that they give none the less money, in consequence of their giving other things that are needful and convenient. We hope, on the contrary, their sympathies will be so awakened in the preparation of the lesser gift, that they will feel it to be their privilege, not only to continue, but also to enlarge the greater.

### Suggestions as to their Contents.

In regard to what is to be put in a box, while clothing of woolen or linen fabric, shoes, books, writing paper, theological and Sabbath school books will be specially valuable, scarcely any thing in the shape of plain, substantial wearing apparel or bedding, or which is of common use in any form in a family, will come amiss. Knives and forks, spoons, a pair of scissors, a spoon of cotton, a skein of yarn or silk, a proper of needles or pins, a cake of wax, a dozen of buttons, a thimble, a tumbler, a tin cup, a skimmer or a pepper-box need not be left out.

*U. Hitch*

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Office, 150 Nassau Street, New York.

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CHARLES HALL, D. D., } *Secretaries for Correspondence.*  
REV. DAVID B. COE,  
MR. JASPER CORNING, *Treasurer.*  
MR. H. W. RIPLEY, *Assistant Treasurer.*

## COMMUNICATIONS

For the Executive Committee may be addressed to either of the Secretaries.

## DONATIONS AND SUBSCRIPTIONS

May be sent to the Treasurer or Assistant Treasurer, 150 Nassau Street, New York.

A payment of thirty dollars at one time, constitutes a Life Member ; and of one hundred dollars, (or a sum, which, in addition to a previous payment, makes one hundred dollars,) a Life Director.

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*C. T. A.*

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Feeble congregations, applying for aid in supporting the Gospel, are requested to embody in their applications the following particulars, viz:

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*A. Hitch*

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*C. M. Hatch*

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THE

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C. N. Litch

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CHARLES HALL, D. D., } *Secretaries for Correspondence.*  
Rev. DAVID B. COE,  
Mr. JASPER CORNING, *Treasurer.*  
Mr. H. W. RIPLEY, *Assistant Treasurer.*

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## DONATIONS AND SUBSCRIPTIONS

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A payment of thirty dollars at one time, constitutes a Life Member; and of one hundred dollars, (or a sum, which, in addition to a previous payment, makes one hundred dollars,) a Life Director.

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## LEGACIES TO THE A. H. M. S.

Several important legacies intended for the American Home Missionary Society have been lost to the Institution by defects in the phraseology in which the bequests were made. It is, therefore, desirable that the subjoined form should be carefully followed, by persons intending to make charitable bequests to the objects of this Society.

### FORM OF A REQUEST.

I bequeath to my executors the sum of \_\_\_\_\_ dollars, in trust, to pay over the same in \_\_\_\_\_ after my decease, to the person who, when the same is payable, shall act as Treasurer to the American Home Missionary Society, formed in the city of New York, in the year eighteen hundred and twenty-six, to be applied to the charitable uses and purposes of said Society, and under its direction.

## REMOVAL.

The AMERICAN HOME MISSIONARY SOCIETY has taken Rooms in the new building of the American Bible Society. After the first of May, therefore, the Society and its Officers may be addressed at the

BIBLE HOUSE, ASTOR PLACE,  
NEW YORK.

## TWENTY SEVENTH ANNIVERSARY.

The Annual Meeting of the American Home Missionary Society, will be held in the METROPOLITAN HALL, New York, on Wednesday, May 11th, at 7½ o'clock, P. M.

## Aim and Method of Home Missions.

The aim, how grand it is!—to subdue this country to the blessed reign of Truth and of Christ; to fill this land, especially at the West, with the life and the power of christian belief; to make it a Mountain of Holiness, and of divine knowledge! Its method, too, is a noble one. It aims to do this by establishing the ministers of the Gospel, able and diligent men, prepared to preach in the love and the power of Him whom they serve, at every destitute and prominent point; that they may organize churches there, may gather Sunday schools, may sustain the institutions of public worship, may be active in every good work of philanthropy, and may distribute and accompany by their personal ministrations, the bibles and the tracts that shall be furnished from the East. It plants institutions, and does not merely scatter publications—however valuable in its place that may be. It fixes the nucleus around which may be gathered, and to which may be united, all elements of good. It drives down the path upon which may be built the institutions of christian society, and by which may be stayed the rushing streams of immorality and error. It puts Men—*live ones*, too, for most of them are, who know what the Gospel is, and what the world wants of them—at a thousand different points throughout the land, to speak for Christ, and the welfare of the soul. If Romanism is to be subdued and transformed, or to be effectually resisted in this country, as it certainly is to be, it must be by this agency. If Religion and Freedom, and social and civil Happiness, are to be preserved and established, it must be by this agency. It is just the work of Christ, when he sent out his servants done over and over with every year, on the broadest scale, and on the noblest and most important theater the world as yet has ever seen. These missionaries build churches; build school-houses; build, finally, colleges and theological schools. They are evangelizing the West with a christian civilization. They will redeem it—as surely as time—do it is given them—to God and to his truth, and to his work of evangelizing and saving the world.

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The aim, how grand it is!—to subdue this country to the blessed reign of Truth and of Christ; to fill this land, especially at the West, with the life and the power of christian belief; to make it a Mountain of Holiness, and of divine knowledge! Its method, too, is a noble one. It aims to do this by establishing the ministers of the Gospel, able and diligent men, prepared to preach in the love and the power of Him whom they serve, at every destitute and prominent point; that they may organize churches there, may gather Sunday schools, may sustain the institutions of public worship, may be active in every good work of philanthropy, and may distribute and accompany by their personal ministrations, the bibles and the tracts that shall be furnished from the East. It plants institutions, and does not merely scatter publications—however valuable in its place that may be. It fixes the nucleus around which may be gathered, and to which may be united, all elements of good. It drives down the pillars upon which may be built the institutions of christian society, and by which may be stayed the rushing streams of immorality and error. It puts Men—*live ones*, too, for most of them are, who know what the Gospel is, and what the world wants of them—at a thousand different points throughout the land, to speak for Christ, and the welfare of the soul. If Romanism is to be subdued and transformed, or to be effectually resisted in this country, as it certainly is to be, it must be by this agency. If Religion and Freedom, and social and civil Happiness, are to be preserved and established here it must be by this agency. It is just the work of Christ, when he sent out his servants, done over and over with every year, on the broadest scale, and on the noblest and most important theater the world as yet has ever seen. These missionaries build churches; build school-houses; build, finally, colleges and theological schools. They are evangelizing the West with a christian civilization. They will redeem it—as surely as time does it is given them—to God and to his truth, and to his work of evangelizing and saving the world.

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Rooms, Bible House, Astor Place.

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CHARLES HALL, D. D., } *Secretaries for Correspondence.*  
REV. DAVID B. COE, }  
MR. JASPER CORNING, *Treasurer.*  
MR. H. W. RIPLEY, *Assistant Treasurer.*

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## COMMUNICATIONS

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## DONATIONS AND SUBSCRIPTIONS

May be sent to the Treasurer or Assistant Treasurer, Bible House, Astor Place, New York.

A payment of thirty dollars at one time, constitutes a Life Member; and of one hundred dollars (or a sum, which, in addition to a previous payment, makes one hundred dollars), a Life Director.

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OF THE

### PRINCIPAL AUXILIARIES AND AGENCIES.

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## LEGACIES TO THE A. H. M. S.

Several important legacies intended for the American Home Missionary Society have been lost to the Institution by defects in the phraseology in which the bequests were made. It is, therefore, desirable that the subjoined form should be carefully followed, by persons intending to make charitable devises to the objects of this Society.

### FORM OF A BEQUEST.

I bequeath to my executors the sum of \_\_\_\_\_ dollars, in *trust*, to pay over the same in \_\_\_\_\_ after my decease, to the person who, when the same is payable, shall act as Treasurer of the American Home Missionary Society, formed in the city of New York, in the year eighteen hundred and twenty-six, to be applied to the charitable uses and purposes of said Society, and under its direction.

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*A. H. Phelps*

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MARCH, 1854.

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Bible House, Astor Place, New York.

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Several important legacies intended for the American Home Missionary Society have been lost to the Institution by defects in the phraseology in which the bequests were made. It is, therefore, desirable that the subjoined form should be carefully followed, by persons intending to make charitable devises to the objects of this Society.

### FORM OF A BEQUEST.

I bequeath to my executors the sum of \_\_\_\_\_ dollars, in trust, to pay over the same in \_\_\_\_\_ after my decease, to the person who, when the same is payable, shall act as Treasurer of the American Home Missionary Society, formed in the city of New York, in the year eighteen hundred and twenty-six, to be applied to the charitable uses and purposes of said Society, and under its direction.

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## Postage.

**Pre-payment of Letter Postage.**—Letter Postage, if *pre-paid*, under the present post-office arrangement, is 40 per cent. *cheaper* than if paid at the end of the route. This amount is worth saving to the Society and to its missionaries. The American Home Missionary will, therefore, *pre-pay* all letters sent from their office, and they respectfully request their missionaries and correspondents to be particular to *pre-pay* all letters addressed by them to the Society.

**Postage of the Home Missionary.**—By the amended laws, the postage of the Home Missionary is as follows, viz :

To any part of the United States out of the State  
where published, if paid annually or quarterly  
in advance,

*six cents a year.*

Within the State where published, if paid an-  
nually or quarterly in advance, as it weighs  
less than 1½ ounces,

*three cents a year.*

---

## To Correspondents.

Much perplexity and disappointment would be avoided, if correspondents were careful to write with black rather than blue or any other pale ink; to write proper names in a distinct character; to give each clergyman his full name, and not simply call him "Mr." or "Bro."—and always put the writer's Post Office address at the head of his letter, in connection with its date.

---

## Applications,

By feeble congregations, for aid in supporting the Gospel, should contain the following particulars, viz :

The name of the church or congregation; the number of communicants, and the average number of attendants on public worship; the denomination and size of congregations immediately contiguous, with the distance to their places of worship; the total amount of salary which the applicants propose to make up; the portion of that salary which they pledge for the given time, and the arrangements that are made for securing it; whether aid is expected from any other source; and the least amount that will suffice from this Society; *whether the minister, for whom a commission is desired, is the pastor of the church, or, if not, whether any arrangements are made or contemplated in the course of the year, with reference to his installment.* These statements should be signed by the trustees and elders or deacons, or by a committee of the congregation, and confirmed by the certificates of two or more clergymen acquainted with the facts. Also,

The name and post-office address of the minister whose services they desire to secure; whether he is a resident of the place in which he preaches, and is engaged in any other calling than that of the ministry; his credentials; and the certificate of two or more ministers of known standing, as to his general character for piety, zeal, and acceptableness, as a minister of the Gospel.

Where the ecclesiastical body with which a church is connected has a "Committee of Missions" to act in their behalf, this Committee are the proper persons to certify the statements of the church, the standing of the minister, and his prospects of usefulness in the place where his services are desired; and the application should be sent to them for their endorsement and recommendation.

Applications, after being properly endorsed and recommended, should be addressed to the care of the Agent (or Secretary of the Agency, or Auxiliary) for the region where the applicants reside.

As a general rule, the appropriations of the American Home Missionary Society are for twelve months *from the date of the application*; at the end of which, if further aid be needed, a new application must be made, containing all the particulars above stated, and endorsed and recommended in like manner. *And each congregation applying for renewed aid, should furnish, in addition to other testimonials, the certificate of the missionary, that they have fulfilled their previous pledges for his support.*

The address of the Society's Agents and the Secretaries of its Auxiliaries will be found on the cover of its Reports and of the Home Missionary. Where no such medium of communication with the Society exists, applications may be sent directly to the Society's Office in New York.

## Notice.

Any individual who can spare the FIFTH REPORT of the A. H. M. S., for May, 1831, or any of the following numbers of the HOME MISSIONARY, will confer a special favor by forwarding them to the office of the Society:

Home Missionary for February, 1831, Vol. 3d, No. 10.  
 " " May, 1831, to April, 1832, Vol. 4.  
 " " June and August, 1840, Vol. 13, Nos. 2 and 4.  
 " " June and August 1842, Vol. 15, Nos. 2 and 4.  
 " " May, 1843, Vol. 16, No. 1.

## Principal Religious Denominations in the United States.

DENOMINATIONS.	Min.	Chur.	Meinb.	DENOMINATIONS.	Min.	Chur.	Meinb.
Meth. Episcopal, North.....	4518	.....	729,957	Presbyterians, Constitutional.....	1570	1626	148,423
" " South.....	1865	.....	542,851	" " New Basis.....	2139	2779	272,277
Protestant.....	807	841	65,008	Cumberland.....	940	1550	90,000
African.....	193	.....	26,746	Associate.....	166	250	15,000
Baptists, Regular.....	259	9659	776,370	Assoc. Reformed.....	219	332	25,000
Campbellite.....	250	2700	225,000	Reformed Dutch.....	332	322	25,000
Anti-Mission.....	2918	1808	66,507	Germ. Reformed.....	273	260	25,000
Free-Will.....	905	1173	51,775	Others.....	293	330	45,000
Christian.....	498	607	33,040	Congregational, Orthodox.....	1657	1971	197,000
General.....	15	17	2,189	" " Unitarian.....	202	249	15,000
Seventh-day.....	77	71	6,821	Protestant Episcopal.....	1650	1850	100,000
Church of God.....	181	274	13,500	Lutheran Evangelical.....	663	1004	50,000
Tunkers.....	200	150	8,000	United Brethren.....	250	1809	65,000

## Sonora.

By one means or another, the territory south of us seems about to come under our flag; and if it does, the truth must follow. If it were known here any day that our government possessed Sonora, thousands would be on their way to Guaymas in less than forty-eight hours.

I am informed by many gentlemen who are personally familiar with these States of Mexico, that they are not only rich in silver mines, but surpassingly beautiful for agriculture. It may not be long before Guaymas will be as well known as San Francisco.—*Rev. S. H. Willey, San Francisco.*

## More must be Done.

To meet the pressing demands of Providence in the Home Missionary field, requires at least the doubling of the monthly receipts: and even were they tripled the field is wide enough, and white enough to the harvest to admit of their most useful expenditure. THREE HUNDRED THOUSAND DOLLARS is the least sum that ought to be aimed at by the friends of God and their country, for annual employment in the work of Home Missions; nor will even that sum long suffice to cover a few of the many important posts that open to the eye in the almost limitless range of our wide-spread territory. Sure we are, that no one can calmly and intelligently survey the extent of the field, the heterogeneous elements of its population, and the influence for good or ill which it must inevitably exert upon the destiny of the "wide, wide world," without coming to the conclusion that more must be done without delay for its moral renovation.—*Congregationalist.*









**This book is under no circumstances to be  
taken from the Building**

[illegible]



